Gulf Arabic

The Dialects of Riyadh and Eastern Saudi Arabia

Grammar, Dialogues, and Lexicon

Habaka J. Feghali

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Habaka J. Feghali
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Preface

The Arabic dialects described in this book are spoken in Riyadh, the capital of Saudi Arabia and in some parts of Eastern Saudi Arabia, the Al-Hasa region, Qatif, Hufuf, and Safwa. Certainly, these are not the only spoken dialects because there are many other local speech variations in these areas. King Abdul Aziz captured the city of Riyadh in 1902, and he restored it as the site of the Saudi capital. It became the home of government officials and the entire diplomatic corps. Riyadh, a fast-growing modern city is located in the heart of Central Najd, the homeland of the Saudi royal family. The Al-Hasa region, Saudi Arabia's coastal area along the Arabian Gulf is very important to the nation's economy. It has almost all of Saudi Arabia's oil reserves. Saudi Arabia has the largest oil reserves in the world, and it is the largest exporter of petroleum. Al-Hasa has always been important to the nation because of its agricultural prosperity. This area is full of magnificent, well tended groves amid colonnades of palms, and its products are exported to various parts of the world.

Since the oil boom following World War II, the Arabian Gulf states in general, and Saudi Arabia in particular, have undergone social, political, and demographic changes in a very short time. Saudi Arabia has been experiencing rapid modernization in the past few decades due to this boom in the oil industry. Nevertheless, the blend of the traditional with the new has been preserved. The Saudis want the industrial and technological progress; however, the Saudi society does not welcome any social change that may conflict with the orthodox doctrine of Islam. The Saudi life is greatly influenced by the norms and values of an ancient, conservative, and religious society.

It is true that a mutual intelligibility among speakers of Riyadh and Eastern Saudi Arabia dialects is maintained without difficulty. Nevertheless, one cannot deny that there are major linguistic differences between them. The speaker in Selection 41 of this book eloquently describes some of these differences between dialects of the Al-Hasa region. He states that dialects differ from region to region, from village to village, and sometimes from family to family or even from speaker to speaker. The user of this book will soon discover how true this statement is.

Without a doubt, there are phonological, morphological, and syntactical differences between these Saudi dialects. The Shi'i dialects of Eastern Saudi Arabia, for

instance, are different than the Wahhabi/Sunni dialects. Furthermore, one must not forget that some differences in the quality of the spoken Arabic of any dialect are inevitable in the case of different speakers. One's social status, level of education, and mobility may contribute to these differences. Usually, some speakers' speech habits are affected by outside linguistic habits. Since the boom in the oil industry, improving the educational system has been one of the top priorities of the Saudi government. It has been waging an anti-illiteracy campaign. In former times the only formal education was in the religious sciences and the ancillary discipline of the Arabic language, but now primary and secondary schools are built even in the most remote areas. Classes are conducted in Modern Standard Arabic (MSA), and foreign languages (English in particular) are being taught throughout the country. Thus formal education has become available to every Saudi boy and girl. Universities for men and women are established with curricula largely based on Western models. Furthermore, a growing number of young Saudi men and women seek higher education abroad. The modernization, technology, the new wealth, and the explosion of educational opportunities have their effect on the speech habits of some speakers. Therefore, what is learned by formal education is more likely to be used to a certain extent in one's every day activities. An educated speaker is more likely to use some forms of MSA (that is in pausal form with the local intonation), or loanwords from closely related dialects or languages, than the uneducated. These factors are pointed out in the notes section of this book when appropriate.

Another aspect that may affect a speaker's speech habits is cultural diversity. Naturally, languages react to social and economic changes which leave traces, particularly in vocabulary, as can be seen from the technical words that have increased the stock of many languages in the last century. The oil industry contributed to the migration of a huge number of Saudis to the Riyadh and the Al-Hasa areas. In addition, it brought in about 5 million foreign workers, mostly from the Arab world. Therefore, interactions between speakers of one region with speakers of another have its effect on their own dialects. This fact was noted whenever it appeared in the selections of this book. Technology, modern transportation, the media, and the internet contribute to easier interaction between people from various parts of Saudi Arabia and the world. Such interactions influence the Arabic dialects to keep on developing.

The Purpose of This Book

The primary purpose of this book is to provide the intermediate learner of Saudi Arabic, who has some background in MSA, with a sample of a wide variety of authentic dialectal material together with grammatical and lexical aids. It may also be useful to Arabic dialectologists who have an interest in these dialects. This book also contains English translations of all of the selections which, hopefully, will make it suitable for self-study. In addition, CDs or cassette recordings of the entire Saudi text are also available.

Collecting Data

This work is based on numerous hours of recorded data collected on Riyadh and Eastern Saudi Arabia dialects. (Eastern Saudi Arabia dialects covered in this book are labeled according to how the speakers identified their hometown. However, one speaker identified himself as being from the Al-Hasa area without specifying his hometown. Thus his speech was labeled as Al-Hasa dialect.) The entire collected data on Eastern Saudi Arabia dialects was recorded in the areas where the speakers live. The recording took place at the native speakers' homes. All of the native speakers were in their late twenties to late forties with the exception of two young teenagers who were still in middle school. The speakers vary in occupation and in educational levels. Some had very little formal schooling, some had high school educations, and a few had college degrees. The native speakers casually discussed various issues they face in their daily lives. Their conversations were unrehearsed and spontaneous and, at times, only the subject matter of the conversation was suggested. The recorded data on Riyadh dialect was collected during the first few weeks of the speaker's first visit to the United States, which was his first trip outside Saudi Arabia. His knowledge in the English language was very limited. Some of the recordings were dialogues between the native speaker and the author, who is not a native speaker of Riyadh dialect. However, the author's role was very limited throughout the conversations, and could even be ignored without affecting the continuity of the native speaker's speech. The entire collected data was transcribed regardless of its contents, and was carefully examined before extracting each selection of this book.

The Arrangement of This Book

This book is divided into three parts. Part One is devoted to a brief grammar that outlines the essential linguistic features and dialectal peculiarities of Riyadh and Eastern Saudi Arabia dialects. It discusses the phonological, morphological, and syntactical characteristic features of each of these dialects. Inter-dialectal and MSA comparisons were also made where necessary because of regional variations. This is not a comprehensive linguistic study, but rather a presentation of a non-technical description of the phonology, morphology, syntax, and lexis of Riyadh and Eastern Saudi Arabia dialects.

Part Two consists of 45 sample selections, each of which is made from a transcription of an audio recording of a natural conversation between family members or close friends, provided in a modified version of the International Phonetic Alphabet (IPA), and in a fully voweled Arabic script. All slips of the tongue, hesitations, incomplete sentences, mid-sentence corrections, and digressions have been deliberately maintained to help acquaint the learner with these aspects of spontaneous speech. These authentic recordings reflect typical ways in which native speakers communicate with one another. The subject matter covers a great variety of topics on food, traditions, religious holidays, economy, raising children, the effect of TV on children, schools, weddings, feasts, toys, video games, grafting trees, fishing, the World Cup, cars, dialectal differences, and many more. They present real life situations to help expose the learner to various aspects of life in Saudi Arabia. Furthermore, they provide the proper language material to enhance his or her listening comprehension and conversational skills. The chosen selections were carefully examined for clarity, subject matter, and level of difficulty.

A vocabulary is provided for each selection. An item is ordinarily glossed on its first occurrence and as it appears in the text, but it may be glossed in another selection only if it has a significant change of meaning or usage. Each of the selections is accompanied by notes which provide cultural information and grammatical explanations of certain linguistic features. The notes also provide inter-dialectal and MSA comparisons. An English translation is provided for each of the selections. The translations are intended for the benefit of the student who is studying Saudi Arabic on his or her own. In order to keep the meaning of the text as clear as it can be, the translations were purposely kept as close as possible to the original text, resulting occasionally in stiff or unidiomatic English.

Part Three of this book is a glossary containing about 2,000 items. Words and phrases are not entered according to root letters and are not based systematically on verbal derivation, as practiced by Arabic lexicographers. They are rather entered as they were pronounced by the speakers in the audio selections. Headwords are presented in IPA and Arabic script. The glossary is arranged according to the Arabic Alphabetical order.

General Guidelines for the User

Pronunciation is an integral part of learning a language and one of the learner's main concerns. It is then recommended that he or she masters the transcription system before proceeding to learn the recorded text of the selections. This system gives a better representation of the sound system of the dialects of Riyadh and Eastern Saudi Arabia.

Then the learner should read the grammar section and make every attempt to familiarize himself or herself with the grammatical and dialectal features and peculiarities provided in this section before he or she embarks on studying the recorded selections. This brief grammar outline introduces the learner to the phonology, morphology, and syntax of Riyadh and Eastern Saudi Arabia dialects.

After getting acquainted with basic grammatical features of these dialects, it is recommended that the learner work on the selections in the same order they are arranged in the book. All lexical and grammatical information is presented in the order of occurrence.

Before attempting to learn the text of a selection, the learner should first listen to its recorded form without referring to the transcription to get acquainted with the voice of the speaker, and to familiarize himself or herself with the subject matter of the selection. By now the learner has a general idea about the subject matter of the recorded selection. Reading the vocabulary and the notes at this time will confirm or clarify the learner's assessment of the recorded selection because, ideally, vocabulary should be introduced in context. At this stage the learner should read the IPA script while listening to the recorded selection. One may wonder why. Although the Arabic script is fully voweled according to the dialectal phonological changes, every student of Arabic and Arabic dialects knows that the Arabic Alphabet does not have all the sounds needed to give an accurate representation of the dialectal pronunciation. However, the Latin alphabet provides the sounds specific to Riyadh and Eastern Saudi Arabia dialects, thus providing a more accurate representation of the audio recordings.

Finally, the basic principles of one's language advancement are listening to the spoken language over and over again, learning new words and phrases, and trying to speak it. After all, listening is the only natural tool through which one learns to talk.

Transcription

The transcription system used in this work is the International Phonetic Alphabet (IPA) standard symbols for the Arabic language.

Notation	Arabic Letter	IPA Symbol
Glottal	ء	ʔ
Labial	ب	b
Dental	ت	t; ṭ
Dental	ث	θ; f
Palatal	ج	j; dj; y
Pharyngeal	ح	ḥ
Velar	خ	x
Dental	د	d
Dental	ذ	ð; d; z
Alveolar (unvelarized)	ر	r
Dental	ز	z
Dental	س	s; ṣ
Alveolar (unvelarized)	ش	ʃ
Alveolar (velarized)	ص	ṣ
Alveolar (velarized)	ض	ḍ; ẓ
Alveolar (velarized)	ط	ṭ
Alveolar (velarized)	ظ	ẓ; ḍ
Pharyngeal	ع	ʕ

Velar	غ	ɣ; q
Labiodental	ف	f
Uvular	ق	q; g; j; k; ɣ
Velar	ك	k; č; ʃ
Dental	ل	l
Labial	م	m
Alveolar (unvelarized)	ن	n
Glottal	ه	h
Labial	و	w
Palatal	ي	y

Vowels and Diacritical Marks

Short vowels			Long vowels	
fatḥah	ـَ	a	ـَا	aa
kasrah	ـِ	i	ـِي	ii
ḍammah	ـُ	u	ـُو	uu
		e		ee
		o		oo
sukuun	ـْ	C (without a vowel)		
shaddah	ـّ	CC (geminated consonant)		

Important Notes Related to Transcription

The transcription of the Arabic vowels for this work has been kept very simple. An exact phonetic transcription would require using more symbols than would be convenient for learners who have no previous training in linguistics. The above vowels are adequate for the purpose of this work; they help the learner avoid any complications.

A vowel in parentheses, as in //ma(a)//, shows either the possible occurrence of both the long or the short forms, or another vowel variant, as in the feminine ending //-a(e)h//. Vocalic lengthening or shortening, as discussed under the appropriate selections, may occur when a speaker is deleting a sound, adding an infix, expressing shock or amazement, or using a filler sound while collecting his or her thoughts. Vowel lengthening is often exaggerated by speakers of Eastern Saudi Arabia dialects.

Parentheses are also used in this work to indicate variants of a gloss, literal translation, and translation of words that exist in the text but are redundant or synonymous with a word.

Words in curved brackets {...}, especially in the notes and the English translation, do not exist in the Arabic text itself, but are either implied or added to improve the translation.

A spoken language is characterized by repetition, hesitation, pauses, variations in articulation, and lapses. Both the IPA and the Arabic scripts show all these characteristics by using periods of ellipses (...).

Headwords are glossed in IPA form according to their first occurrence, and are then followed by their vowelized Arabic forms. The same headword will not be glossed again unless there is a drastic change in meaning.

Verbs are glossed in third person masculine singular (3 m.s.) perfect tense, followed by the vowelized Arabic forms and the imperfect tense forms.

Notes are presented according to their first occurrence in the selections.

The meanings of all examples given in the introduction and the notes are in italics.

Consonants in parentheses, as in θ(f)alaaθ(f)eh, *three*, show the possibility of another consonant variant.

A helping or epenthetic vowel is sometimes inserted within a consonant cluster.

When two words occur together with the first ending in a consonant and the second starting with a consonant cluster, an epenthetic vowel is inserted after the first of the three consonants, or at the end of the first word as is the case in MSA. A hyphen is also inserted before the second word to mark the epenthesis between word boundaries and to mark the elision, e.g., MSA baytu -lwaladi, بَيْتُ الْوَلَدِ , and beeti -lwalad, بِيتِ الْوَلَد, *the boy's house.*

In the Arabic script hamzat ʔalwaṣl, *the conjunctive hamzah* is transcribed as an ʔalif without a hamzah //ا// just as it is printed in newspapers and magazines.

The sukuun represents the absence of a vowel.

The quiescent //laam// of the definite article ʔal- followed by a consonant with a ʃaddah indicates that the consonant is a ḥarf ʃamsii, *sun letter*; that is, the laam is not voiced and the following consonant is geminated, e.g., ʔaʃʃams أَلشَّمْس *the sun.* ʔalḥuruuf ʔaʃʃamsiyyah أَلْحُرُوف الشَّمْسِيَّه, *the sun letters* are: //t, θ, d, ð, r, z, s, ʃ, ṣ, ḍ, ṭ, ẓ, l and n//. The remaining letters are referred to as ʔalḥuruuf ʔalqamariyyah أَلْحُرُوف الْقَمَرِيَّه, *the moon letters.* The definite article is pronounced //ʔal-// when prefixed to a word beginning with one of these letters.

The ʔalif maqṣuurah //ى// and final ʔalif ṭawiilah //ـا // are transcribed as a short vowel //-a// in the IPA script while they maintain their shape in the Arabic script, e.g., ʃawa شَوَى, *to grill*; raja رَجَا, *hope.*

The //h// in the feminine ending //-a(e)h// in both scripts is transcribed for gender identification, e.g., madrasa(e)h مَدْرَسَه, *school.*

The //-h// in the pronoun suffix //u(a)h//, *him, his, it, its* is transcribed for gender identification, though it is rarely audible in actual speech, e.g., beetah, *his house.*

The Arabic transcription is identical to the IPA to avoid the tendency by the learner to read the Arabic text as MSA. The following IPA symbols are transcribed in the Arabic script as:

dj	دْجـ
g	گ
č	تْشـ

Abbreviations

A	Arabic
act.par.	active participle
adj.	adjective
adv.	adverb
Ara.	Aramaic
C	consonant
CA	Classical Arabic
coll.	collective
c.	common (gender)
compar.	comparative
cond.	conditional
conj.	conjunction
def.art.	definite article
defec.	defective
demons.	demonstrative
dim.	diminutive
ESA	Eastern Saudi Arabia Arabic
e.g.	for example
Eng.	English
exclam.	exclamation
expr.	expression
f.	feminine
Ger.	German
Gr.	Greek
Hin.	Hindi
imperf.	imperfect
impv.	imperative
indef.	indefinite
Irq.	Iraqi
intens.	intensifier
interj.	interjection
interrog.	interrogative
Ital.	Italian
lit.	literally
m.	masculine
MSA	Modern Standard Arabic
n.	noun
neg.	negative
p.	person
par.	participle
part.	particle
pass.	passive
Per.	Persian
perf.	perfect
phr.	phrase
pl.	plural
pl.n.	plural noun
poss.	possessive
pref.	prefix
prep.	preposition
pron.	pronoun
prop.n.	proper noun
prov.	proverb
quant.	quantifier
ref.	reflexive
RA	Riyadh Arabic
s.	singular
s.o.	someone
s.th.	something
suff.	suffix
v.	verb
v.i.	intransitive verb
v.t.	transitive verb
var.	variant
v.n.	verbal noun
voc.	vocative

List of Grammatical Terms

ʔattawkiid ʔalmaʕnawii أَلتَّوْكِيدْ أَلْمَعْنَوِي emphatic apposition, emphasis by meaning

ʔadaat ʔattaʕriif أَدَاةُ التَّعْرِيفْ the definite article

ʔadaat nafy أَدَاةْ نَفْي negative particle

ʔaḍḍamiir ʔalʕaaʔid الضَّمِيرْ الْعَائِدْ resumptive pronoun

ʔidɣaam إِدْغَامْ assimilation

ʔism ʔistifhaam إِسْمْ إِسْتِفْهَامْ interrogative pronoun

ʔism ʔiʃaarah إِسْمْ إِشَارَه demonstrative pronoun

ʔism ṣilah إِسْمْ صِلَه relative pronoun

ʔism faaʕil إِسْمْ فَاعِلْ active participle

ʔism maṣdar إِسْمْ مَصْدَرْ verbal noun

ʔism mafʕuul إِسْمْ مَفْعُولْ passive participle

ʔism mawṣuul إِسْمْ مَوْصُولْ relative pronoun

ʔism nisbah إِسْمْ نِسْبَه relative adjective

ʔimaalah إِمَالَه the deflection of the unstressed short and long vowel a, aa towards e, ee

taṣriif تَصْرِيفْ conjugation

tanwiin تَنْوِينْ nunation (suffixing -an, -in, or -un to a noun, or an adjective)

jamʕ taksiir جَمْعْ تَكْسِيرْ broken plural

jamʕ muʔannaθ saalim جَمْعْ مُؤَنَّثْ سَالِمْ feminine sound plural

jamʕ muðakkar saalim جَمْعْ مُذَكَّرْ سَالِمْ masculine sound plural

jawaab ʃʃarṭ جَوَابْ الشَّرْطْ apodosis

jumlah جُمْلَه a (grammatical) sentence

jumlah ʔismaiyyah جُمْلَه إِسْمِيَّه nominal sentence

jumlah ʃarṭiyyah جُمْلَه شَرْطِيَّه conditional sentence

jumlah fiʕliyyah جُمْلَه فِعْلِيَّه verbal sentence

ḥarf jarr حَرْف جَرّ preposition

ḥarf ʃamsii حَرْف شَمْسِي Sun Letter

ḥarf ʕaṭf حَرْف عَطْف conjunction

ḥarf qamarii حَرْف قَمَرِي Moon Letter

xabar خَبَر predicate (of a nominal sentence)

ʃaddah شَدَّه a doubling sign over a consonant, a gemination sign

ʃarṭ شَرْط protasis

ṣiiɣat ʔalmajhuul صِيغَة أَلْمَجْهُول passive voice

ḍamiir muttaṣil ضَمِير مُتَّصِل suffixed pronoun

ḍamiir munfaṣil ضَمِير مُنْفَصِل independent pronoun

fiʕl فِعْل verb

fiʕl ʔajwaf فِعْل أَجْوَف hollow verb (having a medial long vowel)

fiʕl ṣaḥiiḥ فِعْل صَحِيح strong verb

fiʕl laazim فِعْل لاَزِم intransitive verb

fiʕl mutaʕaddii فِعْل مُتَعَدِّي transitive verb

fiʕl muḍaʕʕaf فِعْل مُضَعَّف doubled verb (the final two roots are the same consonant)

fiʕl naaqiṣ فِعْل نَاقِص defective verb (ending in the weak radical ʔalif maqṣuurah)

kaʃkaʃah كَشْكَشَه a term for the sound change of k ---> ʃ, č

maaḍii مَاضِي past tense, perfect tense

majhuul مَجْهُول passive; unknown

maʕluum مَعْلُوم active; known

muʔannaθ مُؤَنَّث feminine

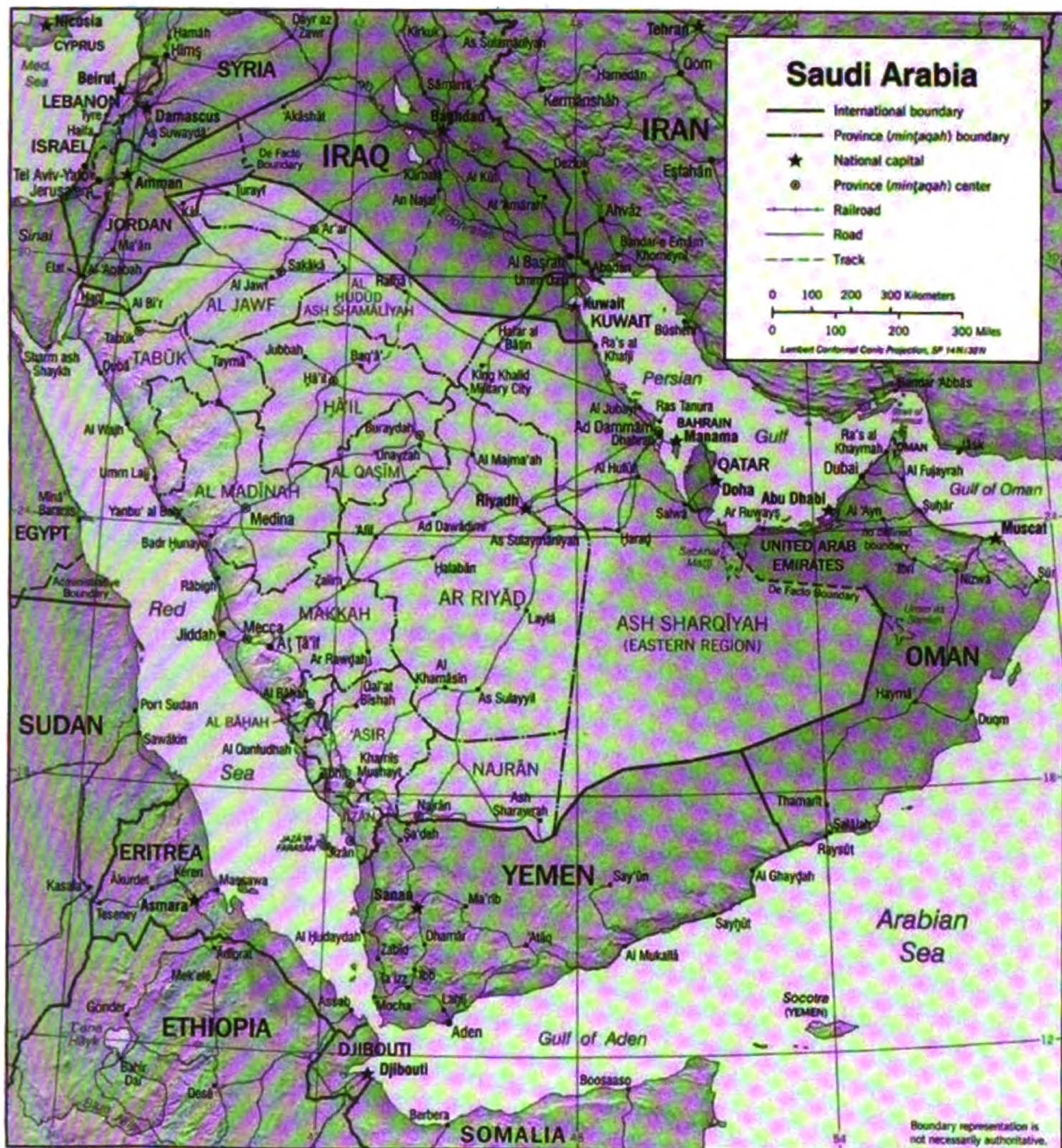
mubtadaʔ مُبْتَدَأ subject (of a nominal sentence)

muðakkar مُذَكَّر masculine

muḍaariʕ مُضَارِع present tense, imperfect tense

nabr نَبْر stress

hamzat waṣl هَمْزَة وَصْل a conjunctive hamzah



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Grammar

Grammar

The purpose of this brief grammar introduction is to provide a framework for understanding Riyadh and Eastern Saudi Arabia dialects, and other Gulf dialects in general. It is not intended to be a linguistic study by any means. Divided into four parts, this brief presentation provides some explanation of most grammartical features of these dialects.

Part I treats the phonology of Riyadh and Eastern Saudi Arabia dialects. It discusses characteristic phonological features contrasted with the old Arabic dialects in the Arabian peninsula, and it provides inter-dialectal comparison where considered necessary because of regional variations.

Part II examines the morphology of these dialects. It provides a descriptive analysis of the basic verbal and nominal forms, gender, and number as well as comments on special linguistic features and peculiarities. It also examines interrogation, negation, and definite and indefinite concord.

Part III investigates syntactical features of the dialects covered in this work, types of sentences, and the concepts of past, present, and future.

Part IV deals with lexis and with common and different linguistic features among these dialects. It examines the lexical expansion in the region, including borrowings from MSA and other foreign languages.

1. Phonology

This section discusses the general features of the phonology of the Riyadh dialect (RA) and the Eastern Saudi Arabia dialects (ESA), the Shi'i dialects in particular, and it points out the salient features in the individual dialects as well. This work is by no means a detailed investigation and exposition of the phonology of these dialects. The phonology of Eastern Arabian dialects was investigated by many well known scholars such as Clive Holes, T. M. Johnstone, Theodore Prochazka, Jr., and others.

1.1. Plosives

The hamzah //ʔ, ء// glottal stop

Most Arabic speakers as well as learners of Arabic as a foreign language find the hamza //ʔ// *glottal stop* to be somehow problematic in the Modern Standard Arabic (MSA) writing system because there are specific rules that determine whether the seat of the hamza is on yaaʔ //ئـ//, on waaw //ؤ//, on ʔalif //أ_//, or whether it stands alone //ء//. These rules are somewhat complicated. However, the learner of Arabic dialects need not worry about such rules, since the dialects are not written, and all he or she has to master is the ability to articulate this glottal stop.

The hamza may occur in all positions, but it is usually restricted to use as a medial or final consonant. As a final consonant, the hamza has virtually disappeared from RA and ESA except in borrowings from MSA, as in:

mabdaʔ مَبْدَأ *principle*

ʔijraaʔ إجْرَاءْ *procedure*

ʕalaaʔ عَلاَءْ *'Ala* (a male's name)

rajaaʔ رَجَاءْ *Raja* (a male's name)

The hamzah is usually dropped when preceded by a long vowel //-aa//, which is usually shortened to //-a// (in normal speech), as in:

samaaʔ سَمَاءْ ---> sama سَمَ *sky; heaven*

ṣaḥraaʔ صَحْرَاءْ ---> ṣaḥra صَحْرَ *desert*

The hamzah may occur in the medial position in certain words, as in:

saʔal/yisʔal سَأَلْ/يِسْأَلْ *to ask*

When medial hamzah is followed by a consonant, it is often replaced by lengthening the preceding vowel, as in:

raʔs رَأْسْ ---> raas رَاسْ *head*

biʔr بِئْرْ ---> biir بِيرْ, *well*

yaʔkul يَأْكُلْ ---> yaakul يَاكُلْ *he eats*

The medial hamzah is often replaced by a semivowel //-y-, -yy-//, as in:

qaaʔid قائد ---> gaayid گايد *leader*

daaʔim دائم ---> daayim دايم *lasting*

miʔah مئه ---> miyyah ميّه *hundred*

The hamzah is sometimes kept when it occurs as the first consonant in a word, as in:

ʔamar أمر *to command*

ʔamal أمل *hope*

ʔamiir أمير *prince*

It is often dropped, as in:

ʔakal أكل ---> kal كل *to eat*

ʔaxað أخذ ---> xað خذ *to take*

Very seldom it is replaced by //w-//, as in:

ʔakal أكل ---> wakal وكل

ʔaxað أخذ ---> waxað وخذ

Finally, the hamza is often dropped from the verb Form X ʔista$C_1C_2aC_3$ ---> sta$C_1C_2aC_3$. The dropped hamza is transcribed in the Arabic script as a hamzat waṣl //ٱ//, as in:

ʔistaʕmal إستعمل ---> staʕmal استعمل *to use*

ʔistagbal إستگبل ---> stagbal استگبل *to welcome, to receive, to meet*

The initial hamzah is usually elided when in liaison with prefixes such as //wa-, bi-, fi-//, as in:

ʔanaa wa-ʔaḥmad أنا وأحمد ---> ʔanaa wa-ḥmad أنا واحمد *Ahmad and I*

bi- ʔistimraar بإستمرار ---> bi-stimraar باستمرار *continuously*

fii ʔalmadrasah في ألمدرسه ---> fi-lmadrasah في المدرسه *at the school*

b, ب

This Classical Arabic (CA) voiced bilabial consonant is preserved in all Gulf dialects. It often replaces //p//, which occurs in foreign words only.

ḍ, ض

This CA voiced interdental emphatic consonant may occur in the speech of educated speakers of Gulf dialects, but speakers of RA replace it with the voiced emphatic fricative //ẓ, ظ//. Usually there is no distinction between //ḍ, ض// and //ẓ, ظ// in RA. However, the consonant //ḍ// is preserved in ESA, especially in Shi'i dialects, where it usually replaces the consonant //ẓ//. The learner should always be aware of the merger of these two consonants and other phonetic changes since it may cause some confusion in defining the identity of //ḍ// and //ẓ//, especially when confronting minimal pairs which show //ḍ, ẓ// contrast in MSA. Note the following examples:

MSA		RA	ESA	
ramaḍaan	رَمَضَان	ramaẓaan	ramaḍaan	*Ramadan*
baʕḍ	بَعْض	baʕẓ	baʕḍ	*some*
ḍabb	ضَبّ	ẓabb	ḍabb	*lizard*
ẓuhr	ظُهْر	ẓuhr	ḍuhr	*noon*
ẓulm	ظُلْم	ẓulm	ḍulm	*injustice*

q, ق

This CA uvular plosive has several variants, the most frequent of which is its occurrence as the voiced velar plosive //g, گ//. This is a common phonetic feature of Gulf dialects. However, due to classicism and dialectal mixture, //q// often occurs in the speech of educated Gulf speakers, but not in the speech of the uneducated, except in certain MSA borrowings. Note the following examples:

MSA		RA/ESA		
maraq	مَرَق	marag	مَرَگ	*broth*
qaʕad	قَعَد	gaʕad	گَعَد	*to sit*

qaṭaʕ	قَطَعْ	gaṭaʕ	كَطَعْ	*to cut*
qurʔaan	قُرْآنْ	qurʔaan	قُرْآنْ	*Qur'an*
ʔalqaahirah	أَلْقَاهِرَه	ʔalqaahirah	أَلْقَاهِرَه	*Cairo*

The CA //q, ق// may occur as the velar plosive //k, ك// (see Selections 42, 44, and 45). This phonetic feature was realized in the speech of one speaker who identified himself as a native of the Al-Hasa area, Eastern Province. Al-Tajir (1982, 41) states that this phonetic change also occurs in some rural forms of Bahraini dialects, which have some phonological features in common with the Shi'i dialects of Al-Hassa. Note that there are no particular rules governing this change, as in:

MSA		**ESA**		
muraahiqah	مُرَاهِقَه	muraahkah	مُرَاهْكَه	*teenager (f.)*
ʔaṣdiqaaʔ	أَصْدِقَاءْ	ʔaṣdika	أَصْدِكَ	*friends*
qaliil	قَلِيلْ	kaliil	كَلِيلْ	*little*

The occurrence of the CA //q, ق// as //j, ج// is a common feature in most Gulf dialects and it is affricated in some. This phonetic process is shared by Riyadh and Eastern Saudi Arabia dialects. (The affrication of qaaf and kaaf in the Gulf dialects is discussed very thoroughly in Johnstone, 1963, 210–26), as in:

MSA		**RA/ESA**		
qaliib	قَلِيبْ	jaliib	جَلِيبْ	*well*
qad	قَدْ	jid	جِدْ	*already (part.)*
ʔinsiyaaqii	إِنْسِيَاقِي	ʔinsiyaajii	إِنْسِيَاجِي	*spontaneous*

The occurrence of the CA //q, ق // as a voiced uvular fricative //ɣ, غ// and vice versa is a common feature in Eastern Saudi Arabia dialects. Some speakers from Al-Hasa area often use these two consonants as variants of each other (see Selections 33, 34, 41, 42, 44, and 45). This phonological change also occurs in Kuwaiti dialects (Johnstone 1967, 20), and in some Bahraini dialects (Prochazka 1981, 19). Note the following examples:

MSA		ESA		
qaarraat	قَارَّاتْ	ɣaarraat	غَارَّاتْ	*continents*
ʔiqtiṣaad	إِقْتِصَادْ	ʔiɣtiṣaad	إِغْتِصَادْ	*economics*
qiimah	قِيمَه	ɣiimah	غِيمَه	*value*
ɣassal	غَسَّلْ	qassal	قَسَّلْ	*to wash*
ɣayyar	غَيَّرْ	qayyar	قَيَّرْ	*to change*
ṣaɣiirah	صَغِيرَه	ṣqiirah	صْقِيرَه	*small (f.)*

k, ك

The affrication of the CA plosive velar k —> č, ʃ occurs in the dialects of Riyadh and Eastern Saudi Arabia. It has a grammatical function of the 2 f.s. pronominal suffix. This phonological phenomenon was used centuries ago in some Arabic dialects for the same grammatical function, that is, for the distinction between 2 f.s. and 2 m.s. (For more on this phenomenon see Sibawayh 1316 a.h., 295.) Note the change of //k —> č// in the following:

ʔaxuuki	أُخُوكِ	ʔaxuuč	أُخُوتْشْ	*your (f.) brother*
beetik	بَيتِكْ	beetič	بَيتِتْشْ	*your (f.) house*
ʔummik	أُمِّكْ	ʔummič	أُمِّتْشْ	*your (f.) mother*

This affrication also takes place in the vicinity of short and long vowels in non-emphatic surroundings as in the examples below. (For more on the affrication of k —> č see Johnstone, 1963, pp. 210–26):

kannah	كَنَّه	čannah	تْشَنَّه	*as if he is*
baakir	بَاكِرْ	baačir	بَاتْشِرْ	*tomorrow*
kiða	كِذَ	čiði(i)	تْشِذِ	*as such; like*

The affrication of CA k —> č usually does not occur if //k// falls in the contiguity with the back vowels, as in:

ʔakal	أَكَلْ	*to eat*
kasar	كَسَرْ	*to break*
katab	كَتَبْ	*to write*

saakin	سَاكِنْ	*living*
saakit	سَاكِتْ	*silent*

t, ت

Arabic speakers of most dialects tend to voice the CA dental plossive //t// as the emphatic //ṭ// when in liaison with the guttural //ʕ//, especially in cardinal numbers thirteen to nineteen (see Selection 7). Note the following examples:

θalaṭṭaʕʃ	ثَلَطْعَشْ	*thirteen*
ʔarbaʕṭaʕʃ	أرْبَعْطَعْشْ	*fourteen*
xamsṭaʕʃ	خَمْسْطَعْشْ	*fifteen*
θamanṭaʕʃ	ثَمَنْطَعْشْ	*eighteen*

d, د

The dental plosive //d// is usually the reflex of the CA interdental fricative //ð, ذ// in most Eastern Saudi Arabia dialects, i.e., the dialects of Qatif and Hufuf. However, some speakers of ESA may choose not to make this phonological change in their speech. This reflex does not occur in RA as can be seen in:

RA		ESA		
ʔiðaa	إذَا	ʔidaa	إدَا	*if*
ʔaxað	أخَذْ	ʔaxad	أخَدْ	*to take*
ðabaḥ	ذَبَحْ	dabaḥ	دَبَحْ	*to slaughter*
ḥaðir	حَذِرْ	ḥadir	حَدِرْ	*careful*
ði-lqiʕdah	ذي الْقِعْدَه	ði-lqiʕda(e)h	ذي الْقِعْدَه	*the 11th month of the Muslim calendar*
ði-lḥijjah	ذي الْحِجَّه	ði-lḥijja(e)h	ذي الْحِجَّه	*the 12th month of the Muslim calendar*

1.2. Fricatives

s, س

The CA voiceless dental fricative //s// is preserved in RA and in ESA, and it is usually voiced as the emphatic fricative //ṣ, ص// before //x//, //ṭ//, and //q//. Salih Altoma (1969, 159) quotes Al-Batalyawsii (1025–1127) as saying in his treatise "ʔalfarq bayn ʔal-ʔaḥruf ʔalxamsah": "kullu siin waqaʕat baʕdahaa ʕayn ʔaw xaaʔ ʔaw qaaf, ʔaw ṭaaʔ jaaz qalbuha ṣaadan," *Every //s// followed by //ʕ//, or //x//, or //q//, or //ṭ// can be changed to //ṣ//.* However, the effect of //ʕ// on the velarization of //s// was not noted in this work (see Selections 2 and 4). Note the following examples:

basaṭ	بَسَطْ	baṣaṭ	بَسَطْ	*to spread something*
salax	سَلَخْ	ṣalax	صَلَخْ	*to skin*
saqaṭ	سَقَطْ	ṣagaṭ	صَگَطْ	*to fall*
saṭḥ	سَطْحْ	ṣaṭḥ	صَطْحْ	*roof*
saṭa	سَطَا	ṣaṭa	صَطَا	*to attack, assail*

θ, ث

The CA interdental //θ// is preserved in RA, but it has the free variant //f// in Eastern Saudi Arabia Shi'i dialects and in Bahrain Shi'i dialects as well. This phonological phenomenon of changing the sound //θ —> f// has been in existence in some Arabic dialects for centuries. (For more on the sound change of //θ ---> f// see Ibn Al-Sakit 1903, Ibn Jinnii 1954, Ibn Hisham, N.D., and Matar 1976, 25–31). A more accurate account of this long-standing phonological change is found in the Qur'an, Sura 2: 61 مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا, min baqlihaa wa qiθaaʔihaa wa-fuumihaa wa-ʕadasihaa, wa-baṣalihaa, *From its pot-herbs, and cucumbers, and its garlic, lentils, and onion.* Note the use of //f-// instead of //θ-// in //fuumihaa//. However, one must not forget that //θ// occurs in Eastern Saudi Arabia Shi'i dialects in some classical and koine forms as well, as in:

RA		ESA		
θalaaθah	ثَلاثَه	falafa(e)h	فَلافَه	*three*
θoob	ثُوبْ	foob	فُوبْ	*dress*

θagiil	ثَكِيل	fagiil	فَكِيل	*heavy*
ḥadiiθ	حَدِيث	ḥadiiθ	حَدِيث	*the Prophet's sayings*
yaθrib	يَثْرِب	yaθrib	يَثْرِب	*original name of Medina*

ð, ذ

This CA voiced dental fricative is preserved in RA, while it is substituted by //d// mostly by Shi'i groups in ESA (see above on //d//). The change of //ð// to the voiced dental fricative //z// was noted in this work in the speech of two speakers and it occurred only in the conditional particle //ʔiðaa ---> ʔizaa//, *if.* (See Selections 36 and 40.) Although this feature was only noted in one word, it does occur in Gulf dialects. Al-Tajir (1982, 53) notes this phonological change in Bahraini Arabic and gives the following examples which also occur in many other dialects:

MSA		**Dialect**		
ðaʕaq	ذَعَق	zaʕag	زَعَك	*he screamed*
ðafar	ذَفَر	zfur	زْفُر	*pungent, stench*
raðiil	رَذِيل	raziil	رَزِيل	*mean*

The emphatic //ṣ// is also dissimilated to //z// in certain words (see Selections 18 and 40): ṣaɣiir ---> zaɣiir, *small*; tiṣdumah ---> tizdumah, *it hits him.*

ʃ, ش

The alveolar voiceless fricative //ʃ// is preserved in all Gulf dialects. However, in some of the Eastern Saudi Arabia dialects when //-ʃ// is a variant of //k//, it has a grammatical function of a 2 f.s. pronominal suffix: ʔaxuuʃ, *your (f.) brother*; wildiʃ, *your (f.) son.* Sibawayh called this phonological change "al-kaʃkaʃah," on changing the feminine pronominal suffix of the voiceless //-k// to the voiceless //-ʃ//. This sound change was used centuries ago in the dialects of many tribes for the distinction between 2 f.s. and 2 m.s. (For more on this phonological phenomenon see Matar 1976, 81, and Sibawayhi 1316 a.h., 295.)

1.3. Affricates

č, تـْشـ

The CA //k// is affricated to //č// without restrictions, especially in some of the Eastern Saudi Arabia dialects. See the above section on //kaaf// for examples.

j, ج

The change of //j --->dj, دْجـ// does not seem to be conditioned by any environment. Speakers may or may not choose to make this sound change although this is a common phonological feature in Gulf dialects. Note this change in the following examples:

yḥarrij	يْحَرِّجْ	yḥarridj	يْحَرِّدْجْ	*to auctions*
baraamij	بَرَامِجْ	baraamidj	بَرَامِدْجْ	*programs*
rajjaal	رَجَّالْ	ra(i)djaal	رَدْجَالْ	*a man*

The change of //j ---> y// is a phonological feature, characteristic of Eastern Saudi Arabia and most of the Arabian Gulf coast dialects, whose occurrence is not restricted to any phonetic context. This sound change is not obsolescent in RA but it is less frequent. (See Selections 4, 13, 37, 38, and 39.) This phenomenon has captured the attention of many researchers. (For more information see Holes 1981, 72–88, and Johnstone 1967, 9–11, and 1965, 233–41.) Examples:

jaa	جَا	yaa	يَا	*he came*
jaab	جَابْ	yaab	يَابْ	*he brought*
jardaan	جَرْدَانْ	yardaan	يَرْدَانْ	*to be troubled*
rajjaal	رَجَّالْ	rayyaal	رَيَّالْ	*a man*
jiḥḥ	جِحّ	yiḥḥ	يِحّ	*watermelon*
waajid	وَاجِدْ	waayid	وَايِدْ	*very*

The liquids //l// and //r//: The velarized //ḷ// and //ṛ// are not marked in this work. They are transcribed as //l// and //r// since this velarization is usually dependent on individual speakers. Furthermore, since there are no precise rules for the occurrence of //ḷ// and //ṛ// (Johnstone 1967, 2), no attempt was made in this work to mark them for velarization. Therefore, the user of must rely on the accompanying tapes to make the distinction between the consonants //l// and //r//, and their velarized counterparts //ḷ// and //ṛ//.

The nasals //m// and //n//: The nasal //n// is usually dissimilated to //m// when it is in the contiguity of //b//. This dissimilation is a phonological feature common to most Arabic dialects. It is also dissimilated to //r//, e.g., janb ---> jamb, *side;* min raabiʕ dars ---> mi -rraabiʕ dars, *from the fourth lesson.* (For more on the dissimilation of //n// see Sibawayh 1316 A.H., 414.)

Unlike the dialects of Riyadh, the Shi'i dialects usually do not have the dental sounds since the changes of //θ ---> f, ð ---> d, and ẓ ---> ḍ// take place.

1.4. Vowels

This work uses mainly the five short vowels //a, e, i, o, u//, and their long counterparts //aa, ee, ii, oo, uu//. The distinction between the back and front vowel //a// is mainly due to the consonantal environment. This distinction is not marked in the IPA scripts of this work. Note that vowel length varies from one speaker to the other, and at times it is affected by elements of surprise or hesitation.

The vowel //e// occurs as a variant of //a// and //u// especially in pronominal suffixes, e.g., beetak ---> beetek, *your (m.) house;* beethum ---> beethem, *their (c.pl.) house.*

The vowel //e// occurs as a result of ʔimaala of the vowel //a//, e.g., biʕna ---> biʕne, *we sold.*

In Eastern Saudi Arabia Shi'i dialects the vowel //e// is added in the sentence final position to indicate interrogation or surprise, e.g., ruḥtuune, *Did you go?*

The epenthetic vowel //i// is usually inserted within consonant clusters. It does not have any effect on meaning, but rather it is used to facilitate easier pronunciation, e.g., wagti -ṣṣalaa, *the prayer time.* Also, the vowel //a// is used as a helping vowel before a verb in a verbal sentence, e.g., ʔa-b-ruuḥ wiyaak, *I will go with you.*

The long vowel //ee// corresponds to the CA diphthong //ay// e.g., bayt ---> beet, *house*. It is also a variant of //-ii-// in Eastern Saudi Arabia Shi'i dialects, e.g., lḥiin ---> lḥeen, *now*.

The long vowel //oo// corresponds to the CA diphthong //aw// or the long vowel //uu// as in yawm ---> yoom, *day*, and qaaluu lii ---> gaaloo-lii, *They said to me*. The long vowels //ee and oo// are purely colloquial vowels. They also occur in loanwords such as sooda, *soda*; keekah, *cake*.

1.5. Diphthongs

CA diphthongs //ay// and //aw// may occur in any position. They may yield the two long vowels //oo// and //ee//, or they may occur in RA and ESA in the forms of //ay, ey, iy// and //aw, iw, u(o)w//. The diphthongs //-aw, -ay// usually have a grammatical function when occurring in the final position as the inflectional suffixes, e.g., tibbay, *you (f.) want*; tibbaw, *you (pl.) want*. The following are some of the most common rules for retaining a diphthong.

A diphthong is usually retained when its semivowel is geminated, as in:

ʔayyaam	أيّام	*days*
bayyaaʕ	بيّاع	*seller*
bayyat	بيّت	*he spent the night*
mṭawwiʕ	مطوّع	*religious police*
bawwaabah	بوّابه	*gate*

It is also retained in the comparative adjectives that have the patterns ʔayC_1aC_2 or ʔawC_1aC_2, as in:

ʔaysar	أيسر	*easier*
ʔayman	أيمن	*a male's name*
ʔawsax	أوسخ	*dirtier*
ʔawsaʕ	أوسع	*wider*
ʔawṣaṭ	أوصط	*middle*

Diphthongs are usually maintained in most Gulf dialects in the passive participle of triliteral verbs with initial //w-// or //y-//. The CA pattern $maC_1C_2uuC_3$ /mafʕuul becomes either $mawC_1uuC_2$ or $mayC_1uuC_2$. Note the following examples:

walad	وَلَد	mawluud	مَوْلُود	*born*
waʕad	وَعَد	mawʕuud	مَوْعُود	*promised*
wajad	وَجَد	mawjuud	مَوْجُود	*available*
waṣal	وَصَل	mawṣuul	مَوْصُول	*connected*
yasir	يَسِر	maysuur	مَيْسُور	*to become easy*
yaʔis	يَئِس	mayʔuus	مَيْؤُوس	*desperate (cause)*

Diphthongs in CA words having the patterns C_1awC_2 and C_1ayC_2 are more likely to be replaced by C_1ooC_2 and C_1eeC_2 patterns in RA or they may occur with the common phonological changes, as in:

MSA		**RA/ESA**		
qawl	قَوْل	gool	گُول	*saying*
ðawq	ذَوْق	ðoog	ذُوگ	*taste*
lawn	لَوْن	loon	لُون	*color*
sayf	سَيْف	seef	سَيف	*sword*
ʕayn	عَيْن	ʕeen	عَين	*eye*

Diphthongs are also preserved in words borrowed from CA, as in:

qawmii	قَوْمي	*national*
ʔawlaad	أَوْلاد	*children*
ʔawsaax	أَوْساخ	*filth*
ʔaytaam	أَيْتام	*orphans*
ʔayham	أَيْهَم	*male's name*

The diphthongs //-ay, -aw// occur in final position for grammatical function as inflectional suffixes, e.g., ruuḥay, *you (f.) go*; raaḥaw, *they went* (Prochazka 1988, 60).

1.6. ?imaalah

The CA final //-a// and //-aa// have the reflexes of //-e// and //-ee//:

• The CA ?alif maqṣuura, ى usually changes to //-e//, especially in the Hufuf dialect, e.g., maʃa ---> maʃe, *he left*.

• The CA ?alif ṭawiilah, ـا of the pronominal suffixes //-naa// and //-haa// usually changes to //e// in ESA when it occurs before a front vowel in the suffix -naa, e.g., beetnaa ---> beetne, *our house*, and in the 3 f.s. suffix -haa, e.g., beethaa ---> beethe, *her house*.

• The CA feminine ending taa? marbuuṭah, //-ah// usually changes to //-e(h)// in most of the Eastern Saudi Arabia dialects, e.g., madrasah ---> madraseh, *school;* θaanyah ---> faanyeh, *second (f.);* gaaʕdah ---> gaaʕdeh, *staying; sitting*. (See Selections 40 and 42.)

2. Morphology

All Arabic lexemes with the exception of pronouns, particles, and foreign loanwords basically consist of two component elements, namely, 'a root and a pattern.' Most lexemes usually consist of a sequence of triconsonantal roots, and some of a sequence of quadriconsonantal roots, e.g., drs, *to study;* dḥrj, *to roll.* A root usually expresses a basic concept which is normally qualified or particularized by pattern, e.g., daras, *he studied,* has the pattern $C_1VC_2VC_3$/faʕal (3 m.s.perf.v); yadris, *he studies,* has the pattern $yaC_1C_2VC_3$/yafʕil (3 m.s.imperf.v.); madruus, *studied,* has the pattern $maC_1C_2uuC_3$/mafʕuul (pass.par.); daaris, *studying* has the pattern $C_1aaC_2iC_3$/faaʕil (act.par.); and madrasah, *school,* has the pattern $maC_1C_2aC_3$(ah)/mafʕalah (n. of place) (Smeaton 1973, 32). There are numerous patterns besides those mentioned above which are formed by adding prefixes, infixes, and suffixes, and by gemination of root consonants (usually the second root consonant). This section presents a general and brief presentation of the morphology of Riyadh and Eastern Saudi Arabia dialects.

2.1. Verbs

The verbal system of the Gulf dialects has retained some basic features of CA. However, it has also developed some of its own patterns. The great majority of Arabic verbs are triconsonantal, or derived from triconsonantal stem verbs. Also, there are some quadriconsonantal stem verbs. These stems or roots constitute the lexical components of word. CA verbs have fifteen different forms or classes, some nine or ten of which are commonly used. These forms are usually formed by "gemination of the root consonant, vowel lengthening, prefixation, infixation and various combinations of these" (Smeaton 1973, 38). Like CA, Arabic dialects have various types of verbs: strong verbs, doubled verbs, and defective or weak verbs. Unlike other languages, the Arabic verb is marked for number, gender, person, tense, and aspect of transitivity type (Ingham 1994, 21).

2.1.1. Strong Verbs

The triconsonantal simple strong verb usually occurs in three patterns, $C_1aC_2aC_3$/faʕal, $C_1iC_2aC_3$/fiʕal, and $C_1iC_2iC_3$/fiʕil. The third pattern is not stable since either of its vowels is often changed to //a//. Although there are certain patterns for verbs, one should be aware that there is considerable vowel variation, and vowel deletion or insertion, in these verb forms depending on the speaker, rapidity of speech, suffixes and prefixes, and adjacent words, e.g., katab —> ktab —> kitab, *to write*. The perfect verb is conjugated by adding pronominal suffixes to the roots of the verb, e.g., katab-. The following paradigms show the taṣriif, *conjugations* of perfect triconsonantal simple strong verbs in the most common patterns mentioned above:

	$C_1aC_2aC_3$/faʕal	$C_1iC_2aC_3$/fiʕal	$C_1iC_2iC_3$/fiʕil
3 m.s.	katab *he wrote*	rijaʕ *he returned*	simiʕ *he heard*
3 f.s.	katabat	rijʕat	simʕat
3 c.pl.	katabu(-aw)	rijʕu(-aw)	simʕu(-aw)
3 f.pl.	kataban (RA)	rijʕan (RA)	simʕan (RA)
2 m.s.	katabt	rijiʕt	simiʕt
2 f.s.	katabti(-ay),	rajiʕti(-ay)	simiʕti(-ay)
2 c.pl.	katabtu(-aw)	rajiʕtu(-aw)	simiʕtu(-aw)/samaʕtu

1 c.s.	katabt	rajaʕt	simiʕt/samiʕt
1 c.pl.	katabna(-e)	rajaʕna(-e)	simiʕna(-e)

The imperfect tense of a simple strong verb is usually formed by adding personal pronominal prefixes and suffixes marking number, gender, person, tense, and aspect of transitivity type. They usually have the patterns yiC_1C_2aC_3/yifʕal, yiC_1C_2iC_3/yifʕil, and yiC_1C_2uC_3/yifʕul. The following are the conjugations of yiʃrab, *he drinks*; yiktib, *he writes*; yiṣbur, *he is patient*:

	yiC_1C_2aC_3/Impv.	yiC_1C_2iC_3/Impv.	yiC_1C_2uC_3/Impv.
3 m.s	yiʃrab	yiktib	yiṣbur
3 f.s.	tiʃrab	tiktib	tiṣbur
3 c.pl.	yiʃrabu(-uun)	yiktibu(-uun)	yiṣburu(-uun)
3 f.pl.	yiʃraban	yiktiban	yiṣburan
2 m.s.	tiʃrab/ʔiʃrab	tiktib/ʔiktib	tiṣbur/ʔuṣbur
2 f.s.	tiʃrabi(-iin)/ʔiʃrabi	tiktibi(iin)/ʔiktibi	tiṣburi(-iin)/ʔuṣburi
2 c.pl.	tiʃrabu(-uun)/ʔiʃrabu	tiktibu(-uun)/ʔiktibu	tiṣburu(uun)/ʔuṣburu
2 f.pl.	tiʃraba(i)n/ʔiʃrabin	tiktiba(i)n/ʔiktiban	tiṣburan/ʔuṣburan
1 c.s.	ʔaʃrab	ʔaktib	ʔaṣbur
1 c.pl.	niʃrab	niktib	niṣbur

Note that some speakers may change the vowel //-i-// of the imperfect preformative in certain verbs to //-a-// and sometimes to //-u-//, e.g., yi- ---> ya-, yu-; ti- ---> ta-, tu-; ni- ---> na-, nu-. This vowel may also be deleted if the following consonant is followed by a vowel.

2.1.2. Doubled Verbs

The doubled or geminate verb ʔalfiʕlu -lmuḍaʕʕaf has triconsonantal roots, the final two of which are the same consonant. The following is the conjugation of the perfect and the imperfect forms of the verb ʃadd, *he tightened; he emphasized.* Note that as mentioned above, the vowel //-i-// of the imperfect performative can be deleted; in this case the second vowel //i// is usually changed to //u//:

	Perfect	Imperfect	Imperative
3 m.s.	ʃadd	yiʃi(u)dd	
3 f.s.	ʃaddat	tiʃi(u)dd	
3 c.pl.	ʃaddu	yiʃi(u)ddu(-uun)	
3 f.pl.	ʃaddan	yiʃi(u)ddan	
2 m.s.	ʃaddeet	tiʃi(u)dd	ʃudd
2 f.s.	ʃaddeeti(-ay)	tiʃi(u)ddi(-iin)	ʃuddi (-iin)
2 f.pl.	ʃaddeetin	tʃiddan	ʃuddan
2 c.pl.	ʃaddeetu	tiʃi(u)ddu(-uun)	ʃuddu(u)
1 c.s.	ʃaddeet	ʔaʃi(u)dd	
1 c.pl.	ʃaddeena(-e)	niʃi(u)dd	

Note that the long vowel //-ee-// is always added before all second and first (s. and pl.) person pronominal suffixes in the perfect form of a doubled or geminate verb.

2.1.3. Weak Verbs

Weak verbs are either defective, hollow, or hamzated. A weak verb usually has one or more of these weak radicals: the semivowels //w, ʔalif maqṣuurah// (represented in IPA script by a short //a// at the end of the verb), and the //hamzah ʔ//.

2.1.3.1. Defective Verbs

A defective verb fiʕl naaqiṣ is characterized by having a weak final radical, or a weak initial, or both. The following are weak verbs with the initial //w-// which may change to //-oo-// in the imperfect form:

Perfect		Imperfect	
wu(a)ṣal	وصَلْ	yuuṣal/yooṣal	*he arrived*
wa(u)gaf	وگَفْ	yuugaf/yoogaf	*he stopped*
waʕad	وعَدْ	yuuʕid/yooʕid	*he promised*
wajaʕ	وجَعْ	yuujaʕ/yoojaʕ	*it hurt*
wazan	وزَنْ	yuuzan/yoozan	*he weighed*

For defective verbs ending in the weak radical ʔalif maqṣuurah, their imperfect forms end in //-i//, which is sometimes prolonged by some speakers. The following is the conjugation of the verb maʃa, *he walked*:

	Perfect	Imperfect	Imperative
3 m.s.	ma(i)ʃa	yi(a)mʃi(i)	
3 f.s.	ma(i)ʃat	ti(a)mʃi(i)	
3 c.pl.	ma(i)ʃaw	yi(a)mʃu(-uun)	
3 f.pl	ma(i)ʃan	yi(a)mʃan	
2 m.s.	ma(i)ʃeet	ti(a)mʃi(-i)	ʔimʃi(-i)
2 f.s.	ma(i)ʃeeti(-tay)	ti(a)mʃi(-iin)	ʔimʃi(-ay)
2 c.pl.	maʃ(i)eetu(-aw)	ti(a)mʃu(-uun)	ʔimʃaw(-u)
2 f.pl.	ma(i)ʃeetan	ti(a)mʃan	ʔimʃan
1 c.s.	ma(i)ʃeet	ʔamʃi(i)	
1 c.pl.	ma(i)ʃeena(-ne)	ni(a)mʃi(i)	

2.1.3.2. Hollow Verbs

A hollow verb ?alfiʕl al?ajwaf has a medial long vowel //-aa-// in its perfect form. It is worth noting that there are no specific rules for deriving the imperfect form of hollow verbs. The long vowel may change to //-ii-// or //-uu-//, or it may stay as //-aa-// in some verbs. It will be most helpful to the learner to learn the imperfect form of hollow verbs as they appear in the texts. The following is the conjugation of the verbs gaal, *he said* and baaʕ, *he sold:*

	Perfect		Imperfect		Imperative	
3 m.s.	gaal	baaʕ	y(i)guul	y(i)biiʕ		
3 f.s.	gaalat	baaʕat	t(i)guul	t(i)biiʕ		
3 c.pl.	gaalaw(-u)	baaʕaw(-u)	y(i)guulu(-uun)	y(i)biiʕu(-uun)		
3 f.pl.	gaalan	baaʕan	y(i)guulan	y(i)biiʕan		
2 m.s.	gult	biʕt	t(i)guul	t(i)biiʕ	guul	biiʕ
2 f.s.	gulti	biʕti	t(i)guuli(-iin)	tibiiʕi(-iin)	guuli	biiʕi
2 c.pl.	gultu(aw)	biʕtu(-aw)	t(i)guulu(-uun)	t(i)biiʕu(-uun)	guulu	biiʕu
2 f.pl.	gaalan	baa?an	t(i)guulan	t(i)biiʕan	guulan	biiʕan
1 c.s.	gult	biʕt	?aguul	?abiiʕ		
1 c.pl.	gulna(-e)	biʕna(e)	n(i)guul	n(i)biiʕ		

2.1.3.3. Hamzated Verbs

Hamzated verbs may have initial, medial, or final hamzah. However, some hamzated verbs may lose their initial or final hamzah, e.g., CA ?akal ---> kal(a), *he ate;* CA qara?a ---> gara, *he read;* CA jaa?a ---> jaa, *he came;* and it is preserved in some, e.g., ?amar, *to command.* The conjugation below gives the perfect, imperfect, and imperative forms of hamzated verbs with initial hamzah:

	Perfect		Imperfect	Imperative	
3 m.s.	?akal	kal(a)	yaakil		
3 f.s.	?akalat	kalat	taakil		
3 c.pl.	?akalu(-aw)	kalu(-aw)	yaaklu(-uun)		
3 f.pl.	?akalan	kalan	yaaklan		
2 m.s.	?akalt	kaleet	taakil	kil	
2 f.s.	?akalti	kaleeti	taakli(-iin)	kili(-ay)	?ikli(-ay)
2 c.pl.	?akaltu(-aw)	kaleetu(-aw)	taaklu(-uun)	kilu-(aw)	?iklu(-aw)
2 f.pl.	?akaltin	kaleetin	taaklan	kilan	?iklan
1 c.s.	?akalt	kaleet	?aakil		
1 c.pl.	?akalna(-e)	kaleena(-e)	naakil		

Verbs with medial hamzah are very rare in most Gulf dialects. The verb sa?al, *he asked,* maintains its hamzah in the perfect and the imperfect forms. Below is the conjugation of the verb sa?al:

	Perfect	Imperfect	Imperative
3 m.s.	sa?al	yis?al	
3 f.s.	sa?alat	tis?al	
3 c.pl.	sa?alu(-aw)	yis?alu(-uun)	
3 f.pl.	sa?alan	yis?alan	
2 m.s.	sa?alt	tis?al	?is?al
2 f.s.	sa?alti	tis?ali(-iin)	?is?ali(-ay)
2 c.pl.	sa?alu(-aw)	tis?alu(-uun)	?is?alu(-aw)
2 f.pl.	sa?altin	tis?alan	?is?alan
1 c.s.	sa?alt	?as?al	
1 c.pl.	sa?alna(-e)	nis?al	

Verbs with final hamzah usually lose the hamzah, e.g., CA qaraʔ ---> gara, *he read*, with the common sound change of q ---> g. Verbs with final hamzah are conjugated like defective verbs. The following is the conjugation of the verb gara:

	Perfect	Imperfect	Imperative
3 m.s	gara	yigra	
3 f.s.	garat	tigra	
3 c.pl.	garaw	yigruun	
3 f.pl	garan	yigran	
2 m.s.	gareet	tigra	ʔigra
2 f.s.	gareeti	tigriin	ʔigri(-ay)
2 c.pl.	gareetu(-aw)	tigruun	ʔigru(-aw)
2 f.pl.	gareetan	tigran	ʔigran
1 c.s.	gareet	ʔagra	
1 c.pl.	gareena(-e)	nigra	

2.1.4. Verb Derivation

As mentioned above, CA has fifteen verbal forms (also referred to as themes, classes, or measures), about ten of which are used in Gulf dialects. These forms show modifications of the basic verb meaning. They are usually derived from triconsonantal Form I verbs by adding some consonants or by lengthening existing vowels, or both (Ingham 1982, 42). The following are the basic derived verbal forms used in Gulf dialects:

	Form	Perfect	Imperfect
I	faʕal	daras *to study*	ya(i)dris
II	faʕʕal	darras *to teach*	ydarris
III	faaʕal	gaabal *to meet*	ygaabil
IV	ʔafʕal	ʔakram *to honor*	yikrim
V	t(i)faʕʕal	tʕallam *to learn*	yitʕallam

VI	t(i)faaʕal	t(i)gaabal *to meet (with)*	yitgaabal
VII	(ʔi)nfaʕal	(ʔi)nkasar *to be broken*	yinkasir
VIII	(ʔi)ftaʕal	(ʔi)ʃtaɣal *to work*	yiʃtaɣil
IX	(ʔi)fʕall	(ʔi)ḥmarr *to become red*	yiḥmarr
X	(ʔi)stafʕal	(ʔi)stagbal *to receive (a guest)*	yistagbil

Vowel patterns in Gulf dialects verbs indicate transitivity, intransitivity, passivity, and causativity. For example, a triconsonantal verb having an //-a-a// pattern is usually transitive, e.g., daras, *to study*. Form II shows transitivity; it shows that the action is imposed on someone or something else, e.g., darras, *to teach* or *to make someone study*. Form IV shows causativity; it involves somebody in something, e.g., huu yikrim waaldah, *He honors his father*. Form VII has been used as a passive form in Gulf dialects. Its meaning also has a reflexive and intransitive connotation.

Quadriliteral verbs are not numerous in most Arabic dialects, and they have a few verbal forms, e.g.,

	Perfect		Imperfect
I	daḥraj	*to roll s.th.*	ydaḥrij
II	t(a)daḥraj	*to roll, to be rolled*	yitdaḥraj

Note that if the first vowel in Form II is absent, then //t// is assimilated with //d//, i.e., ddaḥraj yiddaḥraj. The meaning of this form is usually reflexive. It also has a passive and intransitive connotation.

2.1.5. The Passive Voice

Gulf dialects do not use CA passive verb forms which are formed by internal vowel change, such as: katab ---> kutiba, *was written*. Usually, most dialects use the reflexive Forms V t(i)$C_1aC_2C_2aC_3$/t(i)faʕʕal, VII (ʔi)n$C_1aC_2aC_3$/(ʔi)nfaʕal, and VIII (ʔi)C_1ta(i)C_2aC_3/(ʔi)fta(i)ʕal to indicate the passive voice ṣiiɣat ʔalmajhuul; however, occurrences of CA passive do exist in the speech of educated speakers. Note the examples below:

Dialect/Perfect	Imperfect	CA/ Perfect	Imperfect
tkassar *it was broken*	yitkassar	kusira	yuksaru
ʔinḍarab *he was struck*	yinḍarab	ḍuriba	yuḍrabu
ʔiḥtarag *it was burned*	yiḥtarig	ḥuriqa	yuḥraqu

2.2. Noun Derivation

2.2.1. Verbal Nouns

There are several morphological patterns for the derivation of verbal nouns from every verb measure or class, some of which are predictable and some are not. The student of Arabic dialects should remember to learn the verbal nouns as they occur in the text. The following are the most common patterns for simple strong Form I verbs:

Pattern	Verb	Verbal Noun
$C_1vC_2C_3$	gafaz	gafz *jumping*
	ḍarab	ḍarb *hitting*
$C_1aC_2aC_3$	taʕib	taʕab *tiredness*
	niʕis	naʕas *sleep*
	harab	harab *fleeing*
	simiʕ	samaʕ *hearing*
$C_1(u)C_2uuC_3$	sajad	sujuud *worship*
	ṣaʕb	ṣuʕuubah *difficulty*
$C_1aC_2aaC_3$	najaḥ	najaaḥ *success*
$C_1iC_2C_3$	ʕalim	ʕilm *science*
	ðakar	ðikr *remembering*

The common pattern for verbal nouns derived from triconsonantal doubled verbs is:

$C_1vC_2C_2$	ḥaṭṭ	ḥaṭṭ *putting*
	raʃʃ	raʃʃ *spraying*

The common pattern for verbal nouns derived from hollow verbs is:

$C_1(v)C_2aaC_3ah$	saag	swaagah *driving*
	zaar	z(i)yaarah *visiting*

The common patterns for verbal nouns derived from defective verbs are:

$C_1aC_2i(y)$	ḥaʃa	ḥaʃi(y) *stuffing*
	miʃa	maʃi(y) *walking*
$C_1iC_2C_3aan$	nasa	nisyaan *forgetting*
C_1ooC_2	gaal	gool *saying*
	xaaf	xoof *fear*
C_1eeC_2	ṣaad	ṣeed *hunting; fishing*
	maal	meel *inclination*

Verbal nouns derived from verb Form II usually have the predictable pattern:

$taC_1C_2iiC^3$	ʕallam	taʕliim *teaching*
	kabbar	takbiir *exaltation*

taC_1C_2iyah for defective verbs:

	salla	tasliyah *entertainment*
	rabba	tarbiyah *rearing*

Verbal nouns derived from verb Form III usually have the patterns:

$m(u)C_1aaC_2aC_3ah$	waafag	mwaafagah *agreement*
	xaalaf	mxaalafah *violation*

m(u)C_1aaC_2aa for defective verbs:

	daawa	mudaawaa *treating (medically)*
	saawa	musaawaa *equality*

Verbal nouns derived from verb Form IV are not numerous in most Gulf dialects and they usually have the pattern:

ʔiC_1C_2aaC_3	ʔahmal	ʔihmaal *neglecting*
	ʔanðar	ʔinðaar *warning*

Verbal nouns derived from verb Form V do not have a predictable pattern. Some verbs may have more than one verbal noun pattern. The following examples show verbal noun patterns from doubled and weak verbs, respectively:

taC_1C_2iiC_3	tṣawwar	taṣwiir *photographing*
	tɣayyar	taɣyiir *changing; change*
taC_1aC_2C_2uC_3	taxaṣṣaṣ	taxaṣṣuṣ *specializing; specialty*
	tṣawwar	taṣawwur *imagining; imagination*
taC_1aC_2C_2i	tragga	taraggi *advancing*
C_1aC_2a	ʕaʃʃa	ʕaʃa *dining; dinner*

Verbal nouns derived from verb Form VI usually have the following patterns derived from strong and weak verbs:

taC_1aaC_2uC_3	t(a)ʕaawan	taʕaawun *cooperating; cooperation*
	t(a)saahal	tasaahul *leniency*
taC_1aaC_2i(i)	taraaxa	taraaxi(i) *slacking; relaxation*
	taṣaafa	taṣaafi(i) *compromising; peaceful settlement*

Verbal nouns derived from verb Form VII have the following patterns derived from strong, doubled, and weak verbs respectively:

ʔinC_1iC_2aaC_3	(ʔi)nsaḥab	ʔinsiḥaab *withdrawing; withdrawal*
	(ʔi)nfajar	ʔinfijaar *explosion*
	(iʔ)nsadd	ʔinsidaad *blockage*
ʔiC_1C_2iC_3a(a)	(ʔi)nḥana	ʔinḥina(a) *bending; bowing*
	(iʔ)ntama	ʔintima(a) *affiliation; membership*

Verbal nouns derived from verb Form VIII usually have the following pattern:

(ʔi)C_1C_2iC_3aaC_4	(ʔi)stamaʕ	(ʔi)stimaaʕ *listening*
	(ʔi)xtaṣar	(ʔi)xtiṣaar *summarization*
	(ʔi)ḥtajj	(ʔi)ḥtijaaj *objection*
	(ʔi)htamm	(ʔi)htimaam *concern*

Verbal nouns derived from verb Form IX are rare in the Gulf dialects and they usually denote colors or physical defects. They have the pattern:

ʔiC_1C_2iC_3aaC_3	(ʔi)ḥmarr	(ʔi)ḥmiraar *turning red*
	(ʔi)swadd	(ʔi)swidaad *turning black*

Verbal nouns derived from verb Form X have the pattern:

(ʔi)stiC_1C_2aaC_3	(ʔi)stagbal	(ʔi)stigbaal *reception*
	(ʔi)staʕmal	(ʔi)stiʕmaal *using; usage*
	(ʔi)staʕadd	(ʔi)stiʕdaad *readiness*

2.2.2. Active and Passive Participles

The active and the passive participles ʔism ʔalfaaʕil wa-ʔism ʔalmafʕuul of the simple strong verb Form I usually have the patterns C_1aaC_2iC_3/faaʕil and maC_1C_2uuC_3/mafʕuul, respectively, for the masculine, and C_1aaC_2C_3ah/faaʕlah

and $maC_1C_2uuC_3ah$/mafʕuulah, respectively, for the feminine. The suffix //-iin// is added to form the masculine plural and the suffix //-aat// to form the feminine plural. The following shows the declension of the active and the passive participles of strong, doubled, and weak verbs. It is worth noting that the passive participles are derived from transitive verbs only. See the following examples:

Verb		**Active Participle**	**Passive Participle**
ɣalab	m.s.	ɣaalib *victor*	maɣluub *defeated*
	f.s.	ɣaalbah	maɣluubah
katab	m.s.	kaatib *writer*	maktuub *written*
	f.s.	kaatbah	maktuubah

The patterns $C_1aaC_2C_2$ and $C_1aaC_2iC_2$ (not as common) for masculine and $C_1aaC_2C_2ah$ for feminine are used to form the active participles of doubled verbs:

ḥass	m.s.	ḥaass/ḥaasis *feeling*	maḥsuus *felt*
	f.s.	ḥaassah	maḥsuusah
ḥabb	m.s.	ḥaabb/ḥaabib *loving*	maḥbuub *loved*
	f.s.	ḥaabbah	maḥbuubah
gaṣṣ	m.s.	gaaṣṣ/gaaṣiṣ *having cut*	magṣuuṣ *cut*
	f.s.	gaaṣṣah	magṣuuṣah

The patterns C_1aayiC_2 and C_1aayC_2ah for masculine and feminine, respectively, are used to form active participles of hollow verbs:

baaʕ	m.s.	baayiʕ *selling*	mabyuuʕ *sold*
	f.s.	baayʕah	mabyuuʕah
raaḥ	m.s.	raayiḥ *going*	
	f.s.	raayḥah	

The patterns C_1aaC_2i and C_1aaC_2yah for masculine and feminine, respectively, are used to form active participles from defective Form I verbs, as in:

maʃa	m.s.	maaʃi *walking*
	f.s.	maaʃyah

rama	m.s.	raami *throwing*
	f.s.	raamyah

Active and passive participles are also formed from the derived forms of triliteral verbs and from quadriliteral verbs as well. Note that the vowel of the prefix //mu-// can be changed to //-i-// or it may be omitted completely. Note the following examples:

Verb	**Form**	**Active Participle**	**Passive Participle**
II	darras	mudarris *teacher*	mudarras *being taught*
	ṣalla (defec. v.)	mṣalli *having prayed*	mṣalla *being prayed for*
III	waafag	mwaafig *having agreed*	mwaafag *agreed*
	kaafa (defec. v.)	mkaafi *having rewarded*	mkaafa *being rewarded*
IV	ʔaʕlan	muʕlin *having announced*	muʕlan *announced*
	ʔaʕṭa (defec. v.)	muʕṭi *having given*	muʕṭa *being given*
V	tṣawwar	mitṣawwir *having imagined*	mitṣawwar *imagined*
	tɣadda (defec. v.)	mitɣaddi *having eaten lunch*	
VI	tḥaarab	mitḥaarib *having fought*	(form not used)
	tṣaafa (defec. v.)	mitṣaafi (form not used)	
VII	nkasar	mu(i)nkasir *having been*	(usually Form I is used) *broken*
VIII	(ʔi)ḥtaram	miḥtarim *having respected*	muḥtaram *being respected*
X	ʔistaʕmal	mustaʕmil *user*	mustaʕmal *being used*

2.2.3. Noun, Gender, and Number

2.2.3.1. Gender in Nouns

Nouns in MSA and in all Arabic dialects as well are inherently either masculine muðakkar or feminine muʔannaθ. Masculine nouns are unmarked, while gender is apparent in the morphological form of feminine nouns, i.e., the feminine ending taaʔ marbuuṭah -ah/-t or -a, e.g., maktab, *office* is masculine while maktabah, *library* is feminine. However, there are some exceptions to this. There are some nouns that are feminine by convention although they are masculine by form, that is, unmarked, and they have no biological gender. These include paired body parts, e.g., rijil, *leg*; ʕeen, *eye*; wiðin/ʔiðin, *ear* and some other nouns such as, ʕaruus, *bride;* ʃams, *sun;* ʔarḍ, *land;* ḥarb, *war*. Please note that the gender of a noun governs the gender inflection of verbs and adjectives and the gender selection of pronouns, e.g., haaða -lbeet kibiir, *This house is big*, and al-ḥurmah raaḥat la-beethaa, *The woman went to her house*. Arabic nouns that have biologically masculine or feminine referents will correspond in gender, e.g., ʔibn, *son;* rayyal, *man;* ʃeex, *sheikh;* muʕallim, *teacher* are masculine, and bint, *girl; daughter;* ʕajuuz, *old woman;* ṣaḥra, *desert* are feminine. Most domestic animal designations are also limited by sex, e.g., θoor, *bull;* b(a)garah, *cow;* xaruuf, *lamb;* nʕayah, *ewe;* b(i)ʕiir, *camel;* naagah, *she-camel* (Ingham 1994, 62).

2.2.3.2. Dual

The number marking system distinguishes between singular, dual, and plural. The dual ʔalmuθanna in MSA is formed by adding the suffixes //-aan// to mark a dual noun in the nominative, and //-ayn// in the accusative and genitive. All Arabic dialects form the dual by adding the suffix //-ayn// or its variant //-een// (the latter is the most common in all Gulf dialects) to nouns. One must keep in mind that case inflection has no significance in Arabic dialects. Furthermore, the dual is only shown in the noun. An adjective does not have to agree in number with the dual noun it modifies. A dual noun usually takes a plural adjective and a plural verb, e.g., ʕindi waladeen zeeniin, *I have two nice boys*, and lwaladeen raaḥuu -lmadrasah, *The two boys went to school*. Note that the adjective zeeniin is in the plural and not in the dual. The dual is used to specify exactly two of whatever the noun base designates. It is noteworthy to point out that for nouns which are morphologically marked as feminine by the feminine ending //taʔ marbuuṭah// (usually voiced as the short vowel //-a// unless it is in a noun/noun

construct), the ending is always added as a //-t// before the dual suffix //-een//, e.g.:

M. Singular	M. Dual	F. Singular	F. Dual
walad *son*	waladeen	mi(a)drasah *school*	midrasteen
rayyaal *man*	rayyaaleen	ḥurmah *woman*	ḥurmateen
galb *heart*	galbeen	rukbah *knee*	rukbateen

Most Gulf dialects use the numeral θneen (m.) and θinteen (f.), *two* in construct with a plural to put more emphasis on the number than does the use of the dual inflection, e.g., θneen wlaad or wlaad θneen, *two boys*. More emphasis can be achieved by using the dual noun with the numeral following in apposition, e.g., waladeen θneen, *two boys*.

2.2.3.3. Plural

Forming the plural of nouns can somehow be a problematic issue to most learners of Arabic and Arabic dialects. It can be achieved either by suffixation for the sound plural, by internal vowel change for the broken plural, or very rarely by both.

The masculine sound plural jamʕ muðakkar saalim, sometimes referred to as the regular plural, is formed by adding the suffix //-iin// to participle forms referring to male persons, or designating occupations, and to masculine relative adjective forms ending in //-i(i)// used as nouns, e.g.:

muʕallim	muʕallimiin	*teacher*
muwaẓẓaf	muwaẓẓafiin	*employee*
kaððaab	kaððaabiin	*liar*
muhandis	muhandisiin	*engineer*
g(a)ṭari(i)	g(a)ṭariyyiin	*Qatari*
suʕuudi(i)	sʕuudiyyiin	*Saudi*

It should be mentioned here that relative adjective forms usually used as nouns of nationality are also pluralized by adding the suffix //-yyah//, e.g., libnaani(i) ---> libnaaniyyah *Lebanese*; yamani(i) ---> yamaniyyah *Yemenis*.

The feminine sound plural jamʕ muʔannaθ saalim can be formed by suffixing //-aat// to many forms ending in //-ah// (which usually marks feminine nouns and adjectives), e.g.:

muʕallimah	muʕallimaat	*teacher*
sayyarah	sayyaaraat	*car*
saaʕah	saaʕaat	*watch; hour; clock*
suʕuudiyyah	suʕudiyyaat	*a Saudi*

2.2.3.4. Broken Plural

Learners of Arabic and Arabic dialects usually find broken plurals jamʕ taksiir the hardest to form or determine. Many nouns may have more than one alternative broken plural, e.g., waragah, *leaf; paper* has a broken plural ʔawraag and a sound plural waragaat and it also has the collective warag. They are best learned as they come along. Broken plurals are formed by some internal modification of vowels depending on the pattern of the singular. Please note that a variety of singular patterns may have the same plural pattern. The following are some of the broken plural patterns which are in common use in most Gulf dialects:

$C_1uC_2uuC_3$

ʔamr, ʔumuur *thing*	dars, duruus *lesson*	raff, rufuuf *shelf*

$C_1uC_2C_2aaC_3$

ḥaaris, ḥurraas *guard*	jaahil, juhhaal *child*	ʕaamil, ʕummaal *laborer*

$ʔaC_1C_2aaC_3$

ʕiid, ʔaʕyaad *feast*	wagt, ʔawgaat *time*	ʃuɣul, ʔaʃɣaal *work*

$C_1uC_2uC_3$

kitaab, kutub *books*	madiinah, mudun *city*	niẓaam, nuẓum *regime*

$C_1i(u)C_2aC_3$

xiṭṭah, xi(u)ṭaṭ *plan*	ʃanṭah, ʃi(u)naṭ *bag*	ḥijrah, ḥijar *room*

CiCaaC

jabal, jibaal *mountain*	kalb, kilaab *dog*	ṣaɣiir, ṣiɣaar *small*

$C_1i(a)C_2aaC_3a$		
ḥajar, ḥijaara *stone*	fagiir, fagaara *poor*	naṣraanii, naṣaara *Christian*
$C_1aC_2iiC_3$		
ḥurmah, ḥariim *woman*	ʕabd, ʕabbiid *slave*	ḥimaar, ḥamiir *donkey*
$ʔaC_1aaC_2iC_3$		
ʔajnabii, ʔajaanib *alien*	ʔarnab, ʔaraanib *rabbit*	gariib, ʔagaarib *relative*
$C_1aC_2aaC_3iC_4$		
markaz, maraakiz *center*	saalfah, sa(u)waalif *story*	ḥaadθah, ḥawaadiθ *accident*
$C_1iiC_2aaC_3$		
baab, biibaan *door*	taaj, tiijaan *crown*	faar, fiiraan *mouse*
$C_1aC_2aaC_3iiC_4$		
barmiil, baraamiil *barrel*	muftaaḥ, mafaatiiḥ *key*	majnuun, majaaniin *madman*
$C_1i(u)C_2C_3aan$		
ʔahbal, hiblaan *silly*	waadii, widyaan *valley*	bduwii, bidwaan *Bedouin*

2.3. Numerals

2.3.1. Cardinals One to Ten

	Cardinal Numerals M.	Cardinal Numerals F.
1	waaḥi(a)d	waaḥda(e)h
2	ʔiθneen	θinteen
3	θalaaθ	θalaaθa(e)h
4	ʔarbaʕ	ʔarbaʕah
5	xams	xamsa(e)h
6	sitt	sitta(e)h
7	sabʕ	sabʕah
8	θamaan	θamaanya(e)h

9	tisiʕ	tisʕah
10	ʕaʃir	ʕaʃarah

The feminine forms of cardinals from three to ten quantify masculine plural nouns, while masculine forms quantify feminine plural nouns. Cardinal numbers from eleven do not show gender and they require the following noun to be in the singular, e.g., θalaaθ waragaat, *three leaves*; θalaaθat rayaayiil, *three men; ʕindi θnaʕʃar walad, I have twelve children.* Cardinal numbers from three onward occur immediately before the noun they quantify. Cardinal numbers agree in definiteness with the noun they quantify. When they are placed post-nominally, they act as adjectives and they take the definite article; however, if they precede the noun, they take the definite article, but not the noun, e.g., lwaragaat θθalaaθ, rrayaayiil θθalaaθah, *the three leaves, the three men;* θθalaaθ waragaat, θθalaaθah rayaayiil, *the three leaves, the three men.*

The cardinal number one is different from the other numbers. The singular form of the quantified noun expresses the number one; however, the number //waaḥid// may follow the noun it quantifies and it agrees with it in gender, e.g., kitaab, *a book*; kitaab waaḥid, *one book*. Note that when //waaḥid// precedes the noun, it means *a certain*, e.g., waaḥad muwaẓaf xabbarnii ʕank, *A certain employee told me about you.*

The cardinal number two is usually expressed by adding the suffix //-een// to the quantified noun, e.g., beet, *a house*; beeteen, *two houses*, or by placing the number two before or after the plural form of the quantified noun. Note that the number agrees in gender with the quantified noun, e.g., ʔiθneen ʔawlaad, *two boys*; θinteen banaat, *two girls*.

2.3.2. Ordinals One to Ten

Ordinals are derived from numerals two to ten. They are formed on the pattern //C_1aaC_2iC_3/faaʕil// for masculine and //C_1aa$C_2$$C_3$ah/faaʕlah// for feminine. The ordinal corresponding to waaḥid, *one*, has an irregular form: ʔawwal for masculine and ʔuula for feminine.

	Cardinal Numerals	Ordinals M.	Ordinals F.
1	waaḥi(a)d	ʔawwal	ʔuula
2	ʔiθneen	θ(f)aani	θ(f)aanya(e)h
3	θalaaθa(e)h	θ(f)aaliθ(f)	θ(f)aalθ(f)a(e)h

4	ʔarbaʕah	raabiʕ	raabʕah
5	xamsa(e)h	xaamis	xaamsa(e)h
6	sitta(e)h	saadis	saadsa(e)h
7	sabʕah	saabiʕ	saabʕah
8	θ(f)amaanya(e)h	θ(f)aamin	θ(f)aamna(e)h
9	tisʕah	taasiʕ	taasʕah
10	ʕaʃarah	ʕaaʃir	ʕaaʃrah

2.3.3. Fractions

Fractions are derived from cardinal numbers three to ten. They are formed on the pattern $C_1uC_2C_3$. Note that some native speakers may change the vowel //-u-// to //-i-//. The fraction nuṣṣ, *half* or MSA niṣf is an exception to this pattern. Note the following examples:

Cardinal Number	Fraction	Plural
2 θneen	1/2 nuṣṣ	ʔinṣaaṣ
3 θalaaθ	1/3 θu(i)lθ	ʔaθlaaθ
4 ʔarbaʕ	1/4 rubʕ	ʔabaaʕ
5 xams	1/5 xums	ʔaxmaas
6 sitt	1/6 su(i)ds	ʔasdaas
7 sabʕ	1/7 subʕ	ʔasbaaʕ
8 θamaan	1/8 θumn	ʔaθmaan
9 tisʕ	1/9 tusʕ	ʔatsaaʕ
10 ʕaʃir	1/10 ʕuʃr	ʔaʕʃaar

2.4. Personal Pronouns

Each personal pronoun represents a person category combined with a number or gender category. There are two main forms for each pronoun: the independent form and the suffixed form. The independent forms are used nominatively and the suffixed forms are attached to the verbs and prepositions of which they are the objects. Suffixed forms are also attached to nouns in a possessive function.

2.4.1. Independent Pronouns

The following is a list of the independent pronouns ḍamaaʔir munfaṣilah and their most common variants in Gulf dialects. Note that personal pronouns for the dual are not used in the dialects:

Singular	Plural
hu; huwwa; huwa; ʔuhu *he; it*	hum; humma; ʔuhum *they (m. and f.)*
hi; hiyya; hiyy; ʔihi *she; it*	hin; hinne *they (f.)*
ʔinta; ʔint *you (m.)*	ʔintum; ʔintu *you (m. and f.)*
ʔinti; ʔinteen; ʔinteene *you (f.)*	ʔintin; ʔintuun; ʔintuune *you (f.)*
ʔanaa; ʔane; ʔaani *I*	ʔiḥna(e); niḥin; niḥna(e); ḥinna *we (m. and f.)*

An independent personal pronoun in the function of the subject in a nominal sentence is always expressed because it is a necessary component of the syntactical structure of the sentence. Furthermore, the independent personal pronoun has to agree with the predicate in number and gender, e.g., rayyaalin zeen, *a good man* vs. huu rayyaalin zeen, *He is a good man.*

Independent personal pronouns are also used after demonstratives in a demonstrative phrase to make it a complete sentence, e.g., haaða -lmaṣnaʕ, *this factory* —> haaða huu -lmaṣnaʕ, *This is the factory.* Note that the pronoun has to agree with the subject in number and gender.

The Arabic verb form in a verbal sentence clearly designates the person or persons functioning as the subject of the verbal action. This is why independent personal pronouns are often omitted, because they are not required for the comprehension of the sentence. However, they are usually used to express an

emphatic function needed for syntactical or stylistic reasons, in this case for the identification of the referent, e.g., weeʃ gaaluu? and weeʃ gaaluu humma? *What did they say?* and *What did they (in particular,* or *they themselves) say?*

Independent personal pronouns are used in apposition to a corresponding suffixed pronoun for emphasis, e.g., xalliihaa tiḥčii, *Let her speak* and xalliihaa hii tiḥčii, *Let her (herself) speak.* Note that the suffixed pronoun //-haa// corresponds to the independent pronoun //hii//. They are also used in extraposition, antecedent to a suffixed pronoun, e.g., ʔana ṣaarlii falaaf siniin fi -lgaṭiif, *I have been in Qatif for three years.* Independent personal pronouns can be used as the subject of a circumstantial clause with //w-//, e.g., ʃufta w-ana maaʃii, *I saw him while I was leaving* (see Selection 6, Note 7).

Independent personal pronouns can be negated by prefixing the proclitic negative particle //ma(a)-// to them (see Selection 6, Note 12). Note the examples below:

Singular	**Plural**
ma(a)hu *he is not*	maahum *they are not*
ma(a)hi *she is not*	maahin *they (f.) are not*
manta *you are not*	mantum *you are not*
manti *you (f.) are not*	matuun(e) *you (f.) are not*
ma(a)na(i) *I am not*	maḥna(e) *we are not*

Negated personal pronouns are commonly used in daily speech in all Gulf dialects, and they are usually used in collocation with adjectives, e.g., ma(a)hu zeen, *He is not nice.* It is worth noting that suffixing the letter //-b// to the negated pronoun forms is very common in most Gulf dialects, e.g., ma(a)huub, and it is often shortened to mu(u)b. The shortened form is used for both genders, e.g., muub zeen and muub zeena, *He isn't nice* and *She isn't nice,* respectively. Negated pronouns are also commonly used in verbal sentences where they are normally followed by participles, e.g., manta raayiḥi -lmazraʕah? *Aren't you going to the farm?*

There are no neuter pronouns in MSA or in Arabic dialects, since all Arabic nouns are either masculine or feminine. The English pronoun 'it' will be either huwa or hiyya depending on the gender of the noun for which it stands.

2.4.2. Suffixed Pronouns

In addition to independent personal pronouns, both MSA and all Arabic dialects have pronoun suffixes ḍamaaʔir muttaṣilah. These suffixes may be added to most parts of speech, with different meanings resulting in each case. Please note that personal pronouns are inherently definite, therefore, any noun that has a suffixed pronoun becomes definite also, e.g., sayyarah, *a car*, and sayyaarti, *my car*. There is a pronoun suffix corresponding to each of the independent pronouns. The following is a list of the most common pronoun suffixes and their variants in Gulf dialects:

Singular	Plural
-a; -ah; -ih; -uh *him; his*	-ho(u, i)m *their; them (m.* and *f.)*
-ha; -he *her*	-hi(e)n; -han *their; they (f.)*
-ak; -ok; -ik *your; you (m.)*	-ku(o, e)m *your; you (m.* and *f.pl.)*
-i(e)ʃ; -i(e)č *your; you (f.)*	-k(e)in; če(i)n *your; you (f.pl.)*
-i(i); -nii *my; me (m.* and *f.)*	-na; -ne *our; us (m.* and *f.)*

Most Gulf dialects have special possessive pronouns, usually used to denote possession of inanimate objects, i.e., maal- (m.) and maalat- (f.) and ḥagg-, to which pronominal suffixes are added, e.g., haaða -θθoob maali, *This dress is mine;* and haaða -lmaktab ḥaggi, *This is my office.* However, personal pronoun suffixes are added to nouns to perform the function in Arabic equivalent to possessive adjectives in English. Although there is no difference in meaning between the two structures, syntactically they differ. maal- and ḥagg- may only be predicated on, or attributed to, a definite noun, as it appears in the examples above. However, pronoun suffixes may only be added to indefinite nouns. The following paradigm shows all pronoun suffixes added to the noun bint, *daughter; girl*:

binta(i, u)h *his daughter*	binthu(o, i)m *their daughter*
bintha(e) *her daughter*	binthi(e)n *their (f.) daughter*
binta(o, i)k *your (m.) daughter*	bintku(o, e)m *your (m.) daughter*
binti(e)ʃ(č) *your (f.) daughter*	bintke(i)n; bintče(i)n *your (f.) daughter*
binti *my daughter*	bintna(e) *our daughter*

When personal pronouns are suffixed to any word ending with a vowel, that vowel is lengthened, e.g., ramaa-haa, *He threw it away;* ʔabuu-haa, *her father* wiyyaa-hum, *with them.*

The phenomenon of using demonstratives in liaison with pronominal suffixes is common only in some Eastern Saudi Arabia dialects and in some dialects of Bahrain as well (see Selection 18, Note 11). When used in sentences, they are usually followed by verbs or participles, e.g., hadaani gaaʕdah fi -lbeet, *Here I am, sitting at home.*

Personal pronoun suffixes are also added to verbs to perform the function in Arabic equivalent to object pronouns in English. The following shows all the personal pronoun suffixes attached to the verb saaʕad, *to help*:

Singular	**Plural**
saaʕadah *he helped him*	saaʕadhum *he helped them*
saaʕadha *he helped her*	saaʕadhan *he helped them (f.)*
saaʕadak *he helped you (m.)*	saaʕadkum *he helped you*
saaʕadič *he helped you (f.)*	saaʕadken *he helped you (f.)*
saaʕadni *he helped me*	saaʕadna *he helped us*

Pronoun suffixes are added to the word nafs, *self; soul; same* to form what is equivalent to the English reflexive pronouns. It is worth mentioning that some educated speakers use the plural form ʔanfus before plural pronoun suffixes. Note the following paradigm:

Singular	**Plural**
nafsah *himself*	naf(i)shum *themselves*
naf(i)sha *herself*	naf(i)shen *themselves (m.)*
nafsak *yourself*	naf(i)skum *yourselves*
nafsič *yourself*	naf(i)sken *yourselves*
nafsi *myself*	naf(i)sna *ourselves*

Pronoun suffixes may also be added to some interrogative particles, e.g., ʃloon, *how*; keef, *how*; ween, *where*. The interrogative particles ʃloon and keef are usually used with pronoun suffixes to denote an inquiry about someone's health or well being, as in:

ʃloonak *how are you (m.)?*	ʃlooniĉ *how are you (f.)?*
keefak *how are you (m.)?*	k(ĉ)eefiĉ *how are you (f.)?*
weenak *where are you (m.)?*	weeniĉ *where are you (f.)?*

Pronoun suffixes can be added to all prepositions. One must be aware that some of the prepositions undergo certain changes when pronoun suffixes are added to them. Note that in the following, the final vowel //-a// of the preposition ʕala, *on*, changes to //-ee-// before the pronoun suffixes with the exception of the first-person singular. This change takes place in prepositions that end in the vowel //-a// or the ʔalif maqṣuurah such as ʔila, *to*, as in:

Singular	**Plural**
ʕalee(h) *on him*	ʕaleehum *on them (m.* and *f.)*
ʕaleeha *on her*	*ʕaleehen* *on them (f.)*
ʕaleek *on you (m.)*	ʕaleekum *on you (m.* and *f.)*
ʕaleeĉ(ki) *on you (f.)*	ʕaleeĉ(k)en *on you (f.)*
ʕalayy(i) *on me (m.* and *f.)*	ʕaleena *on us (m.* and *f.)*

Some prepositions undergo the change of doubling a consonant before the first person (s. and pl.), and second person (s.) pronoun suffixes. Note in the following examples the changes the preposition ʕan, *about, from, on,* undergoes when pronoun suffixes are added to it:

Singular	**Plural**
ʕanna(h) *about him*	ʕanhum *about them (m.* and *f.)*
ʕanha *about her*	ʕanhen *about them (f.)*
ʕannak *about you (m.)*	ʕankum *about you (m.* and *f.)*
ʕanniĉ(k) *about you (f.)*	ʕankin *about you (f.)*
ʕanni *about me (m.* and *f.)*	ʕanna *about us (m.* and *f.)*

2.5. Demonstratives

Demonstratives are called in Arabic ʔasmaaʔ ʔiʃaarah, *nouns of indication*. In Gulf dialects, demonstratives are marked for number and gender. Some demonstratives designate persons or objects which are close to the speaker in physical space or time, and some designate persons or objects remote in space or time from the speaker. The most common demonstratives and their variants in Gulf dialects (variants with the sound change of ð ---> d are typical of some of the Eastern Saudi Arabia dialects) are ha-, *this; these,* is a contraction of the proximal demonstratives haað(d)a, haað(d)i, and hað(d)ool. It is prefixed to singular and plural, feminine and masculine definite nouns (see Selection 2, Note 1 and Selection 24, Note 8).

Nearness (M.S.)	**Remoteness (M.S.)**	**Nearness (F.S.)**	**Remoteness (F.S.)**
haað(d)a	hað(d)aak	haað(d)i	hað(d)iik(č)
haað(d)	ð(d)aak(a)	haay	ð(d)iik(č)
ð(d)a	ð(d)aak	ð(d)i	ð(d)iika

Note that most Gulf dialects use the demonstrative plural form for both masculine and feminine.

Nearness (Pl.)	**Remoteness (Pl.)**
hað(d)ool(a)	hað(d)olaak
ð(d)ool(a)	ð(d)olaak
hað(d)eel(a)	hað(d)elaak
ð(d)eela	ð(d)eelaak
hað(d)eleen	hað(d)eelaak

The demonstrative čiði and its variants čidi, kidi are also very common in Gulf dialects. The variant dakku (see Selection 16, Note 9) and the demonstrative haada with pronoun suffixes, e.g., hadaani, are common in Al-Qatif dialect. Demonstratives can be used as either demonstrative adjectives in apposition to a substantive, or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative, e.g., haaða -rrayyaal, *this man*; and haaða ʔamr ṣaʕb, *This is a difficult matter*. Note that demonstratives modify definite nouns, or proper names, e.g., haaða ʔaḥmad, *This is Ahmed*, or nouns

in ʔiḍaafah construct, e.g., haaδa ʔibn ʔahmad, *This is Ahmed's son.* Usually demonstratives agree in gender and in number with the nouns they stand for or the noun they modify. However, nonpersonal duals and plurals usually take the singular feminine demonstrative haaδ(d)i.

2.6. Relative Pronouns

In MSA ʔism mawṣuul, the relative pronoun has numerous forms. In Gulf dialects //ʔilli//, *who(m), that which,* is the most commonly used form, and it is not declined for number or gender. Note that when //ʔilli// is preceded by a word ending in a vowel, it loses its initial vowel //lli//, e.g., libnayyah lli wagaʕat, *the little girl who fell down.* In rapid speech //ʔilli// may become //l-// before a word beginning with a vowel, e.g., lbeet l-ʔabbi ʔaskin fiih, *the house which I want to live in.* //ʔilli// may also become //li-//, e.g., lfariig li-nɣalab, *the team that was defeated.* In Gulf Arabic the relative //man//, *who* and //ma(a)//, *what* occur only in combinations such as //kill man// *whoever, everyone who,* and //kill ma//, *whatever, all that.* The relative pronoun introduces a relative clause which may modify a noun or a pronoun. The modified noun or pronoun is called the antecedent. The presence of the antecedent in the relative clause is usually taken up by a personal pronoun which is called in Arabic //ʔaḍḍamiir ʔalʕaaʔid//, *the resumptive pronoun,* and it agrees with the antecedent in number and gender. Note that the resumptive pronoun may occur implicitly in the verb, e.g., rrayyaal lli daxal kaan marriḍ, *The man who came in was sick.* The resumptive pronoun is //huwa// and it is implicit in the verb //daxal//. But in a sentence like: rrayyaal lli ʃuftah kaan mariiḍ, *the man whom I saw was sick,* the resumptive pronoun is the pronominal suffix //-ah// added to the verb. The resumptive pronoun is either attached to a verb, a preposition, or a noun, e.g., haaδa liktaab lli gareeta, *This is the book which I read (it)*; haaδa liktaab lli gitlak ʕannah, *This is the book which I told you about (it);* huwwa lli waẓiiftah ṣaʕbah, *He is the one whose job is hard.*

This relative particle has an indefinite meaning of *he who, whoever, that which,* when functioning as the subject of a sentence. The verb in such a relative clause is usually third person singular masculine. This kind of relative clause occurs in proverbial expressions, e.g., ʔilli raaḥ raaḥ, *Whatever is gone, is gone;* ʔilli yizraʕah -lʔinsaan yiḥiṣdah, *Man reaps what he sows.* Note that the relative clauses in these two sentences function as the subjects of the sentences. A relative clause may also function as the object of a verb or a preposition, or the predicate of a sentence, e.g., ʔaṭṭaalib huu ʔilli faaz bi-lʔimtiḥaan *The student*

is the one who passed the test; ʕaṭnii -lli ʕaleek, *Give me what you owe*; The following are more proverbs: ʔilli ʔiidah bi-lmayy muub miθil ʔilli ʔiidah bi-nnaar, *He who has his hand in the water is not like the one who has his hand in the fire*; ʔilli ʕeenah faarɣah maa b-yiʃbaʕ, *He whose eye is greedy will never be satisfied;* ʔilli xallaf maa maat, *He who begot offspring doesn't die*; ʔilli maktuub ʕala -ljabiin laazim tʃuufah -lʕeen, *(lit. What is written on the forehead, the eye must see) What must be, must be;* ʔilli yaakil ʕala ḍirsah yinfaʕ nafsah, *(lit. He who chews with his own teeth, benefits himself) God helps those who help themselves.*

2.7. Indefiniteness and Definiteness

2.7.1. Indefiniteness

Just as is the case in MSA, indefiniteness in Gulf dialects can be expressed simply by not using the definite article prefix //ʔal-//, e.g., jaamʕah, *university*. Indefiniteness is also expressed by using waaḥa(i)d (m.) and waaḥda(e)h (f.), *someone, one of* before a noun or a relative adjective, e.g., waaḥad rayyal, *some man*, and waaḥad suʕuudi, *someone from Saudi Arabia*. Indefiniteness is also expressed by inserting the preposition min, *from* after waaḥa(i)d and waaḥda(e)h followed by a definite noun, e.g., waaḥad min ʔixwaanii, *one of my brothers*; waaḥdeh mini -lmaktab, *someone (f.) from the office*. The preposition min may be inserted between two nouns when the first is singular indefinite and the second is plural definite, e.g., walad min liwlaad, *one of the children*; yoom mini -lʔayyaam, *one of (these) days*. Unlike many other dialects, Gulf dialects use the genitive tanwiin, nunation //-in// to mark indefiniteness, e.g., bintin zeenah, *a good girl*.

2.7.2. Definiteness

Definiteness can be expressed in many different ways:

1. By prefixing the definite article //ʔal-// (see the following section on the definite article), e.g., baab, *a door*; ʔal-baab, *the door*.

2. By adding a pronoun suffix, e.g., beet, *a house*; beethum, *their house*.

3. When the indefinite noun belongs to a proper noun, e.g., sukkaan giṭar, *the people of Qatar*; ʔumm ʔaḥmad, *the mother of Ahmad*.

4. When the indefinite noun is in a noun/noun construct, e.g., suug limʕeegliyyah, *the Mu'egliyah Market*; jaamʕat lmalik feeṣal, *King Faysal University*.

2.7.3. The Definite Article //ʔal-//

The definite article, ʔadaat ʔattaʕriif may be prefixed to nouns and adjectives. It takes the shapes //ʔal-; l-; ʔil-; li-; le-// based on the environment in which it is used. In Gulf dialects the article is totally assimilated to dental and front palatal consonants known as ʔalḥuruuf ʔaʃʃamsiyyah, *the sun letters:* t, θ, d, ð, r, z, s, ʃ, ṣ, ṭ, ḍ, ẓ, n, č. Note the following examples:

ṭaalib ʃaaṭir, *a smart student*	ṭṭaalibi -ʃʃaaṭir, *the smart student*
dars ṣaʕb, *a hard lesson*	ddarsi -ṣṣaʕb, *the hard lesson*
rayyalin ḍaʕiif, *a weak man*	rrayyaali -ḍḍaʕiif, *the weak man*
θaaliθ naadii, *the third club*	nnaadii -θθaaliθ, *the third club*

It is worth noting that some speakers assimilate the definite article to the consonant //j//, e.g., jjaamʕah, *the university.* Furthermore, the learner should be aware that some speakers may or may not abide by the rules of the definite article assimilation to the sun letters.

2.8. Particles

2.8.1. Prepositions

A preposition precedes the noun or the noun substantive it governs, and as mentioned above, all prepositions can take pronoun suffixes. A preposition is a word or proclitic that occurs usually as a leading term in a phrase whose following term is a noun-type constituent and whose function can be that of supplement, complement, attribute, or predicate, but not subject. Prepositions in most Gulf dialects can be classified in two categories: There are some that have no lexical meaning and cannot stand alone, e.g., li, *to, for*; bi, *in, with;* ʕala, *on, over, against;* ʔila, *to;* fii, *in,* and there are some that have a separate status as adverbs or nouns and have a related, but separate, lexical meaning, e.g., foog, *over, above, upstairs*; tatḥ, *under, underneath, downstairs* (Holes 1990, 113). A prepositional phrase is used adverbially, e.g., ba-nruuḥ nilʕab baʕd ṣalaati -lʕaṣr, *We'll go play after the evening prayer.* A prepositional phrase may complement verbs, nouns, and adjectives, e.g., liḥdaagah b-titwaggaf ʕala -ṭṭags, *Fishing depends on the weather.* A prepositional phrase may function as an attributive to a definite noun, e.g., lwalad giddaami kaan yṣiiḥ b-ṣooṭ ʕaali, *The boy in front of me was screaming loudly.* Finally, prepositional predicates

are used to depict a state or characteristic of the subject referent, e.g., hu taḥt ʔamri -lmudiir, *He is under the manager's disposal.* Note that prepositions may take pronoun suffixes or they may be followed by a noun, or a noun equivalent. The following are the most common prepositions in most Gulf dialects:

✦ fi(i), *in; on; within; at; during:* This preposition is regularly followed by a noun, a pronoun suffix, a demonstrative, e.g., darast fii jaamiʕat lmalik ʕabdi -lʕaziiz, *I studied at King Abdul Aziz University*; ba-yibda ramaḍaan fii yooma -rrubuuʕ, *Ramadan will start on Wednesday*; ḥaṣṣalt fuluus kaθiir fii ðiika -ssanah, *I earned a lot of money during that year* (see Selection 37, Note 5). The rules for suffixation of pronouns to this preposition are the same as rules for nouns; however, the pronoun suffix that corresponds to the first person singular is //-yy(a)//. This preposition is often preceded and followed by the same noun to render proverbial phrases, e.g., lḥayaa killha kifaaḥ fii kifaaḥ, *In general, life is a struggle* (see Selection 38, Note 11). Usually //fii// is contracted to //f-// when prefixed to a noun, e.g., kalaamak f-maḥallah, *Well said* (see Selections 18, Note 4, and 29, Note 9). Note that this preposition is used as a pseudo-verb when followed by an indefinite noun to render the meaning of *there is; there are*, e.g., fii ʔawlaad kaθiir fi -ṭṭirgaat, *There are a lot of children on the streets.* It can be preceded by the verb kaan to render the meaning of *there was; there were*, e.g., kaan fii naas kaθiir, *There were a lot of people* (see Selection 4, Note 1).

✦ b(i), *in; at; with; by means of:* The prepositions b(i-) and f(i) sometimes are used interchangeably, especially when both prepositions indicate the act of staying inside a place, e.g., ʔubuuy fi -lbeet or ʔubuuy bi-lbeet, *My father is at home.* Unlike fii, the preposition bi- cannot stand alone. Usually it is prefixed to nouns to form adverbs, e.g., bi-surʕah, *quickly*; bi-lʔasaas, *basically;* bi-ẓẓabṭ, *exactly* (see Selections 6, Note 11, and 28, Note 7). It is also used to express the concept of place, e.g., tigʕid tbaṣṣiṭ bi-lʔarḍ, *She spreads (her goods) on the ground* (see Selection 4, Note 5); ḥariim ybiiʕan bi-ssuug, *Women trade in the market* (see Selection 4, Note 2). The preposition bi- is often used to introduce an expression of emphatic identification, e.g., ʔana ʃiftah bi-ʕyuuni -θθinteen, *I saw him with my own two eyes.* It may also be used to form an oath when prefixed to the noun sworn by, e.g., bi-llaah ʕaleeč, *by golly* (see Selection17, Note 3).

✦ min, *from; of; ago; belonging to:* This preposition designates the noun it governs as belonging to a group, e.g., jamaaʕah mini -ssuʕdiyyiin raaḥuu -lbaḥreen, *A group of Saudis went to Bahrain.* It also expresses temporal meaning, e.g., min ðaaka -lḥiin, *since that time.* It is used to express the origin of a

person or a thing, e.g., hii min ṣafwa, *She is from Safwa*. The preposition min always follows a comparative adjective, in this case it either takes a suffix pronoun or it is followed by the noun it is compared to, e.g., hu ʔakbar minhaa, *He is older than she*; or hu ʔakbar mini -lbint, *He is older than the girl* (see Selections 29, Note 12, and 42, Note 2).

✦ ʕala, ʕa-, ʕal-, *on; over; according to; against:* This preposition is often shortened to //ʕa-, ʕal-// which are usually prefixed to nouns, e.g., yaa ʕal-wagt, *He came on time*. Note that the //-l-// is the definite article. As it was mentioned above in the segment on pronoun suffixes, when ʕala takes pronoun suffixes, its final //-a// changes to //-ee-// except in the first person singular where it is ʕalayy(ii) (see Selections 21, Note 10 and 26, Note 10). It is used to render its original and very frequent local meaning *on, over*, e.g., yḥuṭṭuun limfaṭṭaḥ ʕa-liṣmaaṭ, *They put the lamb on the sheet* (see Selection 2, Note 13). It is also used to express the meaning of *not to worry about*, e.g., walaa ʕaleek bi-θθaanyiin, *Don't worry about the others* (see Selection 12, Note 3). It also expresses *according to*, e.g., ʕala sunnata -llaah, *according to God's law* (see Selection 42, Note 6).

✦ ʕan, *about; away from:* The preposition ʕan is usually used with verbs which have the meaning of *to go away; to avoid*, e.g., haaða rafiij muub zeen, ʔibʕid ʕannah, *This is a bad friend, stay away from him*. It is also used to express differentiation and substitution, e.g., ʕaadaatna tixtalif ʕan ʕaadaatkom, *Our culture is different than your culture;* ʔaxðuu ʔuxuuy ʕiwaḍ ʕanni, *They took my brother instead of me* (see Selection15, Note 16).

✦ ʔila, l(a)-, li-, *to, toward; for:* The preposition ʔila is used in MSA to express the direction to or toward an aim or a goal. However, it is not as common in most Gulf dialects as its contracted forms, but one may hear it used by some educated native speakers. It is worth mentioning that the preposition ʔila (but not its contracted forms) is used as a conditional particle to introduce a time conditional clause; in this case, it does not take pronoun suffixes, e.g., ʔila minhum, *when they, if they* (see Selection 7, Note 4). When ʔila takes pronoun suffixes, it is used to render the meaning of the verb *to have*, e.g., ʔilah rwaag, *It has a curtain* (see Selection 7, Note 2). Usually the contracted form //l-// takes second person pronoun suffixes which can be added to a verb to create a common dialectal phenomenon called the ethical dative, that is, involving the addressee in the action (Ingham 1994, 205), e.g., gaʕadatlok w-masakatlook ha-lʕaraayis, *She sat and held the dolls (lit., she sat for you and held the dolls for you)*. (For more on this phenomenon, see Selections 18 and 44.) Furthermore, the combination of //l-// with a pronoun suffix is added to a verb, when its subject and the

pronoun suffix refer to the same person, e.g., tigʕidilhaa ḥawaali saaʕah, *It takes it about an hour* (see Selection 1, Note 10). This phenomenon does not occur in MSA. These contracted forms can also be prefixed to nouns, e.g., lḥamd li-llaah, *Thanks be to God;* haaði la-ʔaḥmad, *This is for Ahmad.* The following is the preposition li(a)- with pronoun suffixes added to the verb gaal, *to say*:

Singular		**Plural**	
lah	ga(a)llah *he said to him*	la(u)hum	ga(a)llahum *he said to them*
laha	ga(a)llaha *he said to her*	la(u)hum	ga(a)llahum *he said to them*
la(o)k	ga(a)lla(o)k *he said to you*	la(u)kum	ga(a)llukum *he said to you*
lik	ga(a)llik *he said to you*	lakum	ga(a)llukum *he said to you*
lii	ga(a)llii *he said to me*	leene(a)	ga(a)lleene(a) *he said to us*

✦ been, *between; among:* This preposition has the form beenaat, used with plural pronoun suffixes and sometimes also with nouns in the sense of *among*, e.g., ʔana saakin beenaathum, *I am living among them*; hu -lkabiir beenaat ʔuxwaanah, *He is the oldest among his siblings*; maa tiddaxxal beenaatne, *Don't interfere between us.* The preposition been with a pronominal suffix referring to the speaker must be repeated again with a pronominal suffix referring to the person addressed to render *between... and...,* e.g., xalliih sirr beeni w-beenak, *Keep it a secret between you and me.*

✦ maʕ, *with:* This preposition expresses connection and togetherness, e.g., taɣaddeena maʕ baʕḍ, *We ate lunch together.* The most common use of this preposition is in the expressions maʕi -ssalaamah, *goodbye, (lit. with safety)* and ʔallah maʕa(a)k, *God be with you.* It is also used before the particle ʔin to render the meaning *although,* e.g., maʕ ʔinnii gultlah maa yruuḥ, *although I told him not to go.* It is also used with pronoun suffixes standing alone in response to a statement during a conversation indicating that the speaker is in total agreement with the person making the statement, e.g., maʕaak, *I am with you* (see Selection 34, Note 7). Finally, the preposition maʕ is used to render the meaning of *to have,* e.g., ma(i)ʕii/maʕaay θalaaθ ʔawlad, *I have three children.*

✦ wiyya, *with; in the company of:* The preposition wiyya also expresses connection and togetherness and it is more common than maʕ. The vowel / /-a/ / is always lengthened to //-aa// when adding pronoun suffixes. It is worth noting that most native speakers of the Eastern Saudi Arabia dialects often drop the first

syllable //wiy-// in rapid speech, e.g., taʕaal yaay(ii) niʃtarii ʔaʃriṭah, *Come with me to buy tapes* (see Selection 40, Note 2); tʕiiʃ wiyyaah ʕal-ḥulwah wi-lmurrah, *She lives with him for better or for worse* (see Selection 28, Note 14).

✦ ʕind, *at; at the house of; with:* This preposition is used as a locative preposition, e.g., ʕindi -lmasmak, *close to the Musmak Fortress* (see Selection 5, Note 4). It is also used to express one's actual and present possession, e.g., ʔaḥmad maa yidrii ʔinnah ʕindah kanz, *Ahmad does not know the treasure he has*. It is also used with nouns of temporal meaning, e.g., gallii taʕaal ʕind ɣuruubi -ʃʃams, *He told me to come at sunset*. It is used before nouns to render the meaning of *to have*, e.g., maa ʕidne fluus, *We don't have money*. Note that most native speakers, especially those of Eastern Saudi Arabia, delete the //-n-// from ʕind when adding a consonant-initial pronoun suffix, i.e., -na, kum, or they may add the vowel //-a-// before the suffix to avoid a three-consonant cluster (see Selections 23, Note 12, and 11, Note 2). Note the following forms of ʕind:

Singular	**Plural**
ʕindah	ʕidhum/ʕindahum
ʕidhe(a)/ʕindaha	ʕidhin/ʕinidhin
ʕindak	ʕidkum/ʕindakum
ʕindi(ee)č	ʕidkin/ʕinidkin
ʕindii	ʕidne(a)/ʕindana

✦ There are a number of locative prepositions which can be used predicatively without an object, e.g., foog, *above; upstairs*, ṭalaʕ foog, *he went upstairs;* taḥt, *below, under, downstairs,* manhu ðaaka -rrayyal ʔalli taḥat, *Who is that man down there?;* gi(u)ddaam, *in front (of)* and wara, *behind, rear,* waggaf sayyaartah wara, *He parked his car in the rear*. All of these prepositions may take a noun object, e.g., fii beet taḥti -lʔarḍ, *There is a house under the ground;* baneena ɣurfah foogi -lmaṭbax, *We built a room over the kitchen*. These prepositions may take pronoun suffixes, e.g., guddaami, *in front of me*. Note that all these prepositions may stand alone in the course of a conversation, e.g., ween gaʕad? giddaam, *Where did he sit? In the front.*

✦ ʕugub, *after:* This preposition usually refers to the action itself, regardless of the time at which the person is speaking, e.g., huu jaa ʕugub raaʃid, *He came after Rashid*. It is also used to express a duration or a length of time after which the action takes place, e.g., ba-ruuḥi -lmazraʕah ʕugub θalaaθ ʔayyaam,

I will go to the farm in three days. The preposition yamm, *by, near; beside* is very common in most Gulf dialects. Both prepositions ʕugub and yamm cannot stand alone. They have to be followed by either a noun or a pronoun suffix, e.g., beetne yammi -lmustaʃfa, *Our house is near the hospital.*

✦ miθil, *like, similar to, as:* This preposition is used for qualitative comparison, that is, it has to be followed by the thing being compared to, e.g., libnayyah miθil ʔummhaa, *The little girl is like her mother.* (For more on prepositions, see Qafisheh 1977.)

2.8.2. Interrogatives

The learner of Arabic and Arabic dialects knows that the emphasis or the intonation by itself can change a statement into a question in MSA and in all Arabic dialects as well. Such a question expresses an idea as uncertain and asks about its truth, thus seeking an affirmative or negative answer, e.g., tibi truuḥi -ssug? *Do you want to go to the suq?* No special particle is needed to show the interrogative character of this sentence. Usually, however, a question is introduced by a grammatically appropriate interrogative particle ʔism ʔistifhaam according to the purpose of the question. There are some questions that can be asked about an essential element of the interrogative statement. Such questions are introduced by the interrogative particle weeʃ, *what;* man/min, *who;* ayy, *which;* ʃloon, *how;* keef, *how, what;* leeh(ʃ), *why,* etc. There are also some questions that inquire about circumstances or adverbial aspects of the interrogative statement. Such questions are always introduced by mita, *when;* ween, *where,* etc. All interrogative particles with the exception of //ʔayy// can stand alone as a one-word question in the course of a conversation, and in a pre- or post-verbal position. However, interrogative particles usually appear in the initial position in a sentence. The following are the most common interrogative particles in Gulf dialects with some examples of their usage:

✦ we(e)ʃ, *what:* weeʃ gaal? *What did he say?* weeʃ? *What?* This particle also appears in liaison with the preposition //min// followed by the negative particle //maa// to render the meaning *why,* e.g., min weeʃ maa raaḥi -lma(i)drasah? *Why didn't he go to school?* weeʃ can also be preceded by ḥagg and followed by //maa// to render the meaning *why,* e.g., ḥagg weeʃ maa yiit? *Why didn't you come?* This particle can be preceded by //la(a)// to render *what for,* e.g., laa weeʃ kill haaðа? *What is this all for?* (For more examples, see Selection 1, Note 9; Selection 36, Note 8; and Selection 29, Note 10.)

✦ ʃ-, ʃu(u), *what:* This interrogative is a contraction of weeʃ and it must be prefixed to the following word, e.g., ʃ-raayo(a)k? *What do you think? What's your opinion?* ʃ-gaallak, *What did he say to you?* ʃ-fiik? *What's wrong with you?* (See Selection 42, Note 14.) ʃ- may precede the word daʕwah, *matter; lawsuit* to render *what's the matter* or *why*, e.g., ʃ-daʕwah tuṣrufiin kill ha-lifluus? *Why do you spend all this money?*

✦ ʔeeʃ, *what:* Syntactically, this interrogative particle is similar to weeʃ, and it can be found in most Gulf dialects, e.g., ʔeeʃ tibbi tguul? *What do you want to say?*

✦ ʃinhu, *what:* This is also a contracted interrogative particle from ʔayyu ʃayʔin huwa? *What is it?* ʃinhu -llii tibiih? *What is it that you want?* (See Selection 12, Note 5.)

✦ ʃloon, *how:* ʃloon ʔubuuk? *How is your father?* ʃloonak? *How are you?* ʃloon? *How? What?* ʃloon taakluun lkabsah? or taakluunha ʃloon? *How do you eat the kabsah?* or *How do you eat it?* (See Selection 4, Note 4.)

✦ k(č)eef, *how:* ma ʔadri keef ʔaruuḥi -lgaṭiif, *I don't know how to go to Qatif;* keefak? *How are you (m.)?* ʔana ba-ḥulli -lmuʃkilah, *I will solve the problem.* keef? *How (is that)?* (See Selection 22, Note 10.)

✦ gaddeeʃ, *how; how much:* gaddeeʃ ba-tigʕid fi -lḥasa? *How long are you going to stay in Hassa?* gaddeeʃ ʕomrak? *How old are you?* Note that this interrogative may take the preposition prefix //b(i)-// to render *for how much*, e.g., b-gaddeeʃ ʃareet sayyaartak? *For how much did you buy your car?*

✦ k(č)am, *how much; how many; how; what:* This interrogative particle, which is usually found at the beginning of the sentence, asks for a quantitative determination, e.g., kami -ssaaʕah? *What time is it?* kam ʔijaar beetak? *How much is the rent for your house?* The preposition //bi-// is usually prefixed to kam to render *for how much*, e.g., bi-kam haadi? *How much is this?* (See Selection 13, Note 4.)

✦ man, min, *who:* This interrogative is used to ask about a person, e.g., man haaða? *Who is this?* This particle may take personal pronoun suffixes, e.g., minhu -llii gaal haaða? *Who is he who said this?* (See Selection 14, Note 7.) Note that man can be preceeded by a noun to render the meaning *whose, e.g.,* beet man haaða? *Whose house is this?*

✦ ʔayy, *which:* This particle must be used in a pre-nominal position. It has multiple functions, one of which is as an interrogative having a qualitative meaning. It is usually followed by an indefinite noun, but it does not agree with

it in number nor in gender, e.g., ʔayy ʕabaayah tabiin? *Which cloak do you (f.) want?* This particle can also be preceded by a preposition, e.g., fii ʔayy wizaarah tiʃtaɣil? *Which ministry do you work in?* (See Selection 38, Note 1.)

- leeh(ʃ), *why:* This particle is used to inquire about some reasoning for carrying out an action, e.g., leeʃ tiʃtiriin ʔalʕaab ɣaalyah? *Why do you buy expensive toys?* (See Selection 43, Note 12.)

- ma(i)ta, *when:* This particle introduces a question inquiring about an adverbial aspect of time, e.g., mata ba-nruuḥi -lmazraʕah? *When are we going to the farm?* (See Selection 12, Note 9.)

- ween, *where:* This particle introduces an adverbial interrogative sentence inquiring about an adverb of place, e.g., ween raaḥ ʔubuuk? *Where did your father go?*

- muu(b) čiði?, *isn't it; isn't that right?* This interrogative expression functions as a question-tag, and it is usually found in the ultimate position in a sentence, e.g., huu mini -lgaṭiif, muu čiði? *He is from Qatif, isn't he?*

2.8.3. Adverbs and Adverbial Expressions

Adverbs modify verbs, adjectives, or other adverbs. The following are the most common adverbs and adverbial expressions used in RA and ESA. They are grouped according to place, time, manner, and quantity.

Adverbs of place:

hni *here*	hnaak *there*
yamm *near, next to*	giddaam *in front*
wara *behind*	foog *on, above*
taḥt *under*	bi-nuṣṣ, bi-nnuṣṣ *in the middle*
baʕd *after*	baʕdeen *later*
gabul *before*	ʕugb *after*

Adverbs of time:

ʔalḥiin, var, halḥiin, lḥiin *now*	taww *just* (a preverbal particle that usually occurs with pronoun suffixes)
ʕaad *then, again*	barḍu *still, yet*

leen *until*	ʔams *yesterday*
gabl ʃwayy *a little while ago*	ʔawwal ʔams *the day before yesterday*

Adverbs of manner:

čiði *as, like; thus*	miθil *like, as*
zeen *well*	ʔaʃwa *better*
zayy *like (in this fashion)*	yallah *barely*

Adverbs of quantity:

waaj(y)id *very much*	killiʃ *very*
ʃwayy *a little*	k(č)em *a few*
kaθiir *much, very*	baʕad *more*

Adverbial expressions can be formed in many different ways. They may be formed by prefixing a preposition (usually bi-) to a noun, as in:

bi-surʕah *quickly*	bi-guwwah *forcefully*
bi-lʔasaas *basically*	bi-ssaaʕaat *for hours*
bi-lxaʃʃeh *secretly*	bi-ẓẓabṭ *exactly*

Adverbs can also be formed by adding the accusative nunation ending //-an// to adjectives or nouns. The following are the most commonly used adverbs in RA and ESA dialects: ṭabʕan, *certainly* (used with an exclamator character to modify a preceding statement); daayman, *always;* ʕaadatan, *usually;* yoomiyyan, *daily*; maθalan, *for example*; ʔaxiiran, *finally*; ʔaṣlan, *basically*; ʔasaasan, *basically*; bataatan, *absolutely not*. It is worth noting that adverbs formed by adding the suffix //-an// can start a sentence and they may occur between the subject and predicate of a clause.

There are very few nouns that are used as adverbs in both their singular and plural forms, e.g., saaʕah, saaʕaat, *oftentimes;* yoom, ʔayyamaat, *oftentimes*. There are also some nouns that function as adverbs when with the definite article, e.g., lleelah, *tonight*. Some adverbs are derived from active participles, e.g., taali, *then*; waajid, *very*. The adverb ʔajal/ʕayal, *well; certainly* is used to confirm a preceding or following statement.

2.8.4. Conjunctions

Conjunctions are called in Arabic ḥuruuf ʔal-ʕaṭf. They connect words or sentence parts of more or less equal importance. Conjunctions are usually classified into two categories: coordinating conjunctions and subordinating conjunctions. The coordinating conjunctions link together items of equal rank, and they are either separable or inseparable. The following section discusses some of the most common conjunctions in Gulf dialects.

The inseparable conjunction wa- is similar to the use of the English *and.* It may occur in the forms of wi-, ʔu-, ʔuw-, and w- depending on the preceding and following words. It is the most frequently used conjunctive particle to connect words, clauses, and sentences. It is used in multiple coordinations which are in English often converted into commas, when listing items and kept only before the last one, e.g., ʔana w-saliim w-muraad w-ʕalii ruḥna -ssug, *Salim, Murad, Ali, and I went to the suq.* In Arabic, however, w- is usually kept between all the terms. It may also function as a temporal conjunction when connecting sentences to show that one action happened while the other was taking place. In this case it must precede a personal pronoun, e.g., w-huwwa w-raayiḥi -ʃʃuɣl ṣaar maʕah ḥaadiθ, *While he was going to work, he had an accident* (see Selection 6, Note 7). It is also used after certain temporal expressions of duration to express the simultaneity of two actions, e.g., min sniin sniin wa-na ʔaḥaawil ʔaʃtari beet, *For years and years, I have been trying to buy a house.* It is also used to show the natural succession of events, e.g., lyoom raaḥi -rriyaḍ w-baačir ba-yruuḥ makka, *He went to Riyadh today, and tomorrow he is going to Mecca.*

✦ fa-, *so, then, thus, and:* This inseparable conjunction is the so-called particle of classification. It is usually replaced by the connective particle wa-. It links two sentences together which indicate consecutive actions, but where there is an implication that the second is a normal consequence of the first e.g., gal-lii taʕaal ʕindii, fa-jiit, *He told me to come to him, and I came* (see Selection 6, Note 13).

✦ wa(i)lla, *or:* This particle is a coordinating conjunction which may join words or phrases, e.g., tibii taaxið mansour walla saami? *Would you like to take Masour or Sami?* ba-tijlis fi -lbeet walla ba-truuḥi -lmaktab? *Are you staying at home or are you going to the office?* (See Selection 6, Note 15.)

✦ ʔaw, *or*: This conjunction is one of the most common conjunctions. It is used mainly to coordinate words or sentence parts, e.g., tibbi gahwah ʔaw ʃaay? *Do you want coffee or tea?*

The particle yaa, *or,* is usually used similarly to ʔaw, e.g., yaa saaʕidni yaa saaʕid libnayyeh, *Either help me or help the little girl* (see Selections 30, Note 9, and 42, Note 12). Note that one should differentiate between the usage of yaa as a coordinating conjunction and yaa as a vocative particle.

✦ lo ... lo, *either ... or:* This coordinating conjunction is more common in some Eastern Saudi Arabia dialects, and usually joins words, e.g., lo ʔanaa lo ʔuxuuč, *either me or your (f.) brother.*

✦ ʔa(i)mma, *or, or else:* This conjunction is to some extent synonymous with ʔaw and yaa, but is used most commonly in alternative questions, e.g., tibbii -ljihhaal yilʕabuun fi -lḥarr ʔammaa daaxili -lbeet? *Do you want the children to play in the heat or inside the house?* It is also used as a part of an *either ... or* conjunction set, e.g., ʔimmaa truuḥ wiyyaana walla ba-nsawwiilak muʃkilah, *Either you go with us, or we will cause you a problem.*

✦ laakin, *but:* This conjunction may occur with pronoun suffixes. It joins sentences by preceding the second clause, e.g., ʕazamni ʔaaruḥ maʕah, laakinni maa ruḥt, *He invited me to go with him, but I didn't go*; ljaww ḥarr ʕidna, laakin maa fii ruṭuubah, *The climate is hot in our country, but there is no humidity.*

The subordinating conjunctions introduce or join a subordinate clause to the main clause. Most Gulf dialects form some of these subordinating conjunctions in different ways, one of which is compounding some prepositions with the relative ma(a). The following is a sample of such conjunctions, e.g., the temporal conjunctions gabil-ma, *before* (see Selection 28, Note 9); ʕugub-ma, *after;* ʕabaal-ma, *while*; kill-ma, *whenever*. Other conjunctions express manner, such as miθil-maa, zay-maa *as, in the same manner* (see Selection 4, Note 11); ʔawwal-maa, *as soon as* (see Selection 40, Note 14); ʔaaxir-maa, *the last thing (that).* There are also other temporal conjunctions, such as ʔileen, *till, until,* e.g., ʔileen yaa -lmaktab, *until he came to the office;* leen, *when; until*, e.g., leen tuuṣl xaabirnii, *Call me when you arrive*. The verb kaan, *was*, may be compounded with ʔi(a)nn, *if* to form conditional conjunctions, such as nkaan/čaan, *if,* the contracted form of ʔin kaan. It usually occurs with pronoun suffixes, e.g., ʔisʔalah nkaanah yibii yaakil, *Ask him if he wants to eat.*

Some conjunctions are formed by compounding certain prepositions with ʔinn, such as the MSA li-ʔann and its dialectal variants linn and lann, which are used to express reason. These conjunctions usually take pronoun suffixes and they show that the reason for one action to take place is dependent on a specific situation, e.g., ʔana maa ʔagdar ʔaʃtaɣil lanni mariiḍ, *I cannot work because I*

am sick. The compounded conjunction maʕ-ʔinn, *although,* frequently introduces a clause which always has an adversative meaning, e.g., sawwaaha ɣalaṭ maʕ-ʔinni warreetah keef, *He did it wrong, although I showed him how.* The conjunction ka-ʔann, *as if,* and its contracted form č(k)inn, are both used in most Gulf dialects. They usually occur with pronoun suffixes and are followed by a noun or a noun phrase, e.g., činnah ʔamiiri -lmanṭigah, *as if he is the Emir of the region* (see Selection 37, Note 15).

2.8.5. Interjections and Exclamations

Interjections are forms used in exclamations to express surprise, pain, anger, pleasure, or other emotions, e.g., ʔaax, *ouch!* There are some interjections that correspond to forms which can be used in other functions, e.g., (n)zeen, *well,* bass, *but; only; enough,* while others are unrelated to other forms in the language and may often have a combination of sounds which do not otherwise occur in the language, e.g., wee, wee, wee! and wal, wal, wal! (See Selection 15, Note 6.) The following are some of the most common interjections:

✦ The vocative particle yaa is used in an exclamation to express personal emotion without any communication. yaa is followed by an adjective or a noun, e.g., yaa ʔallaah, *O God!* yaa salaam, *(lit. O peace!) How great!* (See Selection 33, Note 7.) The particle yaa may be used before all of God's attributes to express some kind of exclamation.

✦ ʔajal/ʕayal *then, therefore!* ʔajal kint fi -lbeet, *Then, you were at home* (see Selection 31, Note 7).

✦ ʕaad, *well!* May be used at the end of the sentence, e.g., kafaana ḥačiy ʕaad! *Well, we had enough talk!* and gatiilhum ttelfizyon ʕaad, *Well, they are crazy about the TV!* (See Selection 21, Note 16.)

✦ xooʃ, *good, fine!* This word is borrowed from Persian, and it is very common in some Eastern Saudi Arabia dialects.

✦ (n)zeen, *well! good! OK!* nzeen, weeʃ ba-tsawwii baʕdeen! *Well! What are you going to do later?*

✦ killiʃ zeen, *very good! fine!* (See Selection 20, Note 6.)

✦ bass, *enough! stop it! stop! only,* bass! maa ʔabbii ʔakθar! *Enough! I don't want more!* (See Selections 25, Note 8, and 31, Note 10.)

✦ yaa reet, *I wish! I hope so!* yaa reet ʔagadar ʔaruuḥ wiyyaak! *I wish I could go with you!*

✦ yalla! *Come on! Hurry up!* (See Selections 21, Note 7, and 40, Note 4.)

✦ maa ʃaallah, *isn't that wonderful*, this is maa -ttaʕajjub the maa of admiration followed by a verb of admiration. The maa of admiration is often followed by an illative plus a pronoun suffix or a noun to render exclamation, e.g., maa ʔajmal ha-libnayyah! *How beautiful is this little girl!* maa ʔabxalhaa! *How greedy she is!*

✦ ʔabad! *not at all!* This particle is used to express a complete negation of what has been said. It is usually uttered emphatically with raising the voice. It may also occur with the accusative nunation //-an// ʔabadan! *not at all!* (See Selections 10, Note 11, and 42, Note 4.)

✦ halla halla, *exactly*! It is used to express agreement with what has been said (see Selection 1, Note 8).

✦ yah! like the English *no way!* This is an exclamation of disbelief or surprise.

✦ laa ḥawla wa-laa quwwata ʔillaa bi-llaah! *There is no power and no strength save in God!* This expression is used when one is facing something beyond one's control.

✦ wallaah(i) (with the accent on the last syllable), *By God! Is it true?* (See Selection 37, Note 2.)

✦ xalliiha ʕala -llah, *Leave it to God!* This expression is used to express a bad condition in response to a question about someone's or something's condition, e.g., keef ʔaḥwaalak? xalliiha ʕala -llah, *How are you doing? Bad! Not well* (*lit. Leave it to God, or only God can do something about it*).

✦ ʔimbala! *yes*! This word is used to contradict what has been said, e.g., hu ma yilʕab ʕleene. ʔimbala! *He is not cheating us. Yes he is!* . It is also used after a negative question for which an affirmative answer is expected, e.g., maa huu ʔaḥsanlak? ʔimbala! *Isn't it better for you? Yes it is!* (See Selection 38, Note 5.)

✦ ʔii naʕam! *yes*! This is used as an affirmative expression (see Selection 3, Note 6).

✦ daxiilak! *I beg you! I beseech you!* This expression is used when one is in desperate need and asking for help.

2.8.6. Intensifiers

Intensifiers are not inflected for number or gender. They are used in Gulf dialects in pre- or post-adjective, adverb, or noun position to intensify the meaning of the word they modify. This section presents the most commonly used intensifiers in Riyadh and Eastern Saudi Arabia dialects. The intesifier //killiʃ// usually modifies adjectives (see Selection 5, Note 9), and //waaj(y)id// may modify nouns, adjectives, adverbs, and verbs (see Selection 3, Note 12). The intensifier //marrah// is also used as an intensifier only when it follows or precedes an adjective (see Selection 4, Note 18). However, it is not as common in Riyadh and Eastern Saudi Arabia as it is in the Hijaz area. The MSA intensifier //jiddan// is also used, especially by educated speakers (see Selection 34, Note 9). Note the following examples:

killiʃ zeen *very good*

naas waaj(y)id yruḥuun makka *A lot of people go to Mecca.*

kariim daras waaj(y)id *Karim studied very hard.*

kaan fagiir waaj(y)id *He was very poor.*

kull ʃayy ɣaali marrah *Everything is very expensive.*

nisbat lmutaʕallmiin galiilah jiddan *The percentage of educated people is very little.*

2.8.7. Negative Particles

The main ʔadawaat ʔannafy, *negative particles* used in most Gulf dialects are: maa, la(a), mu(u) (variants mu(u)b, muhu(u)b), muʃ, and maa min. The particle //maa// is used mainly to negate perfect and imperfect verbs, and pseudo-verbs as well. The particle //laa// is used to negate imperative verbs to form negative commands. muub and muʃ are used mainly to negate non-verbal predicates. The particle maa in combination with min may stand alone to render the meaning of *absolutely not; there is not.* These negative particles occur immediately before the negated term, and are usually stressed more strongly than the negated term.

2.8.7.1. Negating Verbs

The negative particle maa, *not,* is usually used to negate perfect and imperfect verbs, e.g., maa ʃiftah, *I didn't see him*; hu maa yḥibbi -lmadrisah, *He does*

not like school; haaða maa yinkitib, *This cannot be written*. It is also used to negate two or more verbal constructions joined by wa-, *and*, e.g., ʔakal w-maʃa, *He ate and left*; maa ʔakal w-maa maʃa, *He didn't eat and he didn't leave*. Note that it is also used in construction with the negative particle laa, e.g., maa yagra wa-laa yaktib, *He does not read and does not write*. //maa// is used to negate verbs in constructions that express the meaning *nothing or no one ... except ...*, e.g., maa saaʕad ʔilla ʔaḥmad, *He did not help anybody except Ahmad*. The negative particle //maa// negates the form ḥad, *someone, somebody*, e.g., maa ḥad raaḥi -lbaḥir, *No one went to the beach*.

The particle //maa// followed by a verb and the negative suffix //-ʃ// form the double negative. This phenomenon is not very common in Gulf dialects, however, it was recorded in Al-Qatif dialect (see Selection 20, Note 16), e.g., huu maa yaskinʃ fi -lgaṭiif, *He does not live in Al-Qatif*.

2.8.7.2. Negating Independent Personal Pronouns

As discussed in 2.3.1, the negative particle maa is often used to negate independent pronouns (see Selection 40, Note 18). The negative particle //maa// followed by an independent pronoun may occur in construction with //b(i)-// in some Saudi dialects and in Riyadh dialect in particular, e.g., maa huu b-xabiir, *He is not an expert*; maa hii b-raayḥah, *She is not going* (Ingham 1982, 94).

2.8.7.3. Negating Prepositional Pseudo-Verbs

maa is used to negate prepositional pseudo-verbs, e.g., maa maʕah fuluus, *He does not have money*; maa fii wagt, *There is no time*; maa ʕaleek minna, *Don't worry about him*; maa lii ɣeerak, *I don't have (anyone) other than you*. The negative particle maa also negates participles when used in a verbal sense, e.g., ʔana maa ʃaayif ʃayy, *I don't see anything*; maa mafruuḍ, *not supposed to*.

2.8.7.4. Negative Commands

A negative command is formed by the negative particle laa with an appropriate second person form of an imperfect verb, e.g., laa tilʕab bi-naar, *Don't play with fire*. laa is usually used with an imperfect verb in either a negative or a positive optative, e.g., ʔallah laa ywafgak, *May God not make you successful*; and ʔallah laa yiḥrimnii mink yaa wleedi, *May God give you long life, son!*

(lit. May God not bereave me of you, son!) //laa// is also used to denote *no* as a negative answer to a question, e.g., taʕrif haaða -rrayyaal? laa, *Do you know this man? No.* The negative particle //laa// may also negate two or more verbal constructions joined by //wa//, e.g., laa tilʕab wa-laa truuḥ barra, *Don't play and don't go outside!* huu laa yismaʕ wa-laa yiḥčii, *He doesn't hear and he doesn't talk.* It also negates a noun or adjective construction joined with //wa// e.g., ʔana laa taʕbaan wa-laa jeeʕaan, *I am neither tired nor hungry.* It is worth noting that a negative answer may also be expressed by slightly raising the head along with an ingressive apico-alveolar click. However, this is not considered very polite, especially when addressing an older person.

2.8.7.5. Negating Nouns, Adjectives, and Other Parts of Speech

The negative particle mu(u)(b) negates nouns, adjectives, adverbs or phrases (see Selection 4, Note 13). The variant //muu// may occur before a word that starts with a double consonant or a double consonant cluster. Note the following examples:

muu -lmudarris ʔallii gaal haaða *It is not the teacher who said this.*

mazaajah muub zeen *He is not in a good mood.*

hii muub foog *She is not upstairs.*

naḥna muub ʔaɣniya w-muub fagaara *We are neither rich nor poor.*

ʔalʔijtimaaʕ ssaaʕah xams muub sitt *The meeting is at five o'clock not at six.*

The negative particle //muu// is followed by the word ki(u)ll, *every*, in statements and in some proverbial expressions, e.g., muu kill ḥamleh b-walad, *Not every pregnancy yields a boy.* (This expression is used to render the meaning that things will not always turn out as expected.) muu kill soodah faḥmah wa-laa kill beeḍah ʃaḥmah, *Not every dark- complexioned female is ugly (lit. a piece of charcoal) and not every white-complexioned female is good (lit. a piece of fat)*, or its English counterpart, *Don't judge a book by its cover.*

The negative particle muʃ negates nouns, adjectives, and adverbs. It is not as common as the other negative particles; however, it was recorded in Al-Hufuf and Al-Hasa dialects, e.g., huu muʃ ṭuwiil, *He is not tall* (see Selections 35, Note 11, and 41, Note 12). Some think that this particle is borrowed from the Levant dialects.

3. Syntax

The section on phonology discussed the phonological changes of the sounds that differ from their MSA counterparts. Most of these phonological phenomena have been in use since the language existed. Also discussed in that section are the phonological differences between Riyadh and Eastern Saudi Arabia dialects. The section on morphology covered much of what would be included in the description of the syntax. The following section touches upon essential points pertaining to sentence structure and the various types of sentences.

3.1. Sentence Types

A sentence ʔaljumlah is usually defined as a self-contained unit of speech consisting of a meaningful string of words. MSA and the Arabic dialects as well do not require the use of a verb as a necessary constituent of the sentence. The two types of Arabic sentences are:

1. Nominal sentence jumlah ʔismiyyah, where only nominal elements are used as constituents.

2. Verbal sentence jumlah fiʕliyyah, which has a verb as a constituent.

However, Arab grammarians' definitions of nominal and verbal sentences are different. For them a nominal sentence is one that begins with a noun, and a verbal sentence is one that begins with a verb.

3.1.1. Nominal Sentence

A nominal sentence ʔaljumlah ʔalʔismiyyah consists of a subject and a predicate ʔalmubtadaʔ wa-lxabbar. By this, one understands the type of sentence which in English contains the copula *am, is,* or *are*; however, it has a wider meaning in Arabic. The subject ʔalmubtadaʔ, *that with which a beginning is made*, a noun or a noun substantive, must introduce the nominal sentence, while the predicate is the part of the sentence that tells something about the subject. The predicate ʔalxabar could be a noun, an adjective, a verbal sentence, or a phrase, e.g., ljaahil mariiḍ, *The boy is sick.* Note that the presence and the absence of the definite article is what makes a difference to the meaning in this type of sentence, e.g., ljaahil lmariiḍ, *the sick boy* is not a sentence. It can be put into a sentence by using another subject or predicate, e.g., ljaahil lmariiḍ fi -lmustaʃfa, *The sick boy is at the hospital.* The prepositional phrase fi -lmustaʃfa functions

as the predicate of the sentence. The predicate can also be a verbal sentence, e.g., ljaahil lmariiḍ raaḥi -lbeet, *The sick boy went home.*

3.1.2. Verbal Sentence

The verbal sentence ?aljumlah ?alfiʕliyyah, as the name indicates, consists of a verb, the subject of the verb, and an object (with transitive verbs). The word order of verb-subject is the normal order in a verbal sentence. The verb ?alfiʕl as an essential element of a verbal sentence expresses the temporal action or condition. The subject ?alfaaʕil, also an essential element of the verbal sentence, is the person or thing to which the verbal action is attributed. The verb by itself can constitute a complete verbal sentence. In this case the subject is indicated by the personal form of the verb, e.g., ?akal ?aḥmad, *Ahmad ate*; and ?akaluu, *they ate*. Note that the subject usually follows the verb. The verb may also take object pronominal suffixes constituting a complete sentence, e.g., saaʕaduuni, *They helped me.*

A verbal sentence in MSA uses a singular verb form for a singular person before a plural subject, e.g., ?akala -l?awlaad, *The children ate.* Note that the use of the plural verb form ?akalu, *They ate*, in this sentence is grammatically wrong in MSA, because the verb will then have two subjects. One is ?al?awlaad and the other is indicated by the personal form of the verb. However, most Arabic dialects violate this grammatical rule and use a plural form of the verb before a plural subject, e.g., ?akalu -liwlaad, *The children ate.*

3.1.3. Tense

In Arabic, verbs are inflected only for the perfect or past tense ?almaaḍi and for the imperfect or the present tense ?alḥaaḍir. It is said that it is more proper to call the Arabic perfect and imperfect 'aspects' rather than 'tenses'. Actions that started in the past and finished in the past are considered complete, thus they are described with perfect verbs. Actions which are habitual, timeless, future, or incomplete at the time of speaking are considered incomplete, thus they are described by using imperfect verbs (see Holes 1990, 35). However, this work refers to the perfect and imperfect as tenses, because learners without a linguistic background are more familiar with the term 'tense'.

3.1.3.1. Perfect Tense

All perfect tense verbs are inflected by the same suffixes which are also known as subject markers (see verb conjugations in section on 2.1). Perfect tense in Riyadh and Eastern Saudi Arabia dialects is used to express actions completed in the past. It is somehow equivalent to the English simple past. The perfect tense is expressed by using a past tense verb form, e.g., ragad, *He slept*; ṣaamat, *She fasted.*

The use of the auxiliary verb kaan, declined for number and gender, before the imperfect form of another verb renders the English meaning of *used to*, e.g., kaanu yruuḥuun lmasjid, *They used to go to the mosque.*

The past perfect tense is usually expressed by the auxiliary verb kaan, *was* before a participle, e.g., lamma rajaʕ zooji -lbeet kaanaw ljihhaal naymiin, *When my husband came home, the children had gone to bed.*

The past progressive is expressed by the auxiliary verb kaan before an imperfect verb, e.g., kunt ʔadris lamma jaa, *I was studying when he came.*

The particle taww plus a pronoun suffix plus a perfect verb is used for the recent past, which is comparable to the English *just*, e.g., tawwah raaḥi -ʃʃuɣul, *He just went to work.* Note that the active participle can also be used to render the same meaning, e.g., tawwah raayiḥi -ʃʃuɣul, *He just went to work*, or *He's just gone to work.*

3.1.3.2. Imperfect Tense

The imperfect verbs are inflected by prefixes or a combination of prefixes and suffixes that are subject markers. The imperfect in most Arabic dialects can refer to the three temporal spheres, present, past, or future. It usually expresses a definite present, e.g., ʔabbi ʔaruuḥ, *I want to go.*

The imperfect is also used to express an action that occurs habitually, e.g., huu yiʃrab gahwah -ṣṣubḥ, *He drinks coffee in the morning.* Furthermore, the imperfect is often used to express an indefinite statement, e.g., ʃʃams tiʃrig ʕala -ṣṣaalḥiin wa-ṭṭaalḥiin, *The sun shines on the good and the wicked people.*

The imperfect progressive can be expressed by using the active participle, e.g., ʔana gaaʕadah fi -lbeet, *I am staying at home.* The use of the active participle gaaʕdah expresses a continuous meaning. The word gaaʕid is also used as a verbal particle before an imperfect verb agreeing in number and gender with its

subject to render the progressive tense of non-stative verbs, e.g., rrayaayiil gaaʕdiin yaakluun kabsah, *The men are having Kabsah.*

3.1.3.3. Future Tense

The future action can be expressed by adding the prefix //b(a)-// to an imperfect verb, e.g., ba-nruuḥi -lbaḥir, *We will go to the beach*. It is assumed that the action of going to the beach will take place in the future. The imperfect by itself can express a future action when the sentence contains a word denoting a future time, e.g., baačir yruuḥuun lbaḥir, *They will go to the beach tomorrow*.

3.1.4. Pseudo-Verbal Sentence

Some prepositions such as maʕ, ʕind, la- or ʔil- are used with pronoun suffixes to form pseudo-verbs or verb-like terms to render the meaning *to have*, e.g., maʕah fuluus kaθiir, *He has a lot of money*; ʕindahum ʃarikah tijaariyyah, *They have a trade company*; lah/ʔilah fuluus maʕi, *He has money with me*, or *I owe him money* (see Selection 7, Note 3).

A nominal term may precede a pseudo-verb to function as a subject, e.g., muḥammad maʕah fuluus kaθiir, *Mohammad has a lot of money*; hum ʕindahum ʃarikah tijaariyyah, *They have a trade company*; ʔubuuy ʔilah fuluus maʕi, *My father has money with me*, or *I owe my father money*. Note that although these three verb-like constructions have subjects, the pronouns suffixed to the prepositions must be kept because the pseudo-verb, then, ceases to function as a verb. The suffixed pronouns function as verbal subject-affixes agreeing with the subjects in number and gender. The nature of these verb-like prepositional constructions, then, consists in the predominance of pronoun suffixes over nouns before the prepositions. Furthermore, the noun following the verb-like preposition is always definite. Also, a verb-like preposition ceases to function as a verb if the noun following it is definite. All pseudo-verbs are negated with the negative particle ma(a) (placed right before them), which is used to negate verbs, rather than with mu(u), which is used to negate non-verbal predicates, e.g., maa ʕindi beet, *I don't have a house*; maa maʕhum ruxṣah, *They don't have a permit;* maa ʔilah fuluus maʕi, *He does not have money with me*, or *I don't owe him money*.

The preposition fii also functions as a pseudo-verb to render *there is, there are*, e.g., fii muʃkilah kabiirah, *There is a big problem*; maa fii ʔayy maaniʕ, *There isn't any objection* (see Selections 4, Note 1, and 34, Note 3).

The preposition ʕala plus pronoun suffixes followed by an indefinite noun functions as a pseudo-verb to render *to have*, e.g., ʕaleeh duyuun kθiirah, *He has a lot of debts*; ʕaleeha masʔuuliyyaat waajid, *She has a lot of responsibilities.* The preposition ʕala plus pronoun suffixes preceded by the negative particles maa or wa-laa is also used to render *don't worry*, e.g., maa ʕaleek minnah, *Don't worry about him*; wa-laa ʕaleek bi-θθaanyiin, *Don't worry about the others* (see Selections18, Note 7, and 12, Note 4). The variants, ʕalee, ʕaleeʃ, without any pronoun suffixes, and always preceded with the negative particle maa, are also used to render *never mind* or *that's OK*.

3.1.5. Conditional Sentence

A conditional sentence ʔaljumlah ʃʃarṭiyyah consists of a statement that is conditioned by another statement presented before or after it. One is called the main clause or the resultative and the other the conditional clause. It is also a fact that the main clause has no validity in itself without the restriction imposed by the conditional clause.

There are three types of conditional sentences: open, hypothetical, and unreal, depending on whether the condition expressed in the protasis or the conditional clause is a simple statement of fact, a possibility, or something unreal or untrue. The conditional clause is always introduced by one of these conditional particles: ʔið(d)a, law, lo(o), ʔila, la-; ʔin; (ʔin)č(k)aan; ḥatta law; leen.

3.1.5.1. Open Conditions

"Open conditions are those which have a chance of being fulfilled in the real world in particular instances, or which express general truths of the 'if this is the case (and it may be/is), then that is also the case' type" (Holes 1990, 29). Therefore, the protasis, ʔaʃʃarṭ expresses an open condition, and the apodosis jawaab ʔaʃʃarṭ generally expresses the consequence which follows upon the realization of the condition. The particle ʔið(d)a is usually used to introduce an open conditional. In open conditionals the verbs in both clauses are in the imperfect tense, but most speakers use both perfect and imperfect verbs, e.g., ʔiða maa tigdir tifhami -ddars xallii ʔuxuuk ysaaʕdak, *If you are not able to understand the lesson, let your brother help you.*

3.1.5.2. Hypothetical Conditions

Hypothetical conditions are those in which an event would take place if a certain condition were met, but for some reason it is unlikely. The particles law, var. lo(o), and ʔiða usually introduce a hypothetical condition, e.g., law yadri -lmudiir ṭaradah, *If the manager knew, he would fire him.*

3.1.5.3. Unreal Conditions

The unreal conditional involves the assumption of an inherently impossible condition in the past. The particle law, var. lo(o), usually introduces an unreal conditional, and the indeclinable č(k)aan placed before the main verb is used also. Note that the main verb in the conditional clause and the main clause as well is usually in the perfect tense, e.g., law ʃifthaa čaan ḥabbeethaa, *If you'd seen her, you would have loved her.*

3.1.5.4. The Use of the Most Common Conditional Particles

Note that it is not possible to generalize about which groups of Gulf speakers use which particles. Speakers may choose any of the particles at any time. The following explain the use of the most common conditional particles:

ʔiða is used in the protasis with a perfect tense verb to express a condition which is presumably not fulfilled at the present and may or may not be fulfilled in the future. The particle ʔiða can also be followed by an imperfect verb form or by no verb at all, especially if the conditional clause is applied to a real situation. The verb in the main clause can be in the perfect, imperfect, or imperative, e.g., ʔiða kaan ḥabiibak ʕasal laa tilḥasah killah, *If your loved one is {made of} honey, don't lick him all up.* The use of kaan in this example expresses a hypothetical condition. ʔiða gallat lixyuul sarrajaw liklaab, *If there is a lack of horses, they saddle the dogs.* ʔiða is also used with an imperfect tense verb, e.g., ʔiða yruuḥuun lbarr ʔaruuḥ wiyyaahum, *If they go to the desert, I will go with them* (see also Selection 2, Note 2). ʔiða b-yanṭir xams dagaayig b-aʕṭiih -lmalaf, *If he waits five minutes, I will give him the file*; ʔiða maʃɣuul laa titʔaxxar minʃaani, *If you are busy, don't be late on my account.* Note that the absence of the auxiliary verb kaan in the last example indicates that one is probably busy and it makes it a lot easier to excuse oneself than it would be if one says ʔiða kunt maʃɣuul (with the perfect of kaan). ʔiða may also be used to express the unreal conditional, a contrary-to-fact condition, e.g., ʔiða yiit gabl ʃwayy čaan

ḥaṣṣaltah, *If you (m.) had come a little while ago, you would have found him.* Note that the verbs in both clauses are in the perfect tense.

The conditional particle ʔin, *if* is usually used to introduce open conditional and hypothetical conditional clauses. ʔin is usually followed by a verb which is most often in the perfect, e.g., ʔin ʃaallah, *if God wills.* When ʔin is followed by an imperfect tense verb, it introduces open conditionals, e.g., ʔin truuḥi -ddiirah tistaanis waajid, *If you go home, you will have a lot of fun.* It also introduces unlikely conditionals when followed by a perfect tense verb, e.g., ʔin dall ʕala ʔayy... ydill, *If it is indicative of anything, it would indicate ...* (see Selection 9, Note 9). The particle ʔin here questions whether or not the action itself as stated will occur.

The conditional particle (n)čan, var. (n)kaan, is used to express an open conditional. The verb in open conditional often expresses a possibility which may or may not be fulfilled, e.g., čaan ʕindak wagt saaʕid ʔaḥmad, *If you have time, help Ahmad.* čaan may occur with pronoun suffixes, followed by an imperfect verb, e.g., čannhaa taʕrif ragmah, *If she knows its number* (see Selection 10, Note 11). Note that the verb in this clause can be perfect or imperfect. It is also used to express hypothetical conditionals, e.g., nčaan najaḥ riḥit hanneetah, *If he succeeded, I would go congratulate him.*

The conditional particle law, or lo(o), usually introduces a hypothetical conditional clause which often has a verb in the perfect tense, e.g., loo waaḥad ṭaaḥ, *if one falls (lit. fell);* law tibbi tiʃti, ɣayyamat, *If it was going to rain, it would have clouded over;* law ʔabuuhaa ʃaafhee, kaan dabaḥhaa, *If her father saw her, he would have killed her* (see Selection 26, Note 10). The last example is a conditional sentence which expresses an impossible condition in the past. Note that its conditional clause is usually introduced by the particle law or lo(o), and also by adding the indeclinable auxiliary kaan before the verb in the main clause. Unlike MSA, Gulf dialects allow using a noun after the particle law as it is expressed in this example. Note that the verbs in both clauses are in the perfect tense. Note also that the declinable auxiliary kaan may also occur after law to introduce a condition contrary to the fact, e.g., law kaan muntabih maa sawwa ḥaadiθ, *Had he been careful, he would not have had an accident.* The particle law can be preceded by the conjunction wa- to render the meaning *even if,* e.g., ʔaʕṭi xubzak la-lxabbaaz wa-law ʔakal nuṣṣah, *Let the baker bake your bread, even if he eats half of it.* law can also be preceded by the particle ḥatta to render the meaning *even if* and to emphasize the condition, e.g., ḥatta law taʕaaṭaaha, weeʃʃi -lfaaydah, *Even if he uses it, what good does it do him?* (See Selection 15, Note 5.)

The conditional particle ʔila and its shortened form la- are used to introduce an open conditional, e.g., ʔila maṭarat mahum raayḥiin lbaḥir, *(Only) if it rains, they will not go to the beach;* la-daxallhaa maay, *if the water ran inside it* (see Selection 37, Note 16); ʔila gaẓat jibna -ttabsii w-ḥaṭṭeenaahaa fiih, *If it is done, we bring the big platter and we put it in it* (see Selection 2, Note 10). Note that the conditional clause in the last example can be translated as *when it is done.*

4. Lexical Features and Differences Between Dialects

4.1. Phonological Differences

Phonological differences between Riyadh and some of the Eastern Saudi Arabia dialects are usually narrowed down to three elements:

1. Difference in utterance of some consonants

There are some phonological features specific to Al-Hassa area dialects which rarely occur or even do not occur at all in Riyadh dialects. Theodore Prochazka, in his article "The Spoken Arabic of Al-Qatif" (1990), states that the dialect of Al-Qatif is related to the Baharna dialects of Bahrain (the Arabic-speaking Shi'ite population of Bahrain). It has more linguistic features in common with the Baharna dialects than it has with Riyadh dialects. The following presents a few of the phonological differences between Riyadh and some of the Eastern Saudi Arabia dialects:

✦ The CA sounds //θ, ð, ẓ// are preserved in Riyadh dialects, whereas most Eastern Saudi Arabia dialects (the Shi'i dialects in particular) use //f, d. ḍ//. Changing //θ// into //f// is not due to any adjacent sound, but rather is a linguistic feature specific to the Shi'i dialects. Note the following examples:

//θ ---> t//	θoob ---> foob *dress*	θalaaθah ---> falaafah *three*
//ð ---> d//	haaða ---> haada *this*	ðanab ---> danab *tail*
//ẓ ---> ḍ//	ẓuhr ---> ḍuhr *noon*	ẓulm ---> ḍulm *injustice; oppression*

Note that there is a complete merger of //ḍ// with //ẓ// throughout Riyadh and most of eastern Saudi Arabia especially in Al-Hassa. Speakers of the dialects covered in this work may make the change of //ḍ --->ẓ// at any time.

✦ The CA sound //q// is preserved in Riyadh and Eastern Saudi Arabia dialects in certain words only, e.g., qurʔaan, *Qur'an.*

✦ The reflex of //q ---> k// was noted in Al-Hassa and Al-Qatif dialects. This phonological change was recorded by Abu Ttayyib Al-Lughawi (died in 962 A.D.) in his book *Al-Ibdaal* when Abdullah Bin Mas'ud (a companion of the Prophet Muhammad, one of the illustrious 'ten' to whom the Prophet gave an assurance of paradise) read the Qur'anic verse, "fa-ʔamma -lyatiima fa-laa takhar" (instead of taqhar), Sura 93: 9, *Therefore, treat not the orphan with harshness.* Al-Laghawi (N.D., p. 365) stated that he prefers voicing the qaaf as kaaf. This phonological change occurs in other Arabic dialects also.

✦ The reflexes of //q ---> g, j// were noted in all the dialects covered in this work.

✦ The reflexes of //q ---> ɣ; ɣ ---> q// were noted in most dialects of Eastern Saudi Arabia.

✦ The reflexes of //k ---> č, ʃ// may take place without restrictions in all the dialects covered in this work. However, the use of //č// in Riyadh dialect and //ʃ// in Al-Qatif and other Eastern Saudi Arabia dialects has a grammatical function of a 2 f.s. pronominal suffix, e.g., ʔaxuuč(ʃ), *your (f.s.) brother*; wildič(ʃ), *your (f.) son.*

2. Difference in utterance of the short and long vowels

In his book *Arabic Dialects* (1973), Ibrahim Anis makes a statement based on studies done by phonologists that there are no two individuals from a given area who can utter sounds exactly like each other. He also states that an individual utters sounds differently every time he/she speaks, even if he/she uses the same words. This statement is very true, especially as far as vowels are concerned, because utterance of vowels is usually dependent on the phonetic environment in which they occur. Furthermore, the utterance of vowels is also affected by the individual's psychological condition, i.e., due to elements of surprise, hesitation, etc.

It should be mentioned that unlike their MSA counterparts, long vowels are treated as short vowels when occurring in final position, e.g., daʕaa ---> daʕa, *to call; to invite.* It should be noted also that MSA words ending in //-aaʔ// have a final short //-a//, e.g., ṣaḥraaʔ ---> ṣaḥra, *desert*; samaaʔ ---> sama, *sky.*

It is not just the utterance of vowels, but also the adding, deleting, or prolonging of vowels that are the other phonological features of some Eastern Saudi Arabia dialects. The employment of the vowel //-a// or //e// at the end of the sentence to indicate a question occurs often in Eastern Saudi Arabia dialects, while it was not

detected in the samples of Riyadh dialect, e.g., hu fi -lbeete? *Is he at home?* This peculiar feature occurs in some dialects of Bahrain and Oman as well.

3. Differences in stress

Stress is another important phonological element that differentiates between one Arabic dialect and the other. It is very common among learners of foreign language to be influenced by their own language stress rules and thus apply them in their speech of the acquired language. Speaking any language correctly will not be achieved by learners unless the subject of stress is taken into consideration. Although various Arabic dialects share the basic vocabulary, vowel deletion or lengthening in some dialects contributes to differences in syllabification and differences in stress, e.g., in Riyadh dialect the verb raaḥat, *she went, she left*, the stress is on the first syllable //raa-//; however, the same verb is raaḥaat in Al-Qatif dialect and the stress falls on the second syllable //-ḥaat//. There are two kinds of stress: stress within a sentence and stress within a word. The learner of Arabic dialects must be aware of the fact that it is not possible to have definite rules for stress patterns. Oftentimes there are samples of similar syllabic structures in which stress does not appear consistently placed. Stress is emphasizing one syllable more than the other in a given word. Since stress is only heard in speech, the learner of Arabic dialects should listen to the accompanying tapes very carefully to master this phonological feature. To discuss the stress feature, one has to give some description of the syllable structure in these dialects. Every syllable is either long or short. All syllables must begin with a consonant. The following are types of syllables in Gulf Arabic (stressed syllables are between //...//):

CV	short syllable	//da//ras, *he studied*
CCV	short syllable	//ḥta//mal, *he sustained*
CVC	short syllable	ka//tab//, *he wrote*
CVV	long syllable	//kaa//tib, *a writer*
CVVC	long syllable	//baaʕ//, *he sold*
CVCC	long syllable	ka//tabt//, *she wrote*; //ʃift//hum, *I saw them*

General rules of stress:

1. As a general rule, if all syllables are short, then the first syllable is stressed, e.g., //ga//lam, *pen; //wa//lad, boy.*

2. The last syllable in a word is stressed if it is of the type CVCC or CVVC, e.g., da//rast//, *I studied*; ʃa//reet//, *I bought.*

3. If a word has one long syllable, then the stress falls on the long syllable, e.g., ʔi//jaa//za(e)h, *a permit; on leave.*

4. If a word has more than one long syllable, the stress falls on the last long syllable, e.g., yaak//luun//, *They eat.*

4.1.1. The ʔimaalah

The literary records prove that the ʔimaalah phenomenon has been in existence in the dialects of the people of central and eastern Arabia even before Islam, and still is a linguistic feature typical of Eastern Saudi Arabia dialects. However, it is not frequently used in Riyadh dialects. Records also tell us that some of the best known grammarians of the second century A.H. used ʔimaalah in reciting the Qur'an, i.e., Al-Kassa'i (died 189 A.H.) and Hamzah (died 156 A.H.). Al-Kasaa'i once was asked, 'Do you deflect the short vowel //-a-// before the feminine ending //-h//?' To which he answered, 'This is a feature of the Arabic language'. Also, Sibawayhi, who is considered by many scholars as the father of Arabic grammar, designated three or four chapters of his book *Al-Kitaab* to the subject of ʔimaalah. He even distinguishes between internal and word-final ʔimaalah.

One may define ʔimaalah as the deflection of the unstressed short and long //a, aa// towards //e, ee//. This process usually does not occur in post-emphatic position, i.e., //ṣ, ḍ, ṭ//, e.g., marbuuṭah, *tied*; baṭṭah, *duck*; ɣaliiḍah, *thick.* Furthermore, ʔimaalah usually does not occur in post-ʕayn position, e.g., giṭʕah, *a piece*; sabʕah, *seven.* The following presents some of the conditions in which ʔimaalah takes place:

The reflex of the CA ʔalif maqṣuurah to //-e//, e.g., maʃa ---> maʃe, *to walk; to leave.*

The reflex of the CA pronoun suffix (1 c.pl.) //-naa ---> ne//, e.g., beetnaa ---> beetne, *our house;* ʔakalnaa ---> ʔakalne, *We ate.*

The reflex of the CA pronoun suffix (3 f.s.) //-haa ---> he//, e.g., θoobhaa ---> foobhe, *her dress.*

The reflex of the CA feminine ending taaʔ marbuuṭah //-ah ---> -eh// e.g., lwaaldah ---> lwaaldeh, *my mother.*

4.1.2. Diphthongs

The diphthongs //-ay// and //aw// are usually realized as //ee// and //oo/ respectively in most of the Gulf dialects. However, in some Eastern Saudi Arabia dialects //-ay// may occur in a final position as the inflectional ending for 2 f.s., e.g., taʕaalay, (*you f.*) *Come here.* Also, the diphthong //aw// may occur in the final position as the inflectional ending for the 2 c.pl., e.g., taʕaalaw, (*you c.pl.*) *Come here.* The diphthong //aw// also occurs in initial position (1 c.s.) in the imperfect form of defective verbs that start with //w-//, waṣalt ---> ʔawṣal, *I arrive*; wagaft ---> ʔawgaf, *I stand up*. Cf. MSA waṣalt ---> ʔaṣil; waqaft ---> ʔaqif.

4.1.3. Assimilation

The occurrence of the following assimilation ʔalʔidɣaam/ʔalmumaaθalah was found in most of the dialects covered in this work:

✦ The assimilation of //t ---> ṭ// in the vicinity of back vowels in cardinal numbers from thirteen to nineteen, e.g., xamsṭaʕaʃ,*fifteen*; θamanṭaʕaʃ, *eighteen*.

✦ In imperfect verb forms beginning with //t-//, the //t-// usually assimilates to the first radical of verbs beginning with one of these consonants //θ, j, d, ð, z, s, ḍ, ṭ, ẓ// (see Selection 27, Note 3). This is a common feature in most of the dialects covered in this work, e.g.:

tdayyan	--->	ddayyan	*He borrowed money.*
tdakkar	--->	ddakkar	*He remembered.*
tdaxxl	--->	ddaxxal	*He interfered.*
tθamman	--->	θθamman	*It was evaluated.*
tðammar	--->	ððammar	*He complained.*

✦ The assimilation of //s ---> ṣ// in liaison with //ṭ//, basiiṭah ---> baṣiiṭah, *simple; That's OK*. Note the regressive assimilation in this example, the effect of //-ṭ-// on //-s-// (see Selection 23, Note 14).

✦ The assimilation of //n ---> m// usually takes place before a labial: janb ---> jamb, *next to;* ʕanbar ---> ʕambar, *storehouse;* manbar ---> mambar, *platform; pulpit.*

✦ The assimilation of //n ---> t// bintak ---> bittak, *your daughter* (see Selection 21, Note 2) is more common in Eastern Saudi Arabia dialects.

✦ The change of //q ---> ɣ// and //ɣ ---> q// is more typical of Eastern Saudi Arabia dialects: taqriir ---> taɣriir, *report;* ɣassal ---> qassal, *to wash.*

4.2. Morphological Differences

4.2.1. Basic Vocabulary

It is true that the dialectal variations of the Arabic language usually consist of deviations from the standard rules of grammar and accent, and the use of certain words in preference to others. In this latter respect, the Arabic language is abundantly rich in its vocabulary. Arabic dialects may have very formal Classical Arabic words, and some vocabulary, although purely Arabic in its origin, but either totally different in meaning, or so far removed from the original sense that it is sometimes difficult to trace the connection. Sometimes the words themselves are distorted either by the process of substitution or transposition of the letters, or even by both.

Basic vocabulary in most of the Gulf dialects is almost entirely cognate, but a number of common terms are not, e.g., personal pronouns, pronoun suffixes, demonstratives, etc. Despite the fact that these dialects belong to the same region and they share many linguistic features, they nevertheless exhibit many differences among them.

4.2.2. Plurals of Relative Adjectives

In Eastern Saudi Arabia dialects, ?asmaa? ?annisbah, *relative adjectives* usually used as nouns of nationality are pluralized by adding the suffix //-yah// to the words from which they are derived, e.g., kweetii, kweetiyyah, *Kuwaiti*; suuri, suuriyyah, *Syrian*, instead of kuweetiyyiin, suuriyyiin. This kind of pluralization may occur in Riyadh dialect, but it is not as common as the regular pluralization. Another way of pluralizing these forms is by the deletion of the suffix //-i//, e.g., ʕarabi, ʕarab, *Arab*; ?ingliizi, ?ingliiz, *British;* ṭilyaani, ṭilyaan, *Italian*. One must not forget that pluralization by suffixing //-iin// (*m.pl.*) and //-aat// (*f.pl.*) to participle forms designating occupations also occurs in most Gulf dialects, e.g., muslim, muslimiin (*m.pl.*), muslimaat (*f.pl.*), *a Muslim*; muwaẓẓaf, muwaẓẓafiin (*m.pl.*), muwaẓẓafaat (*f.pl.*), *employee*.

There is a general tendency in some Eastern Arabia dialects such as the Hassawi dialect to expand the internal pluralization at the expense of the external, especially in participles denoting occupation having the pattern $C_1aC_2C_2aaC_3$/faʕʕaal, e.g., xabbaz, xabaabiiz, *baker*; sammaak, samaamiik, *fisherman*; ṭabbaax, ṭubaabiix, *cook*.

4.2.3. The Declension of Nouns

As is the case in all other Arabic dialects, nouns are not inflected for case. However, all Arabic dialects have some adverbial expressions which maintain their CA accusative ending of undefined nouns, e.g., ṭabʕan, *of course, certainly*; ?abadan, *not at all;* fiʕlan, *actually*.

4.2.4. Tanwiin, Nunation

Tanwiin in CA is the addition of the sound -an, -in, -un at the end of an indefinite noun. As stated above, nouns are not inflected for case. In Riyadh dialect, however, indefinite nouns in a non-final position may take the nunation ending //-in// or //-an//, but not for case. Many examples of nunation were recorded in Riyadh dialect, e.g., tkuun laabistan malfaʕhaa, *She would be wearing her head cover*; baẓaaʕtin gadiimah, *old goods* (see Selection 1, Note 3). Nunation also occurs in fixed expressions and proverbs, e.g., ?ahlan wa sahlan! *Welcome*! wildi -ččalb, čalbin miθlah, *The son of a dog is a dog like it*, equivalent to the English saying: *a chip off the old block*, or *like father like son* (used only in a negative way).

4.2.5. Verbs

In general, all the dialects covered in this work share the same base forms of the perfect tense of the simple strong verb which are of either the $C_1aC_2aC_3$/faʕal, $C_1iC_2aC_3$/fiʕal, or $C_1iC_2iC_3$/fiʕil type, e.g., gafal, *he locked, he closed*; kitab, *he wrote*; ʃirib, *he drank*. It is worth noting that the $C_1iC_2iC_3$/fiʕil type is usually unstable and can be substituted by the faʕal or fiʕal type, e.g., simiʕ, *He heard* can be replaced by samaʕ or simaʕ. For perfect verbs that have the base form faʕal, their imperfect forms have the pattern yafʕil or yifʕal, e.g., yaktib, *He writes*; yiʃrab, *He drinks.*

The 2 f.s. ending //-i(i)// of a perfect tense verb has a common variant //-ay//, usually used for emphasis, e.g., simiʕtay weeʃ ṣaar, *Did you hear what happened?* Also, the 3 m.pl. ending of a perfect tense verb //-u(u)// has a common variant //-aw// and //-oo-// before a pronoun suffix, e.g., gaalu ---> gaalaw, *they said* and gaalooli, *They said to me.*

The following imperfect tense markers are more common in Riyadh dialect than they are in Eastern Saudi Arabia dialects. These features occur in some Gulf dialects only:

The 2 f.s. ending //-i(i)// has the variant //-iin//, tiʃrabiin gahwah? *Do you (f.s.) drink coffee?*

The 3 c.pl. and 2 c.pl. ending //-uu// has the variant //-uun//, e.g., yaakluun ʕeeʃ, *They eat rice,* and truuḥuun lmaktab, *You go to the office.*

The 2 f.pl. and 3 f.pl. //-uu// has the variant //-an//, e.g., ybiiʕan bi-ssuug, *They (f.) trade in the suq* (see Selection 4, Note 2); tjiiban biẓaaʕah, *You (f.pl.) bring goods.*

4.2.6. Personal Pronouns

Arabic personal pronouns have two forms, the independent form ʔaḍḍamiir ʔalmunfaṣil is used nominatively, and the suffix form ʔaḍḍamiir ʔalmuttaṣil is added to verbs, prepositions, and nouns in a possessive function. The following are the most common forms of personal pronouns used in all the dialects covered in this work:

	Independent pronouns	Suffixes
3 m.s.	hu(u), huwa	-eh; -ah (RA); (u)h
3 f.s.	hii, hiya	-he (EAS); -ha(a)
3 c.pl.	hum; ʔuhum; hum(m)e (EAS)	-hu(o)m
3 f.pl.	hin (RA)	-hin (RA)
2 m.s.	ʔint; (ʔi)nta	-o(o)k (ESA); -ik; -ak; k
2 f.s.	(ʔi)ntiin(e) (ESA); (ʔi)ntii	-(i)ʃ; -č (RA)
2 f.pl.	ʔint(i)an	-ki(a)n
2 c.pl.	ʔintu; ʔintuune(a) (ESA)	-ku(o)m
1 c.s.	ʔana	-ii; -nii (suffixed to a verb)
1 f.s.	ʔani	-ii; -nii (suffixed to a verb); -yi; -ya
1 c.pl.	(ʔi/n)ḥne, ḥinna	-na; -ne; -nne

(For more on pronouns and pronoun suffixes, see Prochazka 1990.)

4.2.7. Demonstratives

Most of the Gulf dialects use the following most common demonstrative forms ʔasmaaʔ ʔiʃaarah denoting nearness and distance:

	Nearness (this)	Distance (that)
m.s.	haað(d)a; ð(d)aa	hað(d)aak; ð(d)aak
f.s.	haað(d)i; ð(d)ii	hað(d)iič, ð(d)iič(k)
c.pl.	hað(d)eel(a); ð(d)eel(a)	hað(d)eelaak; ð(d)eelaak; hað(d)ilaak
	hað(d)ool(a), ð(d)ool(a)	hað(d)olaak, ð(d)olaak

The feature of suffixing personal pronouns to the demonstrative occurs very frequently in Al-Qatif dialect e.g., hadaani, (ha)dakku, hakku, (ha)dakkum (see Selections 18, Note 14, and 16, Note 9). Al-Qatif speakers use haadileen, dileen, *these* for c.pl. also.

The use of haay, *this* for f.s. and ðeleen, *these* for c.pl. was also detected in Al-Hufuf dialect (see Selection 33, Note 4).

It is worth noting that although demonstratives exhibit a masculine/feminine gender distinction in the singular, most speakers don't make the distinction in the plural demonstratives.

4.2.8. Interrogatives

In all Arabic dialects a declarative sentence can be converted into a normal yes/no interrogative sentence simply by intonation. This is achieved by slightly rising a level medium-high pitch and a long drawl on the last syllable, e.g., the declarative sentence ʔaḥmad raaḥi -lmedrasah, *Ahmad went to school* can be converted to the interrogative sentence ʔaḥmad raaḥi -lmedrasah? *Did Ahmad go to school?*

The clitic interrogative particle //-e// is a distinct feature of Eastern Saudi Arabia dialects and particularly of Al-Qatif dialect. It is suffixed directly to the questioned element which must be utterance-final, e.g., miʃa -ssuug, *He went to the market;* and miʃa -ssuge? *Did he go to the market?* Another distinct feature of Eastern Saudi Arabia dialects and specifically of Al-Qatif is the use of the particle //ʔila// with //maa// to render *why* (see Selection 16, Note 10), e.g., ʔila maa-hii luʕbah zeeneh? *Why isn't it a good toy?*

The following are the most used interrogatives in Riyadh and Eastern Saudi Arabia dialects:

k(č)eef *how*	k(č)amm *how much*
ʃloon *how*	weeʃ *what*
mi(a)ta *when*	ḥagg weeʃ *what for,why*
ween feen *where*	ḥagwah *why; how come*
ma(i)n (var. + pronoun suffix) *who*	hal *did..?, is...?*
leeh, leeʃ *why*	ʔayy *which, what*

4.2.9. Negative Particles

The Negative Particle //muub//

Adding the sound //-b-// to the negative particle //muu or muhuu// is a unique linguistic feature typical of most Gulf dialects only. One may think for the first time that this //-b-// is part of the negative particle. The truth of the matter is that it is not, but it is added for a function in the negation process. This added //-b-// does exist in CA and it is used for emphasis (see Al-Ansari N. D., 144–51), e.g., the Qur'anic verse wa-maa rabbuka bi-ẓallaamin li-lʕabiid, *Nor is thy Lord ever unjust to His servants* (Sura 41: 46). It is also used when a negative sentence is introduced by a noun followed by //maa//, by an independent pronoun, and by //b-// prefixed to the negated term, e.g., haaδi maa hii b-ḥayaat zeenah, *This is not a good life.* (For more on using the sound //b-// in the negation process, see Matar 1976, 89–95.)

The Negative Particle //maa min//

The negative particle //maa// followed by the partitive preposition //min// is another unique linguistic feature which was only recorded in Al-Qatif dialect. Usually, it is used independently to render the meaning of, *No way! Absolutely none! Not a single one!* This is another CA feature preserved in Al-Qatif dialect. It has a stronger effect than the simple negation of a noun (see Selections 22 and 23).

4.3. Lexical Expansion

Cultural diversity is one of the main sources for lexical expansion. It usually happens when the association between two cultures continues through conquest, colonization, immigration, technological innovation, or even through exposure to foreign media. When a language is deficient in a certain area, such as the vocabulary of technology, lexical expansion takes place. It either has to derive words from its own lexicon or it has to borrow them from other languages. The oil industry, American and British presence, technological innovation, and the need for manpower contributed to lexical expansion in most of the Gulf dialects in general and in the oil-rich areas in particular, i.e., Al-Hasa area. Speakers of a dialect not only borrow words from other languages but they also incorporate them morphologically into their dialect. Borrowed words have the ability to form other derivatives as well, e.g., the borrowed Persian verb bannad, *to close,* has active and passive participles inflected for gender; it also has a verbal noun as well, mubannad (m.), mubannadah (f.), *closed*; mubannid (m.), mubannidah (f.), *closing*, or *the person who closes*; and tabniid, *closing*. Furthermore, derivatives could be subject to pluralization, e.g., mubannidiin, mubannadiin. Arabic speakers throughout the centuries have borrowed words from other languages. In his book Itqaan fii ʕuluum Al-Qur'aan, As-Sayuuti describes this phenomenon of borrowing words from other languages by the ancient Arabs. He states, "The Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form" (cited in Smeaton 1973, 85). As a matter of fact, the Arabs of today still use the same approach in borrowing foreign words.

Another source for Lexical expansion in Arabic dialects is the semantically extended MSA or indigenous words. Native speakers resort to MSA to derive a new word or to extend the meaning of an old one whenever there is a vocabulary deficiency in the dialect, e.g., the word gallaab, *dump truck* is derived from Form II qallab of the MSA verb qalab, *to turn around, invert* (with the phonological change of //q ---> g//); also the word θallaajah, *refrigerator* is derived from the MSA noun θalj, *snow, ice;* also from the MSA verb ṭafiʔa, *to be extinguished,* the word maṭfa, pl. maṭaafi, *fire extinguisher;* and rijaali -lmaṭaafi, *firemen* are derived. A few decades ago most of these derivatives did not exist in the dialects because these items were not even available to the people of that region. Indigenous vocabulary is often applied to new uses, which meanings may or may not correspond precisely with that of the source words, and are often radically broadened in their applications. Furthermore, at times

translation-borrowings are used to accommodate new subjects and ideas, e.g., ʔittaṣil bi-hum ʕala -lxalawii ḥagghum, *Call them on their cell (phone)*; haað(d) munṣaab bi-ḥumma -lgatil, *This one has been afflicted by the killing fever*. One may find the most recent borrowings, especially from English, are usually used by young educated speakers. (For more on lexical expansion see Smeaton, 1973.)

The learner of these dialects must be aware that certain differences in the quality of the spoken Arabic of Riyadh and Eastern Saudi Arabia are inevitable in the case of different speakers. This is due to social environment, degree of education, and knowledge of MSA. One may find that these differences are a little less noticeable in normal situations of daily life. This brief grammar introduction will help the user of this work to better understand these dialects and thus enjoy learning and speaking them as well.

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BSOAS Bulletin of the School of Oriental and African Studies

JSS Journal of Semitic Studies

ZAL Zeitschrift fur arabische Linguistik

Selections

maa ʕindahum madrasah -lyoom

This selection shows the Riyadh dialect preservation of MSA //tanwiin, *nunation*//, but not as an inflection for case. Indefinite nouns only in non-final positions may have the ending //-in, -an//. This is a rare linguistic feature in most Arabic dialects.

A : ʔahlan wa sahlan.

B : sammii[1].

A : ʔalbizraan ḥaggak...

B : ʔalbizraan zeeniin, w-ṭayybiin w-killhum b-xeer w-ʕaafyah, waa... yaʕnii tarakithum fi -lbeet gaaʕdiin ʔalmad... ʔalyoom haaðaa maa ʕindahum madrasah. kallamoonii -lyoomi -ṣṣubḥ lmadrasah. gaaluu, "tibii[2] twaddiihum." gilt, "wallah maa be... lmadrasah maa hum ḥaabbiinhaa -lyoom, w-gaaluu nabii nagʕid fi -lbeet, gilt ʔigiʕduu fi -lbeet maʕ ʔummakum, xall tiṭbux lakum wallaa tsawwii lakum ʃayyin[3], yaʕnii tistatfiidu minh." ʔummhum gaalat, "ʔanaa -lyoom ʔa-ba-sawwii-lhum[4] kabsah, lanhum gaaʕdiin fi -lbeet, wi-ljaww zeen, w-haaða." taʕirfiin[5] lkabsah?

A : ʔeeʃ hii -lkabsah?

B : ʔeeh, zeenah, ba-ʕallmič[6] lkabsah. lkabsah ṭaal ʕumreeč[7], ʔa... ʔaklah titkawwan, nḥiṭṭ mni -rrizz, ʔirrizz, wi-rrizz laazim ykuun zeen. muhuub ʔayy rizz baʕd.

A : nooʕ muʕayyan?

B : ʔeeh hallah hallah[8], yaʕnii, ʔiðaa ṣaaran, fii rizz ygaal-lah tilda, fii raz... fii rizz ygaal-lah (The voice of the speaker is not clear here. (There is one unclear word.) rizz ygaallah ʔabu seefeen, laakin tilda zeen, ʔeh, rizz tilda zeen, ʔe... maʕa -ṭṭamaaṭ, w-maʕa -llaḥim, maʕa -lbaṣal a.. njiibhaa killhaa wi-nḥuṭṭhaa, w-baʕdeen, llaḥim, bɣeena nḥuṭṭ laḥim, bɣeena nḥuṭṭ dajaaj, yaʕnii yimʃii -lḥaal[9]. weeʃi[10] -nsawwii? njiibi -lla... llaḥmah wi-ngaṭṭiʕi -ll... ngaṭṭiʕhaa, w-baʕdeen nḥuṭṭ ʕaleehaa -lbaṣal wu-ṭṭamaaṭ, waa... ʔaṣṣaalṣah wa-lbhaaraat, wa-nḥuṭṭhum fi -lgidir. nxalliihum killhum yaṭibxuun maʕ baʕẓ, yaṭibxuun, yaṭibxuun ʔa..., tigʕidi-lhaa[11] ḥawaalii ʔaẓun saaʕah, ʔila ʔan llaḥim yiy... yaʕnii yṣiir zeen, w-ʔila mannah ṣaar zeen, jibnaa -rrizz w-naẓẓafnaah w-ɣasalnaah zeen, wa-ḥaṭṭeenaah maʕa... fooghum, yaʕnii fi -lgidir, wuw... w-ṣakkeena -lgidir[12], w-qafalna ʕaleeh, w-xalleenaah ṭabʕan... ʕala -nnaar, ʔila maa naʃuufa -rrizz, ʔilaa ʃifnaa k... nmurr ʕaleeh baʕd kill ʃwayy, ʔiðaa wallah -lmaa naʃaf wa-rrizz ṣaar layyin, xafiif miθil maa yguuluun, ṭaffeena ʕani -nnaar. ʔuw... w-baʕdeen jiina w-jibna, ʔa... ʃi-smah -la... ttibsii, ṣiiniyyah kabiirah, hah? w-ḥaṭṭeena ʕaleehaa ysammuun... ḥaṭṭeena -rriz. fi -lmanṭagah -ʃʃargiyyah yguul nanʃib, naʃabna, nanʃibi -rrizz. ʔiḥna la-ngullah... naḥn nikubbi -rrizz.

A : nkubbi -rrizz.

B : nikubbi -rrizz fi -ṣṣaḥin waa... wi-njiibi -llaḥim, ṭabʕan ʔiðaa huu maʕah, wallaa ʔiðaa kanhaa ðabiiḥah niṭbixhaa ʕal-ḥaalhaa maʕ baʕẓ, niṭbixhaa -lḥaalhaa, ysammuunhaa ʔaa... ʃi... ʃi... ygaallhaa fi -lʕazaayim? maandii, hah?

A : ʔeeʃ hu -lmaandii?

B : rizz maandii, haaðaa rizz maṭbuux b-maragi -llaḥim. waa... w-ʔaḥyaan yinṭabix fii a... firn xaaṣṣ.

A : ʔeeʃ... keef huu haaðaa -lfirn?

B : haaðaa miθil ʔa... ysammuunah, firn xaaṣṣ yaʕnii jirn, tsammuunah ʔintum jirn ẓẓaahir, tḥiṭṭuunah fiih, w-baʕdeen tḥiṭṭuun ʕala -rizz... tḥuṭṭuun ʕaleeh bhaaraat w-tiḥʃuun lxaruuf min ha-ll --- ʃi-smah mini -rrizz wi-lbeeẓi -lmasluug w-kill ʃayy wi-nḥuṭṭhum maʕ baʕẓ wi-ndaxxilhum daaxili -lfirn wi -nṣukk ʕaleehum, w-hii ʕaad min... mini -l... mini -llaa... weeʃi ygaallah, a... tiṭbax l-ḥaalhaa, yaʕnii min... mni -lḥaraarah, ḥaraarti -lfirn, tiṭbax lḥaalhaa, θumman[13] njiibhaa wi-nḥuṭṭhaa ʕala ṭuul ʕala -ll ʃi-smeh... nḥuṭṭhaa giddaam -rrajaajiil.

مَا عِنْدَهُمْ مَدْرَسَه الْيُومْ

أ : أهْلاً وَسَهْلاً.

ب : سَمِّي[1].

أ : ألبِزْرَانْ حَكَّكْ...

ب : ألبِزْرَانْ زَينِينْ، وْطَيِّبِينْ وْكِلَّهُمْ بْخَيرْ وْعَافِيَه، وَا... يَعْنِي تَرَكْتِهُمْ فِي الْبَيتْ گَاعْدِينْ، ألْمَدْ... ألْيُومْ هَذَا مَا عِنْدَهُمْ مَدْرَسَه. كَلَّمُونِي الْيُومِ الصُّبْحْ الْمَدْرَسَه. گَالُوا، تِبِي[2] تْوَدِّيهُمْ. كِلْتْ وَاللَّه مَا بَـ.. الْمَدْرَسَه مَا هُمْ حَابِّينْهَا الْيُومْ، وْگَالُوا نَبِي نَگْعِدْ فِي الْبَيتْ، كِلْتْ إِگْعْدُوا فِي الْبَيتْ مَعْ أُمِّكُمْ، خَلَّ تِطْبُخْ لَكُمْ وَلاَّ تْسَوِيلْكُمْ شَيّ[3]، يَعْنِي تِسْتَفِيدُوا مِنْهْ. أُمَّهُمْ گَالَتْ، أنَا الْيُومْ أبَسَوِّيلْهُمْ[4] كَبْسَه، لَنْهُمْ گَاعْدِين فِي الْبَيتْ، وِالْجَوّ زَينْ، وْهَذَا. تَعِرْفِينْ[5] الْكَبْسَه؟

أ : أيشْ هِي الْكَبْسَه؟

ب : أيه، زَينَه، بَعَلْمِتْشْ[6] الْكَبْسَه. الْكَبْسَه طَالْ عُمْرَتْشْ[7]، أ... أكْلَه تِتْكَوَّنْ، نْحِطْ مِنْ الرِّزّ... إلرِّزّ، وِالرِّزّ لازِمْ يْكُونْ زَينْ. مُهُوبْ أيّ رِزّ بَعْدْ.

أ : نُوعْ مُعَيَّنْ؟

ب : أيه، هَلَّه هَلَّه[8]، يَعْنِي، إذَا صَارَنْ، فِي رِزّ يْگَالَّه تِلْدَا، فِي رَزّ... فِي رِزّ يْگَالَّه... رِزّ يْگَالَّه أبُو سَيفَينْ، لَكِنْ تِلْدَا زَينْ، أيه رِزّ تِلْدَا زَينْ. أ... مَعَ الطَّمَاطْ، وْمَعَ اللَّحِمْ، مَعَ الْبَصَلْ أ... نْجِيبْهَا كِلَّهَا وِنْحُطْهَا، وْبَعْدَينْ اللَّحِمْ. بْغَينَا نْحُطّ لَحِمْ، بْغَينَا نْحُطّ دَجَاجْ، يَعْنِي يِمْشِي الْحَالْ[9].

وَيشْ[10] نْسَوِّي؟ نْجِيبِ اللَّحْمَه ونْكَطِّعِ الـ... نْكَطِّعْهَا، وبَعْدَينْ نْحُطّ عَلَيـهَا الْبَصَلْ وُالطَّمَاطْ، وَا... الصَّالْصَه وَالْبْهَارَاتْ ، وَنْحُطّهُمْ فِي الْكِدِرْ. نْخَلِّيهُمْ كِلّهُمْ يَطِبْخُونْ مَعْ بَعْظْ، يَطِبْخُونْ، يَطِبْخُونْ أ...، تِكْعِدِلْهَا[11] حَوَالِي أظُنْ سَاعَه، إِلَى أنْ اللَّحِمْ يَعْنِي يْصِيرْ زَينْ، وْإِلَى مَنَّه صَارْ زَينْ جِبْنَا الرِّزّ وْنَظَّفْنَاه وْغَسَلْنَاه زَينْ وَحَطَّينَاه مَعَ...، فُوكْهُمْ، يَعْنِي فِي الْكِدِرْ، وْصَكَّينَا الْكِدِر[12]، وْقَفَلْنَا عَلَيـه، وْخَلَّينَاه طَبْعًا... عَلَى النَّارْ، إِلَى مَا نَشُوفَ الرِّزّ، إِلى شِفْنَا كـ... نْمُرّ عَلَيه بَعْدْ كِلّ شْوَيْ، إِذَا وَاللّه الْمَا نَشَفْ وَالرِّزّ صَارْ لَيِّنْ، خَفِيفْ مِثِل مَا يْكُولُونْ، طَفَّينَا عَنِ النَّار. أوْ... وْبَعْدَينْ جِينَا وْجِبْنَا، أ... شِسْمَهَا... التِّبْسِي، صِينِيَّه كَبِيرَه، هَه؟ وْحَطَّينَا عَلَيهَا يْسَمُّونْ ... حَطَّينَا الرِّزّ. فِي الْمَنْطَكَه الشَّرْكِيَّه يْكُولْ نَنْشِبْ، نَشَبْنَا، نَنْشِبِ الرِّزّ. إِحْنَا لَنْكُولَه... نِكُبّ الرِّزّ.

أ : نْكُبّ الرِّزّ.

ب : نِكُبّ الرِّزّ فِي الصَّحِنْ وَا... وَنْجِيبِ اللَّحِمْ، طَبْعًا إِذَا هُو مَعْه، وَلاّ إِذَا كَنْهَا ذَبِيحَه نِطْبِخْهَا عَا لْحَالْهَا مَعْ بَعْظْ، نِطْبِخْهَا لْحَالْهَا، يْسَمُّونْهَا أ... شِـ ... شِـ ... يْكَالْهَا فِي الْعَزَايِمْ، مَنْدِي، هَه؟

أ : أَيشْ هُو الْمَنْدِي؟

ب : رِزّ مَنْدِي، هَذَا رِزّ مَطْبُوخْ بْمَرَكِ اللَّحِمْ.وَا... وأحْيَانْ يِنْطَبِخْ فِي أ... فِرْنْ خَاصّ.

أ : أيشْ... كَيفْ هُو هَذَا الْفِرْنْ؟

ب : هَذَا مِثِلْ أ... يْسَمُّونَه فِرْنْ خَاصّ يَعْنِي جِرْنْ. تْسَمُّونَه إِنْتُمْ جِرْنْ الظَّاهِرْ، تْحِطُّونَه فِيه، وْبَعْدَينْ تْحِطُّونْ عَلى الرِّزّ... تْحِطُّونْ عَلَيه

بْهَارَاتْ وْتِحْشُونْ الْخَرُوفْ مِنْ هَلْـ ... شِسْمَه، مِنِ الْرِّزّ وِالْبَيظِ
الْمَسْلُوگْ وْكِلّ شَيْ وِنْحِطّهُمْ مَعْ بَعْظْ وِنْدَخِّلْهُمْ دَاخِلِ الْفِرْنْ وِنْصُكّ
عَلَيهُمْ، وْهِي عَادْ مِنْ... مِنِ الْـ ... مِنْ الـ... وَيشِ يْگَالّه، تِطْبَخْ أ...
لْحَالْهَا، يَعْنِي مِنْ... مْنِ الْحَرَارَه، حَرَارْةِ الْفِرْنْ، تِطْبَخْ لْحَالْهَا، ثُمّاً[13]
نْجِيبْهَا وِنْحُطّهَا عَلَى طُولْ عَلَى الـ... شِسْمَه نْحُطّهَا گِدَّامِ الرِّجَاجِيلْ.

Vocabulary

sammii سَمّي *v.impv.* yes; go ahead

bizraan بِزْرَانْ *n.* children, kids (var. bzuur, buzuurah)

kallam كَلَّمْ imperf. ykallim *v.t.* to call on the phone; to talk; to speak

baɣa بَغَى imperf. yi(a)bɣii *v.* to want (var. yi(a)b(b)ii)

wadda وَدّى imperf. ywaddii *v.t.* to send; to take s.o. or s.th. to a place

sawwa سَوّى imperf. ysawwii *v.t.* to make; to fix; to do

ʕaraf عَرَفْ imperf. yaʕrif *v.t.* to know

ʃayyin شَيّ *n.* (*pl.* ʔaʃya) a thing; something (var. ʃayy, ʃii)

kabsah كَبْسَه *n.* a Saudi native dish made of cooked rice with meat or chicken; being pressed or squeezed

jaww جَوّ *n.* (*pl.* ʔajwaaʔ) weather; environment

ʕallam عَلَّمْ imperf. yʕallim *v.t.* to inform, to tell; to teach

ṭaal ʕumrič طَالْ عُمْرِتْشْ *expr.* May you live long; May {God} prolong your life.

ʔaklah أَكْلَه *n.* (*pl.* -aat) a dish (of food); food; a meal

rizz رِزّ *n.coll.* rice

hallah hallah هَلَّه هَلَّه *expr.* exactly; yes; That is so.

tilda تِلْدَا *prop.n.* Tilda, a brand-name rice

ʔabu seefeen أَبُو سَيفَينْ *prop.n.* (lit. Father of Two Swords) a brand-name rice

jaab جَابْ imperf. yjiib *v.t.* to bring; to have a child

yimʃii -lḥaal يِمْشِي الْحَالْ *expr.* It's OK; It will do; fine

weeʃ ويش *interrog.part.* what (var. ʔeeʃ, ʃ-)

gaṭṭaʕ گطّع imperf. ygaṭṭiʕ *v.t.* to cut; to chop; to cross

ṭamaaṭ طماط *n.coll.* tomatoes

baṣal بصل *n.coll.* onions

ṣaalṣah صالصه *n.* (*pl.* -aat) sauce, gravy

b(a)haar بهار *n.coll.* (*pl.* -aat) spices

gidir گدر *n.* (*pl.* guduur) cooking pot (var. jidir)

gaʕad گعد imperf. yagʕid *v.i.* to stay, to remain; to dwell, to live; to sit down; to start to do an action

ṣakk صك imperf. yṣukk *v.t.* to close, to shut; to lock

marr ʕala مرّ على imperf. ymurr *v.i.* to check on; to stop by; to pass over; to discuss or address s.th.

maa ما *n.coll.* water (var. may, muuya)

tibsii تبسي *n.* (*pl.* tibas) a platter, a serving dish

naʃab نشب imperf. yanʃib *v.t.* to pour (rice only)

ʕa(u)zuumah عزومه *n.* (*pl.* ʕazaayim) party; feast

rizz mandii رز مندي *prop.n.* Rizz Mandi, rice cooked with meat broth

marag مرگ *n.* broth; soup

jirn جرن *n.* (*pl.* ʔajraan) (stone) basin; mortar

θumman ثمّا *conj.* then; later

ʕala ṭuul على طول *expr.* immediately; right away; straight ahead

rajjaal رجّال *n.* (*pl.* rajaajiil) man

Notes

1) sammii: *Yes; go ahead.* Cf. MSA//bi-smi -llaah// *in the name of God* or *the name of God.* This word is used to invite s.o. to start eating a meal. In this case, it indicates "Call on the name of God." It is also used as a response when s.o. is called to render the meaning of *yes sir, go ahead, I am listening.* Most Muslims say the phrase //bi-smi -llaah// before initiating any action.
2) ti(a)b(b)ii: *You want.* This verb is used as a helping verb in most Gulf dialects. The MSA verb //baɣa// could be the origin of it, e.g., //yibii yruuḥi -lmidrasah// *He wants to go to school.* //baɣa/yi(a)bɣii/yibbii// are also used.
3) ʔa-ba-sawwii-lhum: *I will fix for them.* Normally //b-//, //ba-//, or //bi-// are prefixed to an imperfect verb when it has a habitual, progressive, or future meaning. The initial vowel //ʔa-// is used to confirm or emphasize the action. Note that the final vowel of a weak verb is always lengthened before pronoun suffixes.
4) taʕirfiin: (You f.) know. Unlike other Arabic dialects, Riyadh and East Saudi Arabia dialects preserve the MSA 2 f.s. marker////-n//// of imperfect verbs. They also preserve the //-n// in imperfect verbs for 2 m.pl. and 3 m.pl., e.g, //ysammuun// *they name*; //yḥuṭṭuun// *they put.* Note that some speakers may choose not to keep //-n// in these verb forms, e.g., //taʕirfii, ysammuu, yḥuṭṭuu//.
5) ʃayyin: *Something.* //ʃayy// and //ʃii// are also used. MSA //tanwiin// *nunation* (signifying adding a //nuun// *n*) is an inflection for case: //-un// indefinite nominative, //-an// indefinite accusative, and //-in// indefinite genitive. In dialects, however, the distinction of case has been lost and //-in// or //-an// mark only indefiniteness. This occurs mostly where a noun is followed by some modifying element in appositional relationship non-pausally, e.g.: a) a nominal followed by a nominal as in //biʕiirin kibiir// *big camel;* b) a nominal followed by a prepositional phrase as in //waaḥdin mina -rrajaajiil// *one of the men;* c) a noun followed by a modifying clause as in //ʃayyin gaalooh lii// *something they said to me;* d) an active participle used with a verbal function when not followed by an object suffix as in //hu jaaybin haaðal// *He is bringing this.*

6) ba-ʕallmič: *I will teach you.* Note the change of //k ---> č//. The affricate //-č// has the grammatical function of the 2 f.s. pronominal suffix. It also has the grammatical function as a feminine marker in the demonstrative //ðiik// *that*, e.g., //ðiič//.

7) ṭaal ʕumreeč: *May you live long; may {God} prolong your life.* This optative expression is frequently used when addressing another person. It indicates respect as well as a wish for long life. The expression //yaa ṭuwiil lʕumr// is also very common. Note that the speaker here prolonged the vowel //-e-//, a normal process when a speaker is thinking of his/her next word. Note also the change of 2 f.s. pronoun suffix //k ---> č//.

8) halla halla: *Exactly, yes, that is so.* This expression consists of the word //ʔallah// *God* repeated twice. It is used to indicate an agreement with a previous statement made by the person addressed.

9) yimʃii -lḥaal: *It's OK; it will do (lit. the situation walks).* The active participle //maaʃii// with //lḥaal// is also used, especially as a response to the question //keefak// *How are you?* Although this expression seems to be pure MSA, it is not used.

10) weeʃ: *What.* This is a common interrogative particle in Gulf dialects that is often contracted to //ʃ-//. It is prefixed to verbs or nouns and prepositions, e.g., //ʃ-gaal-lak// *What did he say to you?*; //ʃi-smah// *What's his name?*; //ʃ-fiik// *What's wrong with you?* The word //ʔeeʃ// is also used. It is possible that MSA //ʔayyu ʃayʔin// *what thing* is the cognate of this word.

11) tigʕidi-lhaa: *It takes it (lit. it stays for it).* The construction verb + the preposition //-li// + a pronominal suffix is a pan-Arabic phenomenon which does not exist in MSA.

12) ṣakkeena -lgidir: *We covered the pot.* Although this verb occurs in MSA, it is rarely used by Arabic speakers for this meaning.

13) θumman: *Then, later.* This is a coordinate conjunction used to emphasize the sequence existing between two structurally independent statements as an interval. It usually implies that the action of the preceding sentence has been completed. Note that adding the nunation to MSA //θumma// is pure dialectal. Note also that the use of this conjunction was recorded in Riyadh dialect only.

They Don't Have School Today

A : Welcome.

B : Go ahead.

A : Your children...

B : The children are fine. All of them are fine, and healthy. I mean... I left them at home. They don't have school today. The school called me this morning. They said, "Are you going to send them {to school today}?" I said, "By God, no... they don't like {to go} to school today." They said, "We want to stay at home." I said, "Stay at home with your mother. Let her cook for you, or let her do something for you. I mean {something} you could benefit from." Their mother said, "I will fix Kabsa for them today since they are staying at home, and the weather is nice." Do you know what is "Kabsa"?

A : What is "Kabsa"?

B : Yeah! It is good, I will tell you about the "Kabsa":. May God prolong your life, the "Kabsa" is a dish that consists of... We put some rice. The rice has to be good, and not any kind of rice though.

A : Is it a special kind?

B : Yes, indeed, if it is possible, there is {a kind} of rice called Tilda, there is {a kind} called {one word not clear} Abu Seifein. However, Tilda is fine, yes, Tilda rice is fine, {we put it} with tomatoes, meat, and onions. We bring all of these and the meat, {that is if} we wish to put meat {in it}, if we wish to put chicken, I mean it will do. What do we do {with these ingredients}? We take the meat, cut it up, and put on top of it onions, tomatoes, sauce, and spices. We put them in a pot, and we let them cook, and cook and cook together. I think it takes about an hour till the meat... I mean till the meat is done. Once it is done, we bring the rice, clean it, wash it very well, and put it with ..., on top of them, I mean in the pot, and we cover the pot. We cover it very tightly (lit. we lock it in). Of course, we let it cook (lit. on fire) till we see the rice... we check on it every once in while. Well, if the water dried up, and the rice became soft, {or} light/fluffy as they may say, we turn off the fire. Then we (come and) bring, what's its name... the "tibsi", a big tray, OK? And we put on it what's its name... we put the rice. In the Eastern Province, they say, "We insert the rice." We say, "we flip the rice."

A : We flip the rice.

B : We flip the rice on the platter, and of course we put the meat {on top}, that is, if it has meat in it. However, if it is a whole lamb, we cook it by itself, alone. They call it... , What is it called in feasts? It is called "Mandy."

A : What is the "Mandy"?

B : "Mandy" rice is rice cooked in meat broth. Sometimes it is cooked in a special oven.

A : What is this oven {like}?

B : It is like... what they call a special oven. I mean a {stone} basin. Apparently, you call it a {stone} basin. You put the lamb in it. Then you put on the rice... you put spices on it, and you stuff the lamb with... what's its name... with rice, boiled eggs, and everything. We put everything together, put (lit. enter) them inside the oven, and close it (lit. on them). Then it, how do we say it... ? It cooks by itself. I mean on the heat, the heat of the oven. It cooks by itself. Later we bring it and put it on, what is it called...? We put it in front of the men.

ʕazuumah suʕuudiyyah

Speakers of Riyadh dialect add a helping vowel //-i// or //-a// between word boundaries to avoid a three consonant cluster. It is usually added after the first consonant or at the end of the first word.

A : ʔeeʃ huu -limfaṭṭaḥ?

B : ʔee, ha-limfaṭṭaaḥ[1], ʔiðaa ṣaar ʕindakum maθalan ʕazuumah, ʕirs, wallaa[2] ʔinti ʕaazmah ʔaḥad, wallaa ʔaḥad b-yijiikum, wallaa ʕazamti ʔaḥad tawwah[3] jaay mni -ssafar[4] wallaa ʃayy, hah? taṭibxuun rrizz l-ḥaal. yuṭbax rrizz l-ḥaal, w-baʕdeen tjiibuuni -ððabiiḥah kaamlah[5]. yiðbaḥ ðabiiḥah, tuṣlax[6], w-kill ḥaajah, w-tuðbaḥ wi-tgaṭṭaʕ wuw... w-ṭabʕan jildhaa yiy... yaʕnii yinʃaal ʕanhaa. wa-baʕd maa[7] yinʃaali -ljild a..., ʃuu ysawwii fi -ððabiiḥah? tuṣlax w-tinaẓẓaf w-kull ʃayy w-tadxal ʔalfirn, miθil maa hii!

A : miθil maa hii!

B : miθil maa hii!

A : maa tgaṭṭʕuunhaa?

B : maa tigaṭṭaaʕ... ʔitgaṭṭaʕ ṭabʕan -lil... rraasi -lkabiir w-kill ḥaajah, w-hii ʃ-tadxil. rraas ṭabʕan yṣiir magṭuuʕ ʕala jamb[8], maḥṭuuṭ jambhaa w-kill ʃayy, w-tadxil ʔalfirn, w-tuṭbax daaxli -lfirn, ʔiððabiiḥah, hah? w-baʕdeen[9] ʔila gaẓat[10], stuwat zeen, hah? jibna -lle... ṣṣaḥin, lkabiir, ttibsii.

A : tibsii.

B : w-kabbeena -rrizz, ʔeeh.

A : tguuluuluh tibsii?

B : ngulluh tibsii ʔeeh, hah? w-jibna -ṣṣaḥni -lkabiir, ḥaggi[11] mfaṭṭaḥ, hah? w-ḥaṭṭeena -rrizz w-ḥaṭṭeena ḥawaleen -rrizz ʔa... ysammuuh ʃi-ygaal-leh? lbeeẓ, hah?

A : beeẓ masluug?

B : beeẓ masluug ʔeeh, w-ṭamaaṭ, w-leemuun hah? w-xalleena makaan fi -nnuṣṣ[12], nxallii makaan fi -nnuṣṣ la-limfaṭṭaḥ, ððabiiḥah kill maa hii, kubirhaa, hah? w-baʕdeen najiibi -ððabiiḥah miθil maa hii, hah? ṭabʕan, b-faxiðhaa, b-kill ḥaajah, wi-mrattabah w-kill ḥaajah, wi-nḥuṭṭhaa fii waṣṭ[13] ʔattibsii haaða, ṣṣiiniyyah ha-lkabiirah, hah? laa minnaa ḥaṭṭeenaahaa biih, niguum wi-nḥuṭṭhaa baʕdeen nijiib ʕa-liṣṣmaaṭ[14]... ṣṣmaaṭ wuw... wi-nḥuṭṭ ḥawlah ha-lfawaakih w-kull ʃayy, wi-njiib ha-limfaṭṭaḥi -lkabiir -llii sawweenaah wi-nḥuṭṭah fi -nnuṣṣ. θumman ngalliṭi -rrajaajiil ʕaleeh.

A : tgallṭuu -rrja... rrajaajiil!!

B : ʔeeh nagalliṭ rrajaajiil, ʔeeh, rrajaajiil. ʔalɣaalii, rrajjaala -lɣaalii, rrajjaala -lmaʕzuum, wi-kbaari -ssin, wi-nnaasi -llii marrah, hah? yagliṭuun ʕa-limfaṭṭaḥ. wu-nguul, "ḥayyaakum ʔallah[15] ʕala ʔa... lʕaʃaa flaan liflaan. maθalan ḥayyaakum ʔallah ʕa-lʕaʃaa saʕd bin mʕiiẓ, ḥayyaakum ʔallah ʕa-lʕaʃaa ʕabdallah ʔa... nsammii ʔismeh.

A : yaʕnii hee... haaðaa ẓeefi -ʃʃaraf?

B : ʔeeh naʕam, ʔillii[16], ʔillii ʕala ʃarafah msawwiinhaa, wi-nnaas likbaari -ssin, nnaasi -lmuqaddariin yijlisuun ʕa-limfaṭṭaḥ, hah? yibga -rrubʕ, ʃwayy mini -llaḥim haaðaa ysawwii fiih ṣiiniyyah xaaṣṣah, ʕaad[17] yijlisuun nnaasi -llii yaʕnii muu huub ʔa... muhaaniin[18], laa wallah, bass ʕaad ʔillii, ʔillii yaʕnii... yaʕnii ʔaqalli ʃwayy, ʔaqalli ʃwayy. laakin limfaṭṭaḥi -lʔasaasii, hah? fa-huwwa ʕaleeh nnaas ʃe-ysammuunah likbaar fi -ssin, ʔa... lmuqaddariin ʔaʃa... ʔahamm ʃeeʔ ṭabʕan rrajjaali -llii ʕala ʃarafah sawweena ha-laʕzuumah w-sawweena ha-limfaṭṭaḥ.

عَزُومَه سُعُودِيَّه

أ : أَيشْ هُو لِمْفَطَّحْ؟

ب : أيه، هَالِمْفَطَّحْ[1]، إِذَا صَارْ عِنْدَكُمْ مَثَلاً عَزُومَه، عِرسْ، وَلاّ[2] إِنْتِ عَازْمَه أَحَدْ، وَلاّ أَحَدْ بْيِجِيكُمْ، وَلاّ عَزَمْتِ أَحَدْ تَوَّه[3] جَايْ مِنْ السَّفَرْ[4] وَلاّ شَيّ، هَه؟ تَطِبْخُونْ الرِّزّ لْحَالْ. يُطْبَخْ الرِّزّ لْحَالْ، وبَعْدَينْ تْجِيبُونْ الذَّبِيحَه كَامْلَه[5]. يِذْبَحْ ذَبِيحَه، تُصْلَغْ[6]، وكِلّ حَاجَه، وتُذْبَحْ وتِكَطَّعْ وُوْ...، وطَبْعاً جِلْدْهَا يِيـ.. يَعْنِي يِنْشَالْ عَنْهَا. وبَعْدْ مَا[7] يِنْشَالِ الْجِلْدْ أ...، شُو يْسَوِّي فِي الذَّبِيحَه؟ تُصْلَغْ وتِنَنَظْفْ وكُلّ شَيّ وتَدْخَلْ أَلْفِرِنْ، مِثِلْ مَا هِي!

أ : مِثِلْ مَا هِي!

ب : مِثِلْ مَا هِي!

أ : مَا تْكَطْعُونْهَا؟

ب : مَا تِكَطَّعْ... إِتْكَطَّعْ طَبْعاً لِلـ... الرَّاسِ الْكَبِيرْ وكِلّ حَاجَه، وهِي شْتَدْخِلْ. الرَّاسْ طَبْعاً يْصِيرْ مَكْطُوعْ عَلَى جَمْبْ[8]، مَحْطُوطْ جَمْبْهَا وكِلّ شَيّ، وتَدْخَلْ أَلْفِرِنْ، وتُطْبَخْ دَاخِلِ الْفِرِنْ، إِلْذَّبِيحَه، هَه؟ وبَعْدَينْ[9] إِلَى كَطَّتْ[10]، سْتُوَتْ زَينْ، هَه؟ جِبْنَا اللَّـ... الصَّحِنْ، الْكَبِيرْ، التِّبْسِي.

أ : تِبْسِي.

ب : وكَبَّينَا الرِّزّ، أيه.

أ : تْكُولُوله تِبْسِي؟

ب : نْكُلُّه تِبْسِي، أيه، هَه؟ وْجِبْنَا الْصَحْنِ الْكَبِير، حَكّ[11] مْفَطَّحْ، هَه؟ وْحَطَّيْنَا الرِّزّ، وْحَطَّيْنَا حَوْلَيْنِ الرِّزّ أ... يْسَمُّوهْ ... شِيْكَالَّه، الْبَيظ، هَه؟

أ : بَيظْ مَسْلُوكْ؟

ب : بَيظْ مَسْلُوكْ، أيه، وْطَمَاطْ، وْلَيمُونْ، هَه؟ وْخَلَّينَا مَكَانْ فِي النُّص[12]. نْخَلِّي مَكَانْ فِي النُّصْ لَلِمْفَطَّحْ، الذَّبِيحَه كِلّ مَا هِي، كُبِرْهَا، هَه؟ وْبَعْدَينْ نَجِيبِ الذَّبِيحَه مِثِلْ مَا هِي، هَه؟ طَبْعاً، بْفَخِذْهَا، بْكِلّ حَاجَه، وِمْرَتَّبَه وْكِلّ حَاجَه، وِنْحُطَّهَا فِي وَسْط[13] ألتِّبْسِي هَذَا، الصِّنِيَّه هَالْكَبِيرَه، هَه؟ لأمِنَّا حَطَّيْنَاهَا بِيه، نْكُومْ وِنْحُطَّهَا بَعْدَينْ نْجِيبْ عَالصِّمَاط[14]... الصِّمَاطْ وُوْ... وْنْحُطّ حَوْلَيه هَالْفَوَاكِه وْكِلْ شَيّ، وِنْجِيبْ هَالِمْفَطَّحِ الْكَبِيرْ اللِّي سَوَّيْنَاه وِنْحُطَّه فِي النُّصْ. ثُمَّاً نْكَلِّطِ الرِّجَاجِيلْ عَلَيه.

أ : تْكَلَّطُوا الرِّجَـ... الرِّجَاجِيلْ.

ب : نْكَلِّطْ الرِّجَاجِيلْ، أيه، الرِّجَاجِيلْ. ألْغَالِي، الرِّجَّالَ الْغَالِي، الرِّجَّالَ الْمَعْزُومْ، وكْبَارِ السِّنْ، والنَّاسِ اللِّي مَرَّه. هَه؟ يْكَلِّطُونْ عَالِمْفَطَّحْ. وْنْكُولْ، "حَيَّاكُمْ ألله[15] عَالْعَشَا فْلانْ لِفْلانْ. مَثَلاً حَيَّاكُمْ الله عَالْعَشَا سَعْدْ بِنْ مْعِيذْ، حَيَّاكُمْ ألله عَالْعَشَا عَبْدَ الله"، أ... نْسَمِّي إِسْمَهْ.

أ : يَعْنِي هَـ... هَذَا ظَيفِ الشَّرَفْ؟

ب : أيه نَعَمْ، إِللِّي[16] عَلَى شَرَفَه مْسَوِّينْهَا، وِالنَّاسْ لِكْبَارِ السِّنْ، النَّاسِ الْمُقَدَّرِينْ يِجْلِسُونْ عَالِمْفَطَّحْ. هَه؟ يِبْكَى الرُّبْعْ، شْوَيّ مِنِ اللَّحِمْ هَذَا يْسَوِّي فِيه صِينِيَّه خَاصَّه، عَاد[17] يِجْلِسُونْ النَّاسْ اللِّي يَعْنِي مُو هُوب[18] مْهَانِينْ أ...، لاَ وَالله، بَسّ عَادْ إِللِي، إِللِّي يَعْنِي... أَقَلّ شْوَيّ، أَقَلّ شْوَيّ.

لَكِنْ لِمْفَطّح الأسَاسِي، هَه؟فَهُوَّ عَلَيه النّاسْ شَيْسَمُّونَهْ؟ لِكْبَارْ فِي السِّنّ، أ... الْمُقَدّرِينْ أسَـ..أهَمّ شَيءْ طَبْعاً الرِّجَّال اللِّي عَلَى شَرَفَه سَوِّينَا هَالعَزُومَه وسَوِّينَا هَالمْفَطّحْ.

Vocabulary

mufaṭṭaḥ مفطّح *n.* a whole lamb cooked and served on top of rice

ha- هـ *demons.part.* this (a demonstrative particle always prefixed to a definite head noun; it is not inflected for number or gender)

taww- تَو *adv.* has just, just

jaay جَاي *act.par.* (*pl.* -iin) coming; next

ðabiiḥah ذبيحه *n.* (*pl.* ðabaayiḥ) a cooked lamb; a sacrifice

ṣalax صَلَخْ imperf. yiṣlax *v.t.* to skin

nʃaal انْشَال imperf. yinʃaal *v.pass.* to be taken off

baʕd maa بَعْدْ مَا *adv.* after

jamb جَمْبْ *adv.* on the side (when after ʕala); side; next to; near s.th.

ʔila إلَى *cond.part.* if; when

stuwa اسْتُوَى imperf. yistawii *v.t.* to become; to be done (cooked); to be ripe

ḥagg حَگّ *poss.pron.* my, his, her; for, belonging to (var. maal, maalat)

ḥawaleen حَوَلَينْ *adv.* around; approximately

leemuun لَيمُونْ *n.coll.* lemon

nuṣṣ نُصّ *n.* (*pl.* nṣaaṣ) half; middle

waṣ(a)ṭ وَصْطْ *n.* (*pl.* ʔawṣaaṭ) center; middle; waist; average

ṣmaaṭ صْمَاطْ *n.* a floor covering onto which food is placed

gallaṭ گَلّطْ imperf. ygalliṭ *v.t.* to invite s.o. to eat

ɣaalii غَالِي *adj.* (*pl.* -iin) valuable; precious; dear; expensive

ʕaad عَادْ *adv.* well now, anyhow; then, again

muu huub مُو هُوبْ *neg.part.* he/it is not

ʕala ʃaraf عَلَى شَرَفْ *expr.* in honor of

safar سفر a trip; traveling; travel

baʕdeen بعدين *adv.* later; something else

ʔillii إللي *rel.pron.* who, which, whose (var. llii)

Notes

1) ha-limfaṭṭaḥ: *This cooked lamb.* The demonstrative prefix //ha-// is a short form of //haaðaa//. It is always prefixed to a definite head noun as is the case in this text. Unlike other demonstratives, //ha-// does not agree in gender and number with the definite noun it precedes. Note that a short vowel //i// or //a// is added after the definite article //-l-// to avoid a triple consonant cluster. The demonstrative //ha-// signifies the proximity of an object.

2) ʔiðaa ṣaar ʕindakum..., wallaa: *If you happen to have... or.* This conditional sentence is introduced by one of the conditional particles //ʔiðaa// *if.* It consists of the if clause and a resultative or main clause as is the case in this text, e.g., //ʔiðaa ṣaar ʔindakum ʕazuumah, wallaa... taṭibxuuni -rriz l-ḥaal// *if you happen to have a banquet, or... you cook the rice by itself.* Note that the word //ṣaar// *to take place; to become* introduces a stative conditional clause where the following clause is non-verbal or has an imperfective verbal form.

3) taww-: *Has just, just.* This word occurs in most Gulf dialects. It is always used with suffixed pronouns. It is usually followed by a perfect verb or an active participle, e.g., //tawwah jaay and tawwah jaa// *He just came.* This adverb occurs in MSA, but it is used to mean *at once, immediately.*

4) mni -ssafar: *From a trip.* Note that when a word ends with a consonant and is followed by a word beginning with a double consonant or a two-consonant cluster, usually a helping vowel //i// or //a// is added after the first of the three consonants or between word boundaries, e.g., //rraasi -lkabiir// *the big head.* However, if the first word ends with a double consonant or a two-consonant cluster and is followed by a noun that begins with a consonant, the helping vowel is not needed, e.g., //kull ʃayy// *everything.*

5) ðabiiḥah kaamlah: *A whole lamb.* Arabs are well-known for their hospitality. They go out of their way to honor their guests. Butchering a lamb and cooking it whole is one of the common ways of honoring guests in the Middle East, especially in the Gulf states.

6) tuṣlax: *It is skinned.* Note the regressive assimilation of //s ---> ṣ// due to the effect of the sound //-x//. Note that the speaker in this passage switches back and forth between using the MSA passive forms, e.g., //tuðbaḥ; yuṭbax// *butchered; cooked* respectively, and the common dialectal passive forms, e.g., //tgaṭṭaʕ// *to be cut;* //yinʃaal// *taken off;* //tinaẓẓaf// *cleaned.* See introduction for more on passive verbs.

7) baʕd maa: *After* (followed by a verb). The relative particle //maa// is often used after conjunctions. It generally introduces a temporal clause, e.g., //baʕd maa yinʃaali -ljild// *after the skin is removed.*

8) jamb: *Next to; beside; near; side.* Cf. MSA //janb//. Note the assimilation of //n ---> m//, a normal occurrence when it appears before the letter //b//. This linguistic phenomenon has existed for centuries in most Arabic dialects. (For further information on assimilation see the chapter on //ʔidɣaam// in Kitaab Sibawayh.)

9) baʕdeen: *Later; then; something else.* MSA //baʕda ʔan// may be the origin for this word.

10) ʔila gaẓat: *If it is done; when it is done.* This verb may be the counterpart of the MSA verb //qaḍa// *done, finished.* Both English translations of this clause mean the same thing, but one is a conditional and the other is a time clause. This structure does not exist in MSA.

11) ḥagg: This particle expresses possession. It is usually preceded by a definite or an indefinite noun and followed by a noun or a pronominal suffix, e.g., //ṣṣaḥn ḥaggi -lmufaṭṭaḥ// *the plate of the Mufattah*; //ṣṣaḥn ḥaggah// *its (m.) plate.*

12) nuṣṣ: *Half; middle.* Cf. MSA //niṣf//. Note that the deletion of the letter //f// has contributed to the gemination of the letter //ṣ//.

13) waṣṭ: *Middle; waist, average.* Cf. MSA //wasaṭ//. Note that the letter //ṭ// has contributed to the regressive assimilaion of //s ---> ṣ//.

14) ʕa-liṣmaaṭ: *On the floor covering (onto which food is placed), on the tablecloth.* The preposition //ʕa-//, a contraction of //ʕala//, is prefixed to nouns. This phenomenon may not occur in MSA. Note that a short vowel //i// is added after the letter //l// of the definite article to prevent a three-consonant cluster. It is worth noting that it is customary for the people of the Gulf countries to spread a sheet or a tablecloth on the floor and put one big platter of food on it. Usually people sit around this cloth and eat with their hands from the same platter.

15) ḥayyaak ʔallah: *Please go ahead; greetings (lit. May God keep you alive).* This is a very common courtesy expression used after the initial greetings to further demonstrate one's friendship. Individuals at times choose to say it over and over. The response to this expression is //ʔallaah yiḥayyiik//. It is also used by the host to urge his guests to start eating, as is the case in this text.

16) ʔillii, llii: *Which, who(m).* Unlike its MSA counterpart //ʔallaðii//, this relative particle is not inflected for number and gender. When this particle introduces a clause that has a verb requiring an object, then an object pronoun must also be used, e.g., //lbeet ʔillii ʃareetah// *the house which I bought (it).*

17) ʕaad: *Then, again.* This adverbial particle may begin or end a statement. It is also used in a negative statement to mean *any more or no longer,* e.g., //ma ʕaad raaḥi -lmidrasah// *He no longer went to school.*

18) muu huub: This negative particle is used to negate nouns, adjectives, adverbs, or phrases, e.g., //muu huub muhaaniin// *They are not disrespected.* Cf. MSA //laysuu bi-muhaaniin//. The variants //muub, mub// are also very common in Gulf dialects.

A Saudi Feast

A : What is the "Mufattah"?

B : Yeah, this "Mufattah" {is fixed} for instance, if you have a banquet, a wedding, or if you have invited someone, or someone is coming {to visit} you, or you invited someone who just returned from a trip or something, OK? You cook the rice separately. The rice is cooked separately. Something else, you bring a whole lamb. He {the host} slaughters a lamb, skins it, and everything. {When} it is slaughtered, and cut and... Certainly its skin, I mean it is removed from it. What do we do with this lamb once the skin is removed? Once it is skinned, cleaned, and everything, it is placed in the oven as is.

A : As is?

B : As is.

A : Don't you cut it up?

B : It is not cut up... of course you cut off the big head and everything {before} it enters {the oven}. The head is certainly cut off and put on the side. It is placed next to it, and everything. Then it is put in the oven. The lamb is cooked in the oven, OK? When it is completely cooked, OK? We bring the big dish, the 'Tibsi'.

A : The "Tibsi"?

B : Yes, and we pour the rice.

A : You call it "Tibsi."

B : Yes, we call it "Tibsi," OK? We bring the large platter for the Mufattah, we put the rice on it, and put, what's it called... around the rice... the eggs, OK?

A : Boiled eggs?

B : Yes, boiled eggs, tomatoes, and lemon, OK? We leave a space in the middle. We leave a space in the middle for the Mufattah, that is the whole lamb, as big as it is, with its legs, of course, and neatly arranged, and everything, OK? We put it in the middle of the platter, this huge tray, and bring {the tray} and place it on the tablecloth {which is spread on the floor}. We put around it fruits and everything. We bring this big lamb which we have prepared, we put it in the middle, then we invite the men to {eat} it.

A : You invite the men to {eat} it?

B : Yeah, we invite the men, yes, the men. The dearest man, the invited man, the elderly, the people who are very {important}, OK, are invited to the Mufattah. {When inviting the guests}, we say, "Greetings, the dinner is ready so and so." For instance, "Greetings Sa'd Bin Mu'aeth, the dinner is ready. Abdallah, please, go ahead". We call him by name.

A : Does this mean he is the guest of honor?

B : Yes, the one in whose honor we have {the banquet} done. Then, {we invite} the elderly. {Only} the distinguished people sit around the Mufattah, OK? A quarter of the meat will be left over, the host takes some of the meat and fixes a special tray {around which} the people sit, I don't mean the disrespected people, by God, no. But I mean those who are a little less, a little less. However, those who sit around the main Mufattah are the elderly, distinguished people, and most importantly the man in whose honor we have this feast, this Mufattah.

ʔalʔaswaag[1] fi -ssuʕuudiyyah

This selection shows the use of the prefix //b(i)-// with imperfect verbs to express future, present continuous, and habitual actions.

A : nabii nsoolif[2] lyoom ʕani -lḥayaat fi -ssuʕudiyya wa ʕani -lʔaswaag, keef kaanat ʔayyaam zamaan, w-keef hiyya halḥiin[3] fi -lwagti -lḥaaẓir. ʔiðaa mumkin txabbirnaa ʕan haaðii... ha-lʔaʃyaaʔ kullhaa.

B : wallah -llii ʔanaa xaabrah[4] ʔanna -lla... ʔaswaag fi -ssʕuudiyyah w-bi-rriyaaẓ bi-ttaḥdiid yaʕnii kaanat ʔallah yṭawwil ʕumrič yaʕnii gadiimah. ʔaswaag yaʕnii baṣiiṭah, laakin fiihaa kill ʃayy, yaʕnii yjiibuunah[5] ha-l... lfallaaḥiin, yjiibuunah baʕẓa libyuut, maθalan ʕindahum dajaaj bi-biiʕuunah[6], ʕindahum beeẓ b-yijuu ybii... ybiiʕuunah, ʕindahum maθalan, fii baʕẓa -lmawaasim ʕindahum ma... maθalan ẓubbaan yruuḥuu yjiibuunhaa min ʔiṣ... min... min... min baʕdi -ṣṣaḥraa w-kaðaa yjiibuunhaa wallah bi-y... yjiibuunhaa ybiiʕuunhaa.

A : ẓubbaan?

B : ẓubbaan, ʔiih hallah hallah.

A : ʔeeʃ hii -ẓẓubbaan?

B : haaðii ḥayawaanaat tʕiiʃ fi -lbarr w-taṭlaʕ fii...

A : yaakluunhaa?

B : ʔiih, hallah hallah. yaakluunhaa ʔiih naʕam[7] ʔe... taṭlaʕ fi -lbaṛṛ w-ʔakθar[8] ʃayy fil... lamman[9] ʔaja -lḥarr lgeeẓ, ʔila ʔaja -lgeeẓ taṭlaʕ min jḥuurhaa wi-tit... ṭṭalliʕ raashaa, leeʃ? ʕaʃaan tʃummi -lhawaa[10] wu... w-taʃrab maaʔ mni -lhawaa, laakin fii ɣeer kiðaa, fa... ṭuuli -lwagt[11] w-hii fii... fii jḥuurhaa maḥṭuuṭah fii... baʕẓhum talgaahaa fi -ddhanah, baʕẓhum ḥooli -zzilfii, baʕẓhum fii... fii -rrubʕi -lxaalii, baʕẓhum yaʕnii ḥool ʔirriyaaẓ willa... bi-jiibuunhaa waajid[12] hii wi-ljaraad wi-ybiiʕuunhaa fi -ssuug. ðiika -lʔayyaam nnaas fagir[13] w-yaakluun ʔayy ʃayy, wa-laakin, ʔiẓ... ẓẓabb maa fii ʃayy, yuʔkal ḥatta halḥiin. ʔila halḥiin w-huu yak... yuʔkali -ẓẓabb. bass ḥatta bi-lʔislaam maa fii ʃayy, bassi -rrasuul ṣalla -llaah wa-sallam, yaʕnii yoom saʔaluuh ʕanh w-hum ðaa, gaal, "ʔiih, yaʕnii maa fii ʃayy, laakin nafsii taʕaafeh." haaðaa -llii gaal-lhum ʕanh, yaʕnii, gaal, "nafsii taʕaafeh" yoom gaal... laakin haaðaa -stadalluu fiih ʔinnuh yaʕnii muḥallal ʔakl haaðaa -ẓẓabb yaʕnii. faa ha-lʔaswaag haaðii tijiib min ha-ll... ha-lbiẓaaʕah. w-baʕẓhum yijiib jiḥḥ. ʔila jaa moos... moosami -ṣṣeef, wa-baʕẓhum yijiib miθil maa gult-lič ʕindahum dajaaj ʕindahum baʕẓi -lḥayawaanaati -lbarriyyah, baʕẓi -lkaðaa, yijiibuunhaa wi-yḥuṭṭuunhaa bi -ha-lʔaswaag. ʔaswaag miθli -ddiirah, miθli limgeebrah ww... baʕd... w-maθal... ḥillata -lgismaan, w-ḥillata -lʕabiid.

A : feen haaðii -lʔaswaag?

B : haaðii kill ha-lʔaswaag bi-rriyaaẓ, limzeebrah, w-ḥillata -lgismaan, w-ḥillata -lʕabiid, haaðii killha ʔaswaagin bi-rriyaaẓ maʕruufah, maʕruufah. ʔa... walaa ʔaḥad[14], walaa hnaa ʔaḥadin yaʕnii yajhalhaa.

A : lissa mawjuudah?

B : ʔiih, hallah hallah, mawjuudah la-halḥiin, bass baʕẓhaa ṭṭawwar[15] ʃwayy, yaʕnii -lḥukuumah maa gaṣṣarat, ṭawwarathaa w-sawwathaa dakaakiin zeenah bah. maθalan suuga -ll... ddiirah walla suug limzeebrah, ṣaar halḥiin naak ʔaʕẓam, kibiir, w-ḥaṭṭuunah kill gism lah l-ḥaalah. lḥamaam l-ḥaal, wa-lill... bẓaaʕaati -l-ḥaal.

ألأسْوَاگْ[1] فِي السُّعُودِيَّه

أ : نَبِي نْسُولِفْ[2] الْيُومْ عَنِ الْحَيَاةْ فِي السُّعُودِيَّه وَ عَنِ الأَسْوَاگْ، كَيفْ كَانَتْ أَيَّامْ زَمَان، وْكَيفْ هِيَّ هَالحِينْ[3] فِي الْوَگْتْ الْحَاظِرْ. إِذَا مُمْكِنْ تْخَبِّرْنَا عَنْ هَاذِي... هَالأَشْيَاءْ كُلَّهَا.

ب : وَاللّه اللِّي أَنَا خَابْرَهْ[4] أَنّ الـ... الأَسْوَاگْ فِي السُّعُودِيَّه وْبالرِّيَاظْ بِالتَّحْدِيدْ كَانَتْ أَللّه يْطَوِّلْ عُمْرِتْش يَعْنِي گَدِيمَه. أَسْوَاگْ يَعْنِي بَسِيطَه، لَكِنْ فِيهَا كِلّ شَيّ، يَعْنِي يْجِيبُونَه[5] هَالـ... الْفَلاَّحِينْ، يْجِيبُونَه بَعْظَ لِبْيُوتْ، مَثَلاً عِنْدَهُمْ دَجَاجْ بِيبِيعُونَه[6]، عِنْدَهُمْ بَيظْ بْيِجُوا يْبِيـ... يْبِيعُونَه، عِنْدَهُمْ مَثَلاً، فِي بَعْظَ الْمَوَاسِمْ عِنْدَهُمْ مَـ... مَثَلاً ظُبَّانْ. يْرُوحُوا يْجِيبُونْهَا مِنْ الصّ... مِنْ... مِنْ... مِنْ بَعْدِ الصَّحْرَا وْكَذَا يْجِيبُونْهَا وَاللّه بِيـ... يْجِيبُونْهَا يْبِيعُونْهَا.

أ : ظُبَّانْ؟

ب : ظُبَّانْ، أَيه هَلّه هَلّه.

أ : أَيشْ هِي الظُّبَّانْ؟

ب : هَاذِي حَيَوَانَاتْ تْعِيشْ فِي الْبَرّ وْتَطْلَعْ فِي...

أ : يَاكْلُونْهَا؟

ب : أَيه، هَلّه هَلّه. يَاكْلُونْهَا إِيه نَعَمْ[7]. تَطْلَعْ فِي الْبَرّ وْأَكْثَرْ[8] شَيّ فِي الـ... لَمَّنْ[9] أَجَا الْحَرّ الْقَيظْ، إِلَى أَجَا الْقَيظْ تَطْلَعْ مِنْ جْحُورْهَا وِتِـ... طَلَّعْ رَاسْهَا لَيشْ؟ عَشَانْ تْشُمّ الْهَوَا[10] وْتَشْرَبْ مَاءْ مْنِ الْهَوَا، لَكِنْ فِي غَيرْ

كِـذَا، فَــ... طُول الْوَكْت[11] وْهِي فِي... فِي جْـحُـورْهَا مَـحْطُوطَه فِي... بَعْظْهُمْ تَلْگَاهَا فِي الدَّهَنَه، بَعْظْهُمْ حُـولِ الزِّلْفِي، بَعْظْهُمْ فِي... فِي الرُّبْعِ الْخَالِي، بَعْظْهُمْ يَعْنِي حُولْ إلرِّيَاظْ ولاَّ... بِجِيبُونْهَا وَاجِد[12] هِي والْجَرَادْ ويْبِيعُونْهَا فِي السُّوگْ. ذِيكَ الأَيَّامْ النَّاسْ فَكْر[13] وْيَاكْلُونْ أيَّ شَيّ، وَلَكِنْ إلظْـ... الظَّبّ مَا فِي شَيّ، يُوْكَلْ حَتَّى هَالْحِينْ. إلَى هَالْحِينْ وْهُو يَكْـ... يُوْكَلِ الظَّبْ. بَسّ حَتَّى بِالإسْلامْ مَا فِي شَيّ، بَسّ الرَّسُولْ صَلَّى اللَّه وَ سَلَّمْ، يَعْنِي يُومْ سَأَلُوه عَنْه وْهُمْ ذَا گَالْ، "إِيه، يَعْنِي مَا فِي شَيّ، لَكِنْ نَفْسِي تَعَافَه" . هَاذَا اللِّي گَالَهُمْ عَنْه، يَعْنِي گَالْ "نَفْسِي تَعَافَه"، يُومْ گَالْ... لَكِنْ هَاذَا اسْتَدَلُّوا فِيه إنُّه يَعْنِي مُحَلَّلْ أَكْلْ هَاذَا الظَّبْ يَعْنِي. فَا هَالأسْوَاگْ هَاذِي تِجِيبْ مِنْ هَالـ... هَالْبِظَاعَه. وْبَعْظْهُمْ يِجِيبْ جِجْ. إلَى جَا مُوسـ... مُوسَمِ الصَّيفْ، وَبَعْظْهُمْ يِجِيبْ مِثِلْ مَا گُلْتِلْتْش عِنْدَهُمْ دَجَاجْ، عِنْدَهُمْ بَعْظِ الْحَيَوَانَاتِ الْبَرِّيَّه، بَعْظِ الْكَذَا... يْجِيبُونْهَا وِيْحُطُّونْهَا بِهالأسْوَاگْ. أسْوَاگْ مِثْلِ الدِّيرَه، مِثْلِ لِمْگَيبْرَه وو...بَعْدْ وْمَثَلْ... حِلَّةَ الْكِسْمَانْ، وْحِلَّةَ الْعَبِيدْ.

أ : فَـينْ هَاذِي الأسْوَاگْ؟

ب : هَاذِي كِلّ هَالأسْوَاگْ بِالرِّيَاظْ، لِمْزَيبْرَه، وْحِلَّةَ الْكِسْمَانْ، وْحِلَّةَ الْعَبِيدْ، هَاذِي كِلّهَا أسْوَاگٍ بِالرِّيَاظْ مَعْرُوفَه، مَعْرُوفَه، أ... وَلاَ أحَدْ[14]، وَلاَ هْنَا أحَدٍ يَعْنِي يَجْهَلْهَا.

أ : لِسَّا مَوْجُودَه؟

ب : إيه، هَلَّه هَلَّه، مَوْجُودَه لَهَالْحِينْ. بَسّ بَعْظْهَا طَوَّر[15] شْوَيّ، يَعْنِي الْحُكُومَه مَا گَصَّرَتْ، طَوَّرَتْهَا وْسَوَّتْهَا دَكَاكِينْ زَينَه بَه. مَثَلاً سُوگَ الـ... الدِّيرَه وَلاَّ سُوگْ لِمْزَيبْرَه، صَارْ هَالْحِينْ نَاكْ أَعْظَمْ، كِبِيرْ،

وْحَطُّونَه كِلّ كِسِمْ لَه لْحَالَهْ. الْحَمَامْ لْحَالْ، وَالـ... بْظَاعَاتِ لْحَالْ.

Vocabulary

ʔal- أَلْ *def.art.* the

soolaf سُولَفْ imperf. ysoolif *v.i.* to chat

ʔayyaam zamaan أَيَّامْ زَمَانْ *expr.* in the past; a long time ago; the good old days

halḥiin هَالْحِينْ *adv.* now

xaabir خَابِرْ *act.par.* (*pl.* -iin) being aware of s.th.; knowing

bi-ttaḥdiid بِالتَّحْدِيدْ *adv.* specifically; in particular

baṣiiṭah بَصِيطَه *adj.* simple; it's OK; easy

b(i-) بِـ *part.* a present continuous and future tense marker

ẓabb ظَبّ *n.* (*pl.* ẓubbaan) lizard

barr بَرّ *n.* desert; the wild (with def.art.)

ʔii naʕam إِي نَعَمْ *expr.* yes, yes indeed

ṭalaʕ طَلَعْ imperf. yaṭlaʕ *v.i.* to grow; to ascend; to spring up; to rise (sun)

ʔakθar أَكْثَرْ *compar.adj.* more; most

lamma(n) لَمَّنْ *conj.* when

geeẓ گَيظْ *n.* summer; (summer) heat

juḥr جُحْرْ *n.* (*pl.* jḥuur) hole, burrow (of animals)

ʕaʃaan عَشَانْ *prep.* for the sake of; in order to (var. ʕalaʃaan)

ʃammi -lhawa} شَمّ الْهَوا imperf. yʃummi -lhawa *v.t.* to get a breath of fresh air; to take a walk; to travel for pleasure

ṭuul طُولْ *n.* length; height; high

ʔaddhanah أَلدَّهْنَه *prop.n.* Al-Dhanah, a desert northeast of Riyadh

ʔazzilfii أَلزِّلْفِي *prop.n.* Al-Zilfii, a desert northwest of Riyadh

ʔarrubʕi -lxaalii أَلرُّبْعِ الْخَالِي *prop.n.* Al-Rub' Al-Khali, the Empty Quarter (desert region in Saudi Arabia)

waajid وَاجِدْ *adv.* very; very much; many

ðiika -lʔayyaam ذِيكَ الأَيَّامْ *phr.* those days

fagir فگر *n.* poverty

maa fii ʃayy ما في شي *expr.* There is nothing.

yoom يوم *adv.* (*pl.* ʔayyaam) when; a day; today (when with def.art.); nowadays (when with def.art.)

ðaa ذا *demons.part.* this (a short form of haaðaa)

stadall استدل imperf. yastadill *v.i.* to have an indication; to conclude, to draw a conclusion; to obtain information; to find s.th.

jiḥḥ جح *n.coll.* watermelon (var. yiḥḥ)

ḥayawaan barrii حيوان بري *phr.* (*pl.* -aat barriyyah) wild animal

ddiirah الديرة *prop.n.* Al-Dirah, an old suq in Riyadh (with def.art.); homeland

limgeebrah لمگيبره *prop.n.* Al-Mgaibrah, an old suq in Riyadh

ḥillati -lgismaan حلة الگسمان *prop.n.* Hillat Al-Gisman, an old suq in Riyadh

ḥillati -lʕabiid حلة العبيد *prop.n.* Hallat Al-'Abid, an old suq in Riyadh

ʔaḥad أحد *n.* someone; one (person), a person; Sunday (var. ḥad)

hnaa هنا *adv.* here

ṭṭawwar طوّر imperf. yiṭṭawwar *v.pass.* to be developed; to be improved

gaṣṣar گصّر imperf. ygaṣṣir *v.t.* to shorten; to fall short; to reduce; to fail to accomplish

naak (ه)ناك *adv.* there (var. hnaak)

Notes

1) ʔal-: *The.* The definite article //ʔal-// is a prefix for nouns, adjectives, and other parts of speech, and it takes several shapes depending on the words preceding and following it. If //ʔal-// is prefixed to a word that begins with any of the sounds //t, θ, d, ð, ẓ, s, ṣ, ʃ, ṭ, n, č//, the //l-// is assimilated into the initial sound of the word, e.g., //ʔas-suʕuudiyyah// *Saudi Arabia*. If it is prefixed to a word that begins with a consonant cluster, it changes to //li-//, e.g., //libyuut// *the homes.* If the word preceding //l-// ends in a consonant, then it changes into //il-// or //al-//.

2) soolaf: *To chat.* The MSA root //salaf// of this verb does not have this meaning at all. This form could be derived from the MSA //saalifah// pl. //sawaalif// *stories of the past* to mean *talking about the past or reminiscing.*

3) halḥiin: *Now.* This adverb of time is made up of the demonstrative prefix //ha-// and the noun //lḥiin//. Its MSA origin is //haaðaa -lḥiin// *this time, now.* Its variants //lḥiin// and //ʔalḥiin// are widely used as well.

4) xaabrah: *That I know (it); being aware of; knowing.* The active participle may function like a verb. It may take a noun, a pronoun, or a suffixed pronoun as a direct object, e.g., //ʔana xaabir haaðaa// *I know this;* //ʔana xaabir lgiṣṣah// *I know the story;* and //xaabr-ah// *I know it.* Note the deletion of the vowel //i// when the pronominal suffix is added.

5) yjiibuunah: *They bring it.* Cf. MSA //yajlibuunahu//. Note that the deletion of the sound //l// contributed to the lengthening of the vowel //i//. A verb in the imperfect tense consists of a subject marker and a stem. It is inflected by prefixes or a combination of prefixes and suffixes. The imperfect prefixes //y(a)-// and //y(i)-// are for the third person masculine singular, third person masculine, and feminine plural. The vowels //a// and //i// in this imperfect prefix must be added if they are followed by a consonant cluster. The MSA imperfect suffix //-uun// for the 3 m.pl. and suffix //-in// for the 3 f.pl. are preserved in Riyadh and most Gulf dialects. However, it should be noted that some Gulf speakers use the prefix //-uun// for the third person feminine plural as well, and at times they may delete the final //nuun// from this suffix just like the majority of Arabic dialects.

6) bi-biiʕuunha: *They sell it.* Future and present continuous tenses and habitual actions are usually expressed by adding the prefix //bi-, b-// to an imperfect verb, as is the case in this text.

7) ʔii(h) naʕam: *Yes, yes indeed.* These two words are used as a particle of affirmation.

8) ʔakθar: *More; most.* The comparative form of adjectives having the pattern //$C_1aC_2iiC_3$/f(a)ʕiil// is usually derived according to the pattern //$ʔaC_1C_2aC_3$/ʔafʕal//. It is not inflected for number or gender. Note that adjectives denoting color and defects have the form //ʔafʕal//, e.g., //ʔaḥmar// *red*; //ʔaxḍar// *green.*

9) lamman, lamma: *When.* Both forms are very common in most Arabic dialects. Both can occur in place of //ʔila// *when,* preceding a perfective with this function.

10) ʕaʃaan tʃummi -lhawa: *So that/in order to have a breath of fresh air.* The conjunction //ʕaʃaan// is used in most Arabic dialects. It is usually followed by a verbal sentence. Its other form //ʕalaʃaan// is also used. MSA uses //likay// or //ḥatta// or the prefix //li-// before an imperfect verb.

11) ṭuuli -lwagt: *All the time; always.* The word //ṭuul// used as a noun means *length; height,*, e.g., //gaddeeʃ ṭuulak// *What's your height/How tall are you?* ; //ṭuul haaðaa -ṭṭariig ʕiʃriin kiilo// *The length of this road is twenty kilometers.* However the word //ṭuul// has a temporal meaning when followed by certain words such as is the case here.

12) waajid: *Very; very much; a lot.* This word is the active participle of the MSA verb //wajada// *to find.* However, it lost its MSA meaning in Gulf Arabic and it is used as an intensifier. It modifies adjectives, nouns, or verbs and may occur before or after the word it modifies.

13) ðiika -lʔayyaam nnaas fagir: *People were in poverty in those days.* All demonstratives are often used without the prefix //ha-//, e.g., denoting nearness: //(ha)ðaa// *this m.*; //(haa)ðii// *this f.*; //(ha)ðeela// *these*; denoting distance: //(ha)ðaak// *that m.*; //(ha)ðiik// *that f.*; and //(ha)ðeelaak// *those.* Note that the speaker here uses the verbal noun //fagir// instead of the adjective //fagaara// *poor.* What is meant here is that the people lived in poverty.

14) walaa ʔaḥad (var.) ḥad: *No one.* These words are used in negative sentences or questions, e.g., //ḥad raaḥi almaktab// *Did anyone go to the office?*; //walaa (ʔa)ḥad raaḥ// *No one went.* The negative particle //maa// is also used. It may be prefixed to //ḥad//, e.g., //maa-ḥad raaḥ// *No one went.*

15) ṭṭawwar: *Was developed; improved.* Cf. MSA //taṭawwar//. Note the assimilation of the sound //t ---> ṭ// and the deletion of the vowel //-a-//.

The Suqs in Saudi Arabia

A : We would like to chat about life in Saudi Arabia and about the suqs. How they used to be in the past and how they are now. Tell us, if possible, about these... all these things.

B : Well, may God prolong your life, what I know is that the suqs in Saudi Arabia and in Riyadh in particular were old, I mean simple. However, I mean, they had everything the farmers, and some families, {can} bring. For example, {if} they have chickens, they sell them; {if} they have eggs, they bring them and sell them. For instance, during certain seasons they have lizards. They go get them from the des... from... from the desert, well, they bring them and sell them.

A : Lizards?

B : Yeah, lizards indeed.

A : What are these lizards?

B : These are animals that live in the desert, they get out in...

A : Do you eat them?

B : Yes, indeed. Yes, they eat them. They are found in the desert, and most of all they are found during the hot summer. When summer comes they come out of their holes, they stick their heads out. Why? Because they want to breathe and drink from the air, but during other {seasons} they stay in their holes all the time. You can find some in the Dhanah area, some around the Zilfi area, and some in the Empty Quarter area. Well there are some around Riyadh or.... They bring a lot of them and a lot of the locust and they sell them in the market. In the good old days when people were poor, they ate anything. However, there is nothing wrong with the lizard. It is edible even up until now. Lizards are edible even now. There is nothing wrong with them, even in Islam. However, when they asked the Prophet, may God bless him and grant him salvation, {about eating lizards}, he said that there is nothing wrong with it, but he {added}, "I detest it." When he said that... they took it as lawful to eat it; I mean the lizards. So these suqs bring such goods. Some bring watermelon in the summer season. As I have told you, some bring {things}; they have chickens; they have some wild animals; some... they bring them and put them in the suqs, [suqs] such as the Dirah, Al-Mgaibrah, Hillat Al-Gisman, and Hillat Al-'Abeed also.

A : Where are these suqs?

B : All these suqs are in Riyadh. Al-Mzaibrah, Hillat Al-Gisman, and Hillat Al-'Abeed; these are all known suqs in Riyadh. They are known, and no one here is ignorant of them.

A : Do they still exist?

B : Yes indeed, they still exist, but some of them have been improved a little. Well, the government has not fallen short. It improved them and made them nice shops. For example, the Deerah Souk or the Mzaibrah Souk are bigger now. They are huge. They made every department separate; the pigeons are in a separate department, and the... goods are separate.

ḥariim ybiiʕan bi-ssuug

This selection presents the use of the preposition //fii// as a pseudo-verb followed by an indefinite noun to render //there is, there are//.

A : w-fii[1] baʕẓi -lḥariim ybiiʕan bi-ssuug[2]. ʔiih, baʕẓi -lḥariim...

B : ḥariim suʕuudiyyaat?

A : ʔiih, hallah hallah, ḥariim sʕuudiyyaat ybiiʕan bi-ssuug. ṭabʕan[3] w-tasʔalii wu-ʃloon[4] hum yaʕnii ʔiðaa... yitɣaṭṭuun. tkuun laabistan malfaaʕhaa w-laabistan ʔa...

B : laabsah ʔeeʃ?

A : ʔalmalfaʕ ʔillii huww...

B : lmalfaʕ?

A : ʔeey naʕam, w-laabistan lla... ʃi-ygaallahaa, ṭarḥah. ysammuunhaaa fii baʕẓi -dduwal -lbuuʃiyyeh, wa-tḥuṭṭi -nniqaab, wa-yḥuṭṭuun lle... lbaraagiʕ, hah? wa-tagʕid tabṣiṭ bi-lʔarẓ[5] wa-tabiiʕ. baʕẓhum ybiiʕan ḥalawiyyaat, w-baʕẓhum ybiiʕan maa tyassara -llaah lahum[6]. baʕḍhum ybiiʕan ṭuwaagii, ṭuwaagii -zzariy, w-baʕẓhum ybiiʕi -l... lmalaabis l... θyaab, w-baʕẓhum ybiiʕan ʔillii ygaddirhum ʔallah ʕaleeh[7] yjiibuunah wa-ybiiʕuunah fii -ssuug. baʕẓhum bi-biiʕan ʔinnaʕil. ʔallaah yʕizzič w-yakrumč ʔa... wi-ssaamʕiin[8], baʕẓhum... ʔa... yaʕnii ʔiðaa ʕindahum xleezeenaat sawwuuhaa bi-lbeet, xayyaṭuuhaa bi-lbeet yjiibuunhaa millii[9] baʕd ybiiʕuunhaa bi-lbeet, hah? lahum. waa... wa-rrajaajiil nafsi -ʃʃay, ybiiʕuun ʔigṭ, ʔigṭ, haaðaa ʔigṭ ḥaliib yaabis mjaffaf, wa-yb...

baʕẓhum ybiiʕ ḥamaam, w-baʕẓhum ybiiʕ ʔaa... miθil maa[10] gult-lič ljiḥḥ, w-baʕẓhum yḥarridj[11] ʕala biẓaaʕatin gadiimah, min ḥaraaj ʔibin gaassim. maʕruuf ḥaraaj ʔibin gaasim bi-rryaaẓ. baẓaaʕatin gadiimah ʕindii wallaa ʕindič, wallaa taww nazzalthaa -ssuug gumta[12] ba-biiʕhaa wallaa jiita ba-biiʕ ha-lɣaraẓ b-ha-ʃʃayy...

B : yaʕnii ʔaɣraaẓ mustaʕmalah?

A : ʔaɣraaẓ mustaʕmalah ʔiih, haaðaa -lḥaraaj ybiiʕuun fiih ʃaɣlaatin mustaʕmalah, w-ʃaɣlaat ḥatta baʕd[13] jadiidah... baʕẓa -lmaḥallaati -čabiirah maa... wallaa baʕẓe -lell... libyuut likbaar maθalan yibuun yɣayyruun farʃaat beethum, yibuun yɣayyruun malaabishum, yibuun yɣayyruun ʃayyin jadiid jaaybiinah, we... weeʃ ysawwuun fiihum yanṭruunah, muub naaṭriinah[14], ʔib-ijii... yjii... bi-jiibuunah yammi[15] -lḥaraaj, ysallmuunah lal... limḥaṛṛij, wa-limḥarrij yguum ydallil ʕaleeh[16], hah? wa-ybaaʕuun b-ruxṣuttaa[17], yaʕnii rxiiṣ marrah[18].

حَرِيمْ يْبِيعَنْ بِالسُّوگْ

أ : وْفِي[1] بَعْظِ الْحَرِيمْ يْبِيعَنْ بِالسُّوگْ[2]. إِيه، بَعْظِ الْحَرِيمْ...

ب : حَرِيمْ سُعُودِيَّاتْ؟

أ : إِيه، هَلَّه هَلَّه، حَرِيمْ سُعُودِيَّاتْ يْبِيعَنْ بِالسُّوگْ. طَبْعاً[3] وْتَسْأَلِي وُشْلُونْ[4] هُمْ يَعْنِي إِذَا... يِتْغَطُّونْ. تْكُونْ لاَبِسْةْ مَلْفَعْهَا وْلاَبِسْةْ أ...

ب : لاَبْسَه أَيشْ؟

أ : أَلْمَلْفَعْ اللِّي هُو...

ب : الْمَلْفَعْ؟

أ : أَيه نَعَمْ، وْلاَبِسْةْ اللَـ... شِيگَالْهَا، طَرْحَه، يْسَمُّونْهَا فِي بَعْظِ الدُّوَلْ الْبُوشِيِّه وَتْحُطْ النِّقَابْ، وَيْحُطُّونْ الْبَرَاگِعْ، هَه؟ وَتَگْعِدْ تَبْصِطْ بِالأَرْظْ[5] وَتَبِيعْ. بَعْظُهُمْ يْبِيعَنْ حَلَوِيَّاتْ، وْبَعْظُهُمْ يْبِيعَنْ مَا تْيَسَّرَ اللَّه لَهُمْ[6]. بَعْظُهُمْ يْبِيعَنْ طُوَاكِي. طُوَاكِي الزِّرِّي، وبَعْظُهُمْ يْبِيعِ الـ... الْمَلاَبِسْ الـ... الـ... ثْيَابْ، وْبَعْظُهُم يْبِيعَنْ اللِّي يْگَدِّرْهُمْ أَللَّه عَلَيه[7] يْجِيبُونَه وَيْبِيعُونَه فِي هَذَا السُّوگْ. بَعْظُهُمْ يبِيعَنْ إِلنِّعِلْ، أَللَّه يْعِزِّتْشْ وْيَكْرُمْتْشْ أ... وِالسَّامْعِينْ[8]، بَعْظُهُمْ أ... يَعْنِي إِذَا عِنْدَهُمْ خْلَيزَيْنَاتْ سَوُّوهَا بِالْبَيتْ، خَيَّطُوهَا بِالْبَيتْ يْجِيبُونْهَا مِلِّي[9] بَعَدْ يْبِيعُونْهَا بِالْبَيتْ، هَه؟ لَهُمْ وَا... وَالرَّجَاجِيلْ نَفْسِ الشَّيْ يْبِيعُونْ إِقْطْ، إِقْطْ، هَذَا إِقْطْ حَلِيبْ يَابِسْ مْجَفَّفْ، وَيْبِيـ... بَعْظُهُمْ يْبِيعْ حَمَامْ، وْبَعْظُهُمْ يْبِيعْ آ... مِثِلْ مَا قُلْتِلْتْشْ[10] الْجِحْ، وْبَعْظُهُمْ يْحَرِّجْ[11] عَلَى

بَظَاعَةٍ گَدِيمَه مِنْ حَرَاجْ إِبِنْ گَاسِمْ، مَعْرُوفْ حَرَاجْ إِبِنْ قَاسِمْ بِالرِّيَاظْ،
بَظَاعَةٍ گَدِيمَه عِنْدِي وَلاَّ عِنْدِتْشْ، وَلاَّ تَوْ نَزَّلْتْهَا السُّوگْ گُمْتْ[١٣] بْبِيعْهَا
وَلاَّ جِيتَ بَبِيعْ هَالْغَرَظْ بْهَالشَّيّ.

ب : يَعْنِي أَغْرَاظْ مُسْتَعْمَلَه؟

أ : أَغْرَاظْ مُسْتَعْمَلَه إِيه، هَذَا حْرَاجْ يْبِيعُونْ فِيه شَغْلاَتٍ مُسْتَعْمَلَه،
وْشَغْلاَتْ حَتَّى بَعْدْ[١٣] جَدِيدَه... بَعْظْ الْمَحَلاَّتِ التَّشْبِيرَه مَا... وَلاَّ بَعْظْ
اللـ... لِبْيُوتْ لِكْبَارْ مَثَلاً يِبُونْ يْغَيِّرُونْ فَرْشَاتْ بَيْتْهُمْ، يِبُونْ يْغَيِّرُونْ
مَلاَبِسْهُمْ، يِبُونْ يغَيِّرُونْ شَيٍّ جَدِيدْ جَايِبِينَه، وَ... وَيْشْ يْسَوُّونْ فِيهُمْ
يَنْطْرُونَه، مُوبْ نَاطْرِينَه[١٤]، إِبْجِيـ... يْجِيـ... بِجِيبُونَه يَمّْ[١٥] الْحَرَاجْ،
يْسَلّمُونَه لَلـ... لِمْحَرِّجْ، وَلِمْحَرِّجْ يْگُومْ يْدَلِّلْ عَلَيه[١٦]، هَه؟ وَيْبَاعُونْ
بِرْخَصْتًّا[١٧] يَعْنِي رْخِيصْ مَرَّه[١٨].

Vocabulary

fii فِي *prep.* there is; there are; is there; are there; in; at
baaʕ بَاعْ imperf. ybiiʕ *v.* to trade; to sell
ṭabʕan طَبْعًا *adv.* of course, certainly; naturally
ʃloon شْلُونْ *interrog.part.* how; how come
laabsah لاَبْسَه *act.par.* (she) wearing; dressed
malfaʕ مَلْفَعْ *n.* (*pl.* malaafiʕ) head cover, head shawl
ṭarḥah طَرْحَه *n.* (*pl.* -aat) head veil
buuʃiyyeh بُوشِيَّه *n.* (*pl.* -aat) veil
birgiʕ بِرْگِعْ *n.* (*pl.* baraagiʕ) a long drape covering the whole face
baṣaṭ bi- بَصَطْ بِـ imperf. yabṣi(a)ṭ *v.* to spread s.th.
tyassar تْيَسَّرْ imperf. yityassar *v.t.* to be available; to go smoothly
ṭagiyyah طَگِيَّه *n.* (*pl.* ṭuwaagii) skullcap (worn under the Arab headdress, the kuufiyyah and ʕgaal, or by itself)

zariy زَري *n.* Per. golden; gold; gold-like

gaddar گَدَّر imperf. ygaddir *v.t.* to enable s.o.

naʕil نَعل *n.* (*pl.* nʕaal) shoes; sandals

ʕazz عَزّ imperf. yʕizz *v.t.* to respect; to become dear; to honor

saamiʕ سَامِع *act.par.* (*pl.* -iin) listener; listening

millii مِلّي *part.* of what; in case

nafsi -ʃʃayy نَفس الشَّيّ *phr.* likewise, the same; the same thing

ʔigṭ إِگْط *n.coll.* powdered milk

miθil-maa مِثل مَا *conj.* as; likewise; according to

ḥarradj ʕala حَرَّدْج عَلَى imperf. yḥarridj *v.* to auction

ḥiraaj ʔibin gaasim حِرَاج إِبِن گَاسِم *prop.n.* Ibn Gassim Auction (a place in Riyadh where auctions are held)

gaam گَام imperf. yguum *v.* to begin (when followed by a verb), to start (to do s.th.); to undertake; to get up

ʃaɣlah شَغلَه *n.* (*pl.* -aat) a piece of work; problem; matter; profession

baʕ(a)d بَعْد *prep.* too, also; also; else; after

farʃaat فَرْشَات *pl.n.* house furniture

naṭar نَطَر imperf. yanṭur *v.t.* to watch; to guard; to wait

naaṭir نَاطِر *act.par.* (*pl.* -iin) guarding; keeping

yamm يَمّ *adv.* beside; by, close to, near

mḥarrij مْحَرِّج *act.par.* (*pl.* -iin) auctioneer

dallal ʕala دَلَّل عَلَى imperf. ydallil *v.* to auction; to pamper (without the peposition ʕala)

b-ruxṣattaa بْرُخْصَتَّا *expr.* (lit. at its cost) very cheap, at cost

marrah مَرَّه *adv.* very, very much, many; one time, once

Notes

1) fii: *There is; there are; is there; are there.* Cf. MSA //yuujadu//. This preposition functions as a pseudo-verb when followed by an indefinite noun, as is the case here, //fii ḥariim// *There are women.* If the noun after //fii// is definite, then it keeps its function as a preposition. Note that this prepositional pseudo-verb is negated by the particle //maa// which normally negates verbs, e.g., //maa fii ḥariim// *There are no women.* The perfect of this pseudo-verb is formed by adding the auxiliary verb //kaan// *was* before it, e.g., //kaan fii// *there were.*

2) ybiiʕan bi-ssuug: *They (f.) trade in the market.* Note that Riyadh and some other Gulf dialects use the suffix //-an// instead of the common dialectal //-uun// for 3 f.pl. imperfect verbs. It is possible that the suffix //-an// is a borrowed form of the MSA //-na// feminine suffix for 3 f.pl. imperfect verbs.

3) ṭabʕan: *Of course; certainly; naturally.* As it was noted before, the Arabic dialects lost the case distinction completely. However, there are a few adverbial expressions that retain the MSA accusative ending of indefinite nouns //-an//, e.g., //ṭabʕan// *of course*; //ʔabadan// *absolutely;* //tagriiban// *approximately;* //jiddan// *very;* //yoomiyyan// *daily.*

4) ʃloon: *How; how come.* This interrogative particle is used in most Gulf dialects. It may be a contraction of //ʔeeʃ loon// *what color.* It can occur before or after the verb and can be used alone as a one-word question meaning, {How is that?}} It is used with pronoun suffixes to ask about one's condition or health, e.g., //ʃloonak//ʔ *How are you?*

5) tagʕid tabṣiṭ bi-lʔarẓ: *She sits and spreads {her goods} on the ground.* When the verb //gaʕad/yagʕid// is not followed by an imperfect verb, it means *to sit down; to wake up; to stay,* e.g., //yagʕid ʕala -lʔarẓ// *He sits on the floor*; //gaʕad mini -nnoom// *He woke up;* //gaʕad hnaak yoomeen// *He stayed there two days.* It can also function as a helping verb as is the case here. Note the sound change of //s ---> ṣ// because it is followed by the emphatic //ṭ//.

6) maa tayassar llaah lahum: *What was provided for them by God.* Cf. MSA //maa yassarahu -llaahu lahum//, or //maa tayyassara lahum// and the word 'God' is implied. Note that the particle //maa// here is functioning as a relative pronoun.

7) ʔillii ygaddirhum ʔallah ʕaleeh: *Whatever God enables them to have.* This is a very common expression in most Arabic dialects. Usually Arabic speakers try to involve the name of //ʔallah// *God* in their speech. They try to show their gratitude to God in everything they do.

8) ʔallah yʕizzič w-yakrumič wi-ssaamʕiin: *May God honor you (f.) and those who are listening.* This polite expression is always said when a speaker talks about something or someone lowly, in this case the shoes. It is used just to express reverence to the listener or to indicate that the speaker is sorry for saying this in his/her presence. It is also worth mentioning that it is impolite to cross one's legs and have the soles of the shoes facing others, especially elders or superiors.

9) millii: *Of that, of which.* This word is a short form of //min ʔillii//. The //n// of //min// is often assimilated with //l//.

10) miθil-maa: *Likewise, as; like what.* When //miθil// is followed by //maa//, it functions as a subordinating conjunction and may only be followed by a verbal clause, e.g., //miθil-maa gultlič// *as I have told you.*

11) yaḥarridj: *He auctions.* Note that most speakers do not always voice the letter //jiim// as //dj//.

12) gumta ba-biiʕhaa: *I go ahead and sell it.* Throughout the data that was collected for this work, this is the only time a final //fatḥah -a// is added to a perfect verb. It could be a helping vowel used to confirm or emphasize the action (see Selection 1, Note 4). Note the following verb //jiita// also.

13) baʕ(a)d: This word functions as a preposition and as an adverb. It is usually translated as *also, too; else; still, yet; after; in addition to, besides.*

14) muub naaṭriinah: *They are not keeping it.* This negative particle is used to negate nouns, pronouns, adjectives, adverbs, and phrases, e.g., //hu muu -lmuhandis// *He is not the engineer;* //muub hu -llii gaal čiðii// *He is not the one who said so;* //muub foogi -lxaṭṭ// *not above the line.* The variant //muu// is usually used before words that begin with double consonant clusters.

15) yamm: *Beside; by, close to, near.* This adverb indicates nearness and direction. It is believed that it is a short form of the word //janb//. The letter //j-// was changed to //y-// and the letter //n// to //m//, typical sound changes in Gulf Arabic, and the letter //b// was deleted. It is always followed by a noun or a suffixed pronoun.

16) yguum ydallil: *He auctions.* The verb //gaam// *to start to do s.th.* functions as an auxiliary. It can be followed by more than one verb in the imperfect tense. If the verb //gaam// is followed by a perfect tense verb, its function as an auxiliary stops, and it becomes a finite verb rendering different meanings, e.g., //gumt kaleet// *I got up and ate;* //gumnaa tgahweenaa// *We got up and drank coffee.*

17) b-ruxṣattaa: *(lit, at its (f.) cost), very cheap.* This expression is used when something is sold at cost or very cheap. Note the assimilation of the //-h- ---> t// in the pronoun suffix.

18) marrah: *Very, many.* The word //marrah// functions as an intensifier when it follows or precedes an adjective, e.g., //raxiiṣ marrah// or //marrah raxiiṣ// *very cheap.* The use of this intensifier is more common in Hijazi and Yemeni dialects. The word //waajid// is more common in Riyadh, Eastern Saudi Arabia, and other Gulf dialects.

Women Trading in the Marketplace

B : There are some women who trade in the marketplace. Yes, there are some women...

A : Saudi women?

B : Yes indeed, Saudi women trading in the marketplace. Of course, you will ask how do they if... they are veiled. She would be wearing her head cover and wearing...

A : Wearing what?

B : The head cover which is...

A : The head cover?

B : Yes, she would be wearing, what is it called..., the head veil, which is called in some countries booshiyyah; she would be wearing the veil OK? She spreads {her things} on the ground and she sells. Some of them sell sweets, some sell whatever God gives them. Some of them sell hats, golden skullcap that is, and some of them sell clothing. Some of them bring whatever God enables them to bring and they sell them in this marketplace. Some of them sell sandals, may God honor you and those who are listening. Some of them, well, if they have "xleezeenaat", they made at home, they have sewed them at home, they bring them to sell them, or from what they sell at home, OK? The men are, likewise, they sell "Igt, Igt", which is dried milk. Some of them sell pigeons. Some of them sell... watermelon, as I have told you. Some auction old goods at Ibn Gassim's auction. Ibn Gassim's auction is well known in Riyadh. {If} I or you have old goods, I take them to the marketplace. So I sell this item for that much...

A : You mean used items?

B : Yes, used items. This is an auction where they sell used items, and even new things. Some of the big stores don't... or some of the... large homes, for example, they want to change their furniture, they want to change their wardrobe, they want to change... . They have bought something new, so what would they do with their old stuff (lit. them)? Should they sit and watch them? No, they will not watch them, so they bring them to the auction and give them to the auctioneer. The auctioneer auctions them, OK? They are sold cheap, I mean very cheap.

l?aswaagi -ljadiidah

This selection explains the use of //killiʃ// as an intensifier and the use of //ʕind// as an adverb of place.

B : haaðii bi-nnisbah lil... li-l?aswaag. ?alḥiin laa wallah[1], xtalafi -ssuug ṣaart liḥkuumah maa gaṣṣarat[2], kabbarat ha-l?aswaag w-wassaʕathaa, laakin, ?izzeen fiihaa ?annhaa ?asmaa?haa -lqadiimah miḥtafẓah fiihaa, yaʕnii miθil maa hii ʕaleeh.

A : ?iḥtafaẓat fi-l?asmaa? laakin taṭawwarat.

B : hallah hallah, laakin taṭawwarat ?ii, ṣaarat zeenah.

A : lbiẓaaʕah xtalafat.

B : ?albiẓaaʕah hamm[3] baʕd xtala... ?albiẓaaʕah xtalafat, ?iih, ṣaar waajid xtalaf lwaẓʕ, xtalaf waajid yaʕnii -lbiẓaaʕah, laakin fii halḥiin ?aswaag ygaallhaa[4] ?aswaag limʕeegiliyyah, haaðii b-waṣṭi -rriyaaẓ ʕindi -lmaṣmak[5], w-ʕind gaṣri -lḥukum.

A : ?eeʃ ybiiʕuun fiihum?

B : haaðii ?aswaagin[6] čabiirah[7], čabiirah waajid, yaʕnii min θalaaθ ?adwaar, ?arbaʕ ?adwaar, ?aa.. yibiiʕuun fiihaa ʕuṭuur, ybuuʕuun fiihaa malaabis, ybiiʕuun fiihaa buxuur, dihna -lʕuud[8], ʕuud, ybiiʕuun fiihaa killiʃ, muwaaʕiin, ?a... killiʃ, killiʃ, killiʃ... killiʃ mawjuud[9] yaʕnii kill[10] ʃayy mawjuud b-ha-ssuug, maa... ygaal-lhaa ?aswaag limʕeegiliyyah, w-hii musaahmah yaʕnii, musaahmah, -nnaas m... yaʕnii fii baʕẓan minh la-lḥukuumah[11] w-baʕẓan minh musaaham fii ha-ʃʃarikah ha... llii

msammiinhaa -ʃʃarikah -lʕaqaariyyah -ssuʕuud... ʃarikat weeʃ ygaallhaa ya... laa muu bi-ʃʃarikah -lʕaqaariyyah -ssuʕuudiyyah, ʃariktin ʔa... ʔas... ʃarikat ʔaswaag limʕeegiliyyah, ʔaswaag limʕeegiliyyah, haaðii... haaðii...

A : haaðii -lʔaswaag timlikhaa -lḥukuumah, wa timlikhaa ʔayẓan l...

B : ʔee naʕam, ʔee naʕam b-tit...

A : lqiṭaaʕi -lxaaṣṣ?

B : yamlikhaa -lqiṭaaʕi -lxaaṣṣ ʔee naʕam, w-yarʔashaa -lʔamiir salmaan, ʔamiiri -rriyaaẓ. waa... yaʕnii...

A : lʔamiir salmaan yimluk gisim minhaa?

B : laʔ[12], yarʔashaa, yarʔas majlis ʔidaarathaa...

A : yarʔas...

B : yarʔas majlis ʔidaarathaa.

A : ʔidaarati -lʔaswaaq?

B : ʔidaarat ki... ʔidaarati -lʔaswaaq w-ʔidaarat yaʕnii l... majlis ʔidaarathaa liʔanna yabiilhaa tanẓiim, yabiil... w-ʃaɣlaatin yabiilhaa qaraar, wi-lqaraar ʕindah huw, ʔallaah yiḥfaẓah wu-ysallmah[13], yaʕnii ḥad yagdar ysahhil ʔamirhaa.

A : huwa ʔamiir lmanṭagah.

B : huw ʔamiir manṭaqti -rriyaaẓ, ʔeeh naʕam, ʔamiir manṭaqti -rriyaaẓ.

الأسْوَاگالْجَدِيدَه

ب : هَاذِي بِالنِّسْبَه لِلـ.. لِلأَسْوَاگْ. أَلْحِينْ لاَ وَاللَّه[1] اخْتَلَفْ السُّوگْ، صَارَتْ لِحْكُومَه مَا گَصَّرَتْ[2]، كَبَّرَتْ هَالأَسْوَاگْ وْوَسَّعَتْهَا. لَكِنْ إلزَّيْنْ فِيهَا أَنَّهَا أَسْمَاءْهَا الْقَدِيمَه مِحْتَفْظَه فِيهَا، يَعْنِي مِثِلْ مَا هِي عَلَيه.

أ : احْتَفَظَتْ فِي الأَسْمَاءْ لَكِنْ تَطَوَّرَتْ.

ب : هَلَّه هَلَّه، لَكِنْ تَطَوَّرَتْ إِيه، صَارَتْ زَيْنَه.

أ : الْبِظَاعَه اخْتَلَفَتْ.

ب : أَلْبِظَاعَه هَمّ[3] بَعْدْ اخْتَلَـ.. أَلْبِظَاعَه اخْتَلَفَتْ، إِيه، صَارْ وَاجِدْ اخْتَلَفْ الْوَظْعْ، اخْتَلَفْ وَاجِدْ يَعْنِي الْبِظَاعَه، لَكِنْ فِي هَالْحِينْ أَسْوَاگْ يْگَالَّهَا[4] أَسْوَاگْ لِمْعَيْگِلِيَّه، هَذِي بْوَصْطِ الرِّيَاظْ عِنْدِ الْمَصْمَكْ[5]، وْعِنْدْ گَصْرِ الْحُكُمْ.

أ : أَيشْ يْبِيعُونْ فِيهُمْ؟

ب : هَاذِي أَسْوَاگ[6] تْشَبِيرَه[7] تْشَبِيرَه وَاجِدْ، يَعْنِي مِنْ ثَلاَثْ أَدْوَارْ، أَرْبَعْ أَدْوَارْ، أ... يْبِيعُونْ فِيهَا عُطُورْ، يْبِيعُونْ فِيهَا مَلاَبِسْ، يْبِيعُونْ فِيهَا بْخُورْ، دِهْنَ الْعُودْ[8]، عُودْ، يْبِيعُونْ فِيهَا كِلِّشْ، مُوَاعِينْ، أ... كِلِّشْ، كِلِّشْ، كِلِّشْ...كِلِّشْ مَوْجُودْ[9] يَعْنِي كِلّ[10] شَيّ مَوْجُودْ ، بْهَالسُّوگْ، مَا... يْگَالَّهَا أَسْوَاگْ لِمْعَيْگِلِيَّه، وْهِي مُسَاهْمَه، يَعْنِي مُسَاهْمَه، النَّاسْ مَـ... فِي بَعْظَاً مِنْه لَلْحُكُومَه[11] وْبَعْظَاً مِنْه مُسَاهَمْ فِي هَالشَّرِكَه هَـ... اللِّي مْسَمِّينْهَا الشَّرِكَه الْعَقَارِيَّه السُّعُود... شَرِكَةْ وَيشْ يْگَالَّهَا يَـ... لاَ مُو بِالشَّرِكَه

الْعَقَارِيَّه السُّعُودِيَّه، شَرِكَةٍ أ... أسـ... شَرِكَةْ أَسْوَاگْ لِمْعَيگِلِيِّه، أَسْوَاگْ لِمْعَگْلِيِّه، هَاذِي... هَاذِي...

أ : هَاذِي الأَسْوَاگْ تِمْلِكْهَا الْحُكُومَه وَتِمْلِكْهَا أَيْظاً الـ..

ب : أيه نَعَمْ ، أيه نَعَمْ...بْتِتـ..

أ : الْقِطَاعِ الْخَاصّ؟

ب : يَمْلِكْهَا الْقِطَاعِ الْخَاصّ أيه نَعَمْ، وْيَرْأسْهَا الأَمِيرْ سَلْمَانْ، أَمِيرِ الرِّيَاظْ. وَا... يَعْنِي...

أ : الأَمِير سَلْمَانْ يِمْلُكْ كِسِمْ مِنْهَا؟

ب : لا[11]، يَرْأسْهَا، يَرْأس مَجْلِسْ إِدَارَتْهَا...

أ : يَرْأسْ...

ب : يَرْأسْ مَجْلِسْ إِدَارَتْهَا.

أ : إِدَارَةِ الأَسْوَاقْ؟

ب : إِدَارَةْ كـ.. إِدَرَةِ الأَسْوَاقْ، وْإِدَارَةْ يَعْنِي الـ... مَجْلِسْ إِدَارَتْهَا لأَنَّ يَبِيلْهَا تَنْظِيمْ، يَبِيلـ... وْشَغْلاَتٍ يَبِيلْهَا قَرَارْ، وِالْقَرَارْ عِنْدَه هُو، أللّه يِحْفَظَه وُيْسَلّمَه[12]، يَعْنِي حَدْ يَگْدَرْ يْسَهِّلْ أمْرَهَا.

أ : هُوَ أَمِيرْ الْمَنْطَگَه.

ب : هُو أَمِيرْ مَنْطَقَةِ الرِّيَاظْ أيه نَعَمْ، أَمِيرْ مَنْطَقَةِ الرِّيَاظْ.

Vocabulary

bi-nnisbah li- لـ بالنِّسبه *phr.* according to; with regard to, regarding, concerning; for

laa wallah لا والله *expr.* no, by God; by golly, no!

maa gaṣṣarat ما گصّرت imperf. maa tgaṣṣir *v.* It didn't fall short.

biẓaaʕah بظاعه *n.coll.* goods, merchandise, commodities

hamm هم *part.* also, too, in addition

waẓʕ وظع *n.* (*pl.* ʔawẓaaʕ) situation; circumstance, condition; status

gaallhaa گالها imperf. ygaal-lhaa *v.pass.* to be called

ʔaswaag limʕeegiliyyah أسواگ لمعيگليه *prop.n.* Mu'aigiliyyah Shopping Mall (in Riyadh)

lmaṣmak المصمك *prop.n.* the Musmak Fortress (a memorial of King Abdul Aziz' capture of Riyadh in 1902)

suug سوگ *n.* (*pl.* ʔaswaag) market, (shopping) mall

čabiirah چبيره *adj.f.* big, huge (var. kabiirah)

door دور *n.* (*pl.* ʔadwaar) floor, story; round (in sports); role; turn

buxuur بخور *n.coll.* incense

dihna -lʕuud دهن العود *n.* locally made perfumed oil; incense

maaʕuun ماعون *n.* (*pl.* muwaaʕiin) utensils; stuff

killiʃ mawjuud كلش موجود *adv.* abundantly available

ki(u)ll كل *quant.* everything

msaahmah -nnaas مساهمه الناس *phr.* shareholders

ḥukuumah حكومه *n.* (*pl.* -aat) government

ʃarikah ʕiqaariyyah شركه عقاريه *phr.* a real estate corporation

malak ملك imperf. yimlik *v.* to own; to control; to rule

lʔamiir Salmaan الأمير سلمان *prop.n.* Prince Salman, the Prince of Riyadh of Saudi Arabia

laʔ لأ *neg.part.* no (var. laa)

yabiilhaa) يبيلها *v.* it (f.) needs

yagdar ysahhil ʔamirhaa يِگدَرْ يْسَهِّلْ أمِرْهَا *expr.* He can facilitate its business; He can make it easy for (s.o. or s.th.).

ʔallah yiḥfaẓah wu-ysallmah ألله يِحْفَظَه وِيْسَلِّمَه *expr.* May God protect him and keep him safe (said when mentioning the name of a dear one).

Notes

1) laa wallah: *No by God! By golly!* This oath is very common among Arabic speakers, and it can stand alone as a sentence in a conversation. This expression is used at times to render a strong disagreement when it is preceded with the negative particle //laa//.

2) maa gaṣṣarat: *It did not fall short.* This is a normal way of thanking someone for a favor or a service. The particle //maa// is used to negate verbal sentences occurring directly before perfect or imperfect tense verbs. It is also used to negate pseudo-verbs, e.g., //maa fii// *there is not;* //maa ʕindah beet// *He does not have a house;* //maa ʕaleek minnah// *Don't worry about him.* The particle //laa// *don't,* negates imperative and jussive verbs, e.g., //laa titkallam// *Don't speak.* //laa// is used for absolute negation of a noun when preceding it, e.g., //laa ḥawla walaa quwwah ʔillaa bi-llaah// *There is no strength or power except in God.*

3) hamm: *Also, too; moreover, in addition.* This particle is typical of Gulf Arabic. It is not inflected for number or gender. At times it is used with //baʕ(a)d// *also,* for more emphasis. One must make the distinction between the MSA verbal noun //hamm// *burden, concern,* and this particle.

4) ygaallhaa: *It is called.* Cf. MSA //yuqaalu lahaa//. Note the deletion of the vowel //u// used with the imperfect tense marker //y-// for third person singular masculine to form the imperfect passive tense in MSA. The most common ways of forming the passive in Gulf dialects is by prefixing //(ʔ)in-// to transitive finite verbs, e.g., //kitab// *He wrote,* //ʔinkitab// *It was written;* //yiktib// *He writes,* //yinkitib// *It is written.* Also by prefixing //ti-// to form II verbs, e.g., //sawwa// *he did*; //tsawwa// *It was done.* Suffixing the prepositional phrase //-lahaa// *to her/it* to a verb is a dialectal phenomenon only. It is worth noting that a tri-consonant cluster usually occurs when two of its consonants are the same. Quite often a tri-consonant cluster is avoided by a very short pause to disconnect the verb from the suffix e.g., //ʔaxaðt-hum// *I took them.*

5) ʕindi -lmaṣmak: *Close to the Musmak Fortress.* This preposition is used to mean *close to; at (a place or house) of,* e.g., //huwwa raaḥ ʕind ʔaḥmad// *he went to Amahd's (house).* It is also used with suffixed pronouns followed by a noun to function as a pseudo-verb meaning *to have,* e.g., //ʕindii buxuur waajid// *I have a lot of incense.*

6) ʔaswaagin: *Markets; shopping malls.* Inflection for case does not occur in Arabic dialects, except in fixed expressions and proverbs. However, in Riyadh and some other Gulf dialects indefinite nouns may take the nunaton ending //-in, an//, but not for case. Note the indefinite markers //-in, -an// in several nouns in this text. Note also that the noun that takes the indefinite marker cannot take a final position in a sentence. It has to be followed by an adjective, as is the case in this text.

7) čabiirah: *Big, huge.* Cf. MSA //kabiirah//. Note the common phonological change of //k ---> č//.

8) dihna -lʕuud: *Perfume oil.* It is customary for a host to conclude all the feast rituals by burning incense. He passes the smoking incense around and each guest lets the fumes penetrate into his hands and beard. By burning incense, the host simply signifies that it's time for his guests to leave. The well-known Gulf saying, //maa baʕda -lʕuud gʕuud// *Don't overstay your welcome (lit. There is no staying after the incense)* portrays this custom.

9) killiʃ: *Abundant; very.* This intensifier is derived from //kill// *all,* and //ʃayy// *thing.* This development does not occur in MSA. It is used to denote something existing in abundance, e.g., //killiʃ mawjuud// *abundantly available,* and it is not declined for number or gender. It is used as an adverb to modify adjectives. It may precede or follow the adjective it modifies, e.g., //killiʃ zeen// or //zeen killiʃ// *very good.*

10) kill: *Every.* This quantifier precedes the head noun and functions essentially as a noun in the first position in a construct, e.g., //kill dars// *every lesson;* //killi -dduruus// *all the lessons.* Note that the noun following //kill// is indefinite when it means *every* and definite when it means *all.* Unlike //killiʃ// it may take suffixed pronouns, e.g., //killhum// *all of them.*

11) la-lḥukuumah: *For the government, belonging to the government.* The preposition //la-// is a contraction of //ʔila//, but cannot occur independently. It is prefixed to nouns or it may take suffixed pronouns to express possession, e.g., //ʔilah// *for him.*

12) laʔ (var.)//laa): *No, not*). The negative particle <<laʔ// is used only in answer to a question, e.g., //hu yimlik gisim minhaa//? *Does he own part of it?* //laʔ// *no.* Note that //laa// is used to negate an imperfect verb signaling a negative command, e.g., //laa tilʕab bi-nnaar// *Don't play with fire.*

13) ʔallah yiḥfaẓah wu-ysallmah: *May God protect him and keep him safe.* This is a common expression used by most Arabs and especially by Saudis showing their gratitude indirectly by asking God's blessing upon someone. It is usually used whenever they mention the name of any of the royal family members or anyone who is dear to them.

New Shopping Centers

B : This is concerning the... the suqs/flea markets. No, by golly! Nowadays the suq is different. The government didn't fall short, it expanded and enlarged the suqs. However, the good thing about it is, that they kept their old names, I mean as they use to be.

A : They kept the names, but they were improved.

B : Yes indeed, but they were improved, yeah. They have become nice.

A : The goods are different.

B : The goods also... yes, the goods are different. The condition is different, very different, I mean the goods. However, now there is a suq/shopping center called Al-M'aigiliyyah located in central Riyadh, near the Musmak Fortress and near the Government Palace.

A : What do they sell in it?

B : These are very, very big stores, I mean three, four stories {high}. They sell in them perfume, clothing, incense, perfume, and incense oil and perfumed incense. They sell in it everything, dishes... everything, everything... everything is found, well, everything is found in this store. Not... It is called Al-M'aigiliyyah stores, and they are incorporated, incorporated. This means that people... well, some of them are for the government and some are jointly {owned} in this corporation, which is called the Saudi Real Estate Corporation... . It's called corporation of what... . It isn't the Saudi Real Estate corporation, the corporation of... the Al-M'aigiliyyah Stores Corporation, the Al-M'aigiliyyah Stores. These are... these are...

A : These stores are owned by the government and also owned...

B : Yes, yes...

A : By the private sector?

B : Yes, the private sector owns them, and Prince Salman, the Prince of Riyadh heads it. Well...

A : Does Prince Salman own part of it?

B : No, he heads it. He heads its administrative committee...

A : He heads...

B : He heads its administrative committee.

A : The store's administration?

B : The administration... the managment of the stores, the management that is the... its administration committee because it needs organizing. It needs... and things that require resolutions, and he has the resolutions, may God protect him and keep him safe. I mean someone who is able to facilitate its business.

A : Is he the prince of the province?

B : Yes, he is the prince of the Riyadh province, the prince of Riyadh province.

ʔilʕimrah fii ramaẓaan

The function of the coordinating conjunction //wa, and// as a temporal conjunction is well explained in this selection.

A : ʔilʕimrah taraahaa[1] zeenah -lʕimrah fii... ʔa... rrasuul ṣalla -llaah wa-sallam ʔa... yaʕnii yguul lʕimrah, "ʔilʕimrah fii ramaẓaan taʕdi... taʕdilu ḥajjatan maʕii"[2]. yaʕnii ka-ʔannah ḥaajj maʕa -rrasuul ʔa... ʔiðaa ʕtamar fii ramaẓaan, baʕaẓhum yruuḥ yiʕtimir, yiʕtimir, yruuḥ makkah yiḥ... yalbasi -lʔiḥraam[3], lʔiḥraam ʔa... yaʕnii...m... x... ysammuunah yalbas ʔabyaẓ[4], hah? w-yiḥrim mini -lmiiqaat, fii maḥallaat kill manṭigah lahaa miiqaat muʔayyan yaʕnii muḥaddad, wallah maθal, ʔahli -rriyaaẓ maθalan luhum ʔalḥadd muʕayyan, laazim[5] min qabil ha-lmaḥall haaðaa, laazim yiḥirmuun, ʔaw min yadxuluun lmiiqaat laazim yiḥirmuun, ʔiðaa maa ʔaḥram w-daxal makkah haaðaa ʕaleeh damm, laazim yiðbaḥ, ðabiiḥah.

B : ygaddim ðabiiḥah.

A : yqaddim ẓaḥiyyah yqaddim ʔii, yqaddim muu ẓaḥiyyah yqaddim ðabiiḥ, yqaddim ʕaleeh damm... laazim, ysamuunah ʕaleeh damm. haaðii... ygaddimhaa fii... fii makkah fii ʔayy makaan, ygaddimhaa fii makkah wi-ywazziʕ laḥimhaa ʕala -lmusulmiin, leeʔ, liʔanna[6] huu tajaawazi -lmiiqaat, maa ʔaḥram ḥasab maa... maa... ḥasab taʕliimaati -rrasuul ṣalla -llaah w-sallam. yiʃtarii ðabiiḥah mini -ssuug yguul liʔannah yaʕrif, yaʕrif huu -ððanbi -llii ʔawwi -l... ʃʃayy llii sawwaah, hah? w-yii... w-yisʔal ʕannh w-baʕdeen bi-ruuḥ w-yaaxiði -ððabiiḥah, hah?

w-yiðbaḥḥaa w-yiṣlaxhaa wi-ywazziʕ laḥamhaa ʕala xalga -llaah, liʔanna taraa liʔanna huwwa a... sawwa ʃayy maa mafruuẓ ʔinnah ysawwiih, xaaṣtan w-huu ʔiðaa huu niyyitah ʔilʕimrah liʔann kill ʃayy bi-nniyyah, ʔammaa ʔiðaa wallah laa, raayiḥ b-niyyitah maθalan yruuḥ ʔa... yzuur ʔahalah fii jiddah, wallaa yzuur ʔahalah fii makkah w-daxal makkah w-huwwa wu-hnaak[7] maa m... maa ɣaraẓah ʔinnah yruuḥ makkah maθalan ʔinna huu yiʔtimir, yaʕnii yruuḥi yṭuuf wi-yruuḥ yisʕa[8] fii makkah fi -lḥaram ʔa... hah, w-raaḥ zaar ʔahalah w-baʕdeen gaal a... mizaajii w-xallii[9] ʔanaa ʔaḥ... ʔaʕtamir, haaðaa maa ʕaleeh[10] ʃii liʔannah fi... liʔann niyytah bi-lʔasaas[11] ma-hii[12] bil... ʃi-smah ma-hii bi-lʕimrah niyyitah ʔinnah yruuḥ yzuur ʔummah wi-yzuur ʔubuuh, wi-llii yzuur ʔahalah wi-llii yruuḥ y... yiʃtaɣil walla ʕindah ysawwii ʃayy ysawwiih w-min-naak gaal ʔaba... ba-ʕtamir, ʔiʕtamir, laakin ʔiðaa gaalan laʔ, ʔanaa ṭaaliʕ min beetii w-raayiḥ li-makkah ʔaʕtamir fa-huu[13] laazim mini -lmiiqaat, ḥatta daaʔiman fi -ṭṭayyaaraat yiʕlinuun, ṭṭayyaaraati -llii tijiibi -rrukaab min jiddah wallaa ʔag... tijiibi -rrukaab min xaarij jiddah, hah? wi-tijiibhum ʔala makkah tigul-lhum taraa halḥiin mawʕid ʔilʔiḥraam li-llii bi-yiʕtamruun.

B : haaðaa bi-ykuun fii waqt muḥaddad mini -nnahaar? ʔaw fii waqt muḥaddad...

A : ṭuu...

B : min ʃahar ramaẓaan?

A : ṭuul... ṭuuli -lwagt[14], ṭuuli -ssanah, bass fii ramaẓaan fii naas ta... tḥibb tiʕtamir fii ramaẓaan, laʔanna -rrasuul ṣalla -llaah wa-sallam yguul ʔa... ʕimratin ʔa... ʕimratin ʔa... bi-maa maʕnaah yaʕnii ʕimratin ʔa... fii ramaẓaan taʕdilu ḥajjatan maʕii. fa-nnaas b-yikisbuun ha-lfaẓil, ʔiðaa sawwa ʕimratah fii ramaẓaan ka-ʔannah ḥajj maʕa -rrasuul ṣalla -llaah wa-sallam. ʔiðaa -rrasuul yiguul kiðaa, fa-nnaas tfaẓẓil ʔinnhaa tsawwii ha-lʕimrah fii ramaẓaan. wallaa[15] ʔilʕimrah maftuuḥah ṭuuli -ssanah, bassi -nnaas yabuun ha-lḥisnah haaðii, yaboon ha-nnigṭah haaðii ʔinnhum... yaʕnii ʔinnhum ka-ʔannhum ḥajjuu maʕa -rrasuul ṣalla -llaah ʕaleeh wa-sallam.

إلْعِمْرَه فِي رَمَظَانْ

أ : إلْعِمْرَه تَرَاهَا[1] زَينَهْ الْعِمْرَه فِي أ... الرَّسُولْ صَلَّى اللَّه (عَلَيه) وَسَلَّمْ أ... يَعْنِي يْگُولْ الْعِمْرَهْ، "إلْعِمْرَهْ فِي رَمَظَانْ تَعْدِ... تَعْدِلُ حَجَّةً مَعِي"[2]. يَعْنِي كأَنَّهْ حَجّ مَعَ الرَّسُولْ أ... إِذَا إعْتَمَرْ فِي رَمَظَانْ. بَعْظْهُمْ يْرُوحْ يِعْتِمِرْ، يِعْتِمِرْ يْروحْ مَكَّه يِحْـ... يَلْبَسِ الإحْرَامْ[3]، الإحْرَامْ أ... يَعْنِي... يْسَمُّونَه يَلْبَس أبْيَظْ[4]، هَه؟ ويِحْرِمْ مِنِ الْمِيقَاتْ، فِي مَحَلاَّتْ كِلّ مَنْطِگَه لَهَا مِيقَاتْ مُعَيَّنْ يَعْنِي مْحَدَّدْ، وَاللَّه مَثَلْ أهْلِ الرِّيَاظْ، مَثَلاً لُهُمْ أَلْحَدّ، مُعَيَّنْ، لاَزِمْ مِنْ قَبْلْ هَالْمَحَلّ هَاذَا،لازِمْ يِحِرْمُونْ، أوْ مِنْ يَدْخُلُونْ الْمِيقَاتْ لاَزِمْ يِحِرْمُونْ. إِذَا مَا أحْرَمْ وْدَخَلْ مَكَّه، هَاذَا عَلِيهْ دَمّ، لاَزِمْ يِذْبَحْ ، ذَبِيحَه.

ب : يْگَدِّمْ ذَبِيحَه.

أ : يْقَدِّمْ ظَحِيَّه، يْقَدِّمْ إي، يَقَدِّمْ مُو ظَحِيَّه يْقَدِّمْ ذَبِيحْ يْقَدِّمْ أ... عَلَيهْ دَمّ... لاَزِمْ، يْسَمُّونَه عَلَيهْ دَمّ. هَاذِي يْگَدِّمْهَا فِي ... فِي مَكَّه فِي أيّ مَكَانْ، يْگَدِّمْهَا فِي مَكَّه ويْوَزِّعْ لَحِمْهَا عَلَى الْمُسْلِمِينْ لَيه؟ لأنَّ[5] هُو تَجَاوَزِ الْمِيقَاتْ، مَا أحْرَمْ مَا... مَا... حَسَبْ تَعْلِيمَاتِ الرَّسُولْ صَلَّى اللَّه وْسَلَّمْ. يِشْتَرِي ذَبِيحَه فـ... مِنْ السُّوگْ يْگُولْ لأنَّه يَعْرِفْ، يَعْرِفْ هُو الذَّنْبِ اللِّي... أوِ الـ... الشَّيْ اللِّي سَوَّاهْ، هَه؟ ويِـ... وْيِسْأَلْ عَنْه وْبَعْدَينْ بِيرُوحْ يَاخِذِ الذَّبِيحَه، هَه؟ وْيِذْبَحْهَا وْيِسْلَخْهَا ويْوَزِّعْ لَحَمْهَا عَلَى خَلْگَ اللَّه، لأنَّ تَرَا لأنَّ هُوَّ أ... سَوَّى شَيّ مَا هو مَفْرُوظْ إنَّهْ يْسَوِّيه. خَاصَّةً وْهُو إذَا هُو نِيِّتَه إلْعِمْرَهْ، لأنْ كِلّ شَيْ بِالنِّيَّه، أمَّا إِذَا وَاللَّه لاَ، رَايِحْ بِنِيِّتَهْ مَثَلاً يْرُوحْ أ... يْزُورْ أهَلَهْ فِي جِدَّه، وَلاَ يْزُورْ أهَلَهْ فِي مَكَّه

وْدَخَلْ مَكَّه وْهُوَّ وُهْنَاك[7] مَا مــ... مَا غَرَظَهْ إنَّه يْرُوحْ مَكَّه مَثَلاً إنْ هُو يِغْتَمِرْ، يَعْنِي يْرُوحِ يْطُوفْ وِيْرُوحْ يِسْعَى[8] فِي مَكَّه فِي الْحَرَمْ أ... هَه؟ وْرَاحْ زَارْ أَهَلَه وبَعْدَيِنْ گَالْ أ... مِزَاجِي خَلِّي[9] أَنَا أَعْتَمِرْ، هَاذَا مَا عَلَيهْ[10] شِي لأنَّهْ فِي... لأنَّ نِيَّتَهْ بِالأسَاس[11] مَاهِي[12] بِالْـ.. شِسْمَهْ مَاهِي بِالْعِمْرَهْ، نِيَّتَه إنَّه يْرُوحْ يْزُورْ أُمَّه وِيْزُورْ أَبُوه، واللِّي يْزُورْ أهَلَهْ واللِّي يْرُوحْ يــ.. يِشْتَغِلْ، وَلاَّ عِنْدَه يْسَوِّي شَيّ ، يْسَوِّيه، ومِنَّاكْ گَالْ أبَــ.. بَعْتَمِرْ، إعْتَمِرْ. لَكِنْ إذَا گَالاً لأ، أنَا طَالِعْ مِنْ بَيتِي وْرَايِحْ لِمَكَّه أعْتَمِرْ، فَهُو[13] لازِمْ مِنِ الْمِيقَاتْ، حَتَّى دَائِماً فِي الطَّيَّارَاتْ يِعْلِنُونْ. الطَّيَّارَاتْ اللِّي تْجِيبِ الرُّكَّابْ مِنْ جِدَّه وَلاَّ ... تجِيبِ الرُّكَّابْ مِنْ خَارِجْ جِدَّه ، هَه؟ وِ تْجِيبْـهُمْ إلَى مَكَّه، تِگُلْهُمْ تَرَا هَالْحِينْ مَوْعِدْ الإحْرَامْ لِلِّي بِيِغْتَمْرُونْ .

ب : هَاذَا بِيْكُونْ فِي وَقْتْ مُحَدَّدْ مِنِ النَّهَارْ، أوْ فِي وَقْتْ مُحَدَّدْ...

أ : طُو...

ب : مِنْ شَهَرْ رَمَظَانْ؟

أ : طُولْ... طُولِ الْوَگْتْ[14] ، طُولْ السَّنَه، بَسْ فِي رَمَظَانْ فِي نَاسْ تَــ... تْحِبّ تِعْتَمِرْ فِي رَمَظَانْ، لأنَّ الرَّسُولْ صَلَّى اللَّه وَسَلَّمْ يْگُولْ أ... عِمْرَةٍ أ ... عِمْرَةٍ أ... بِمَا مَعْنَاهْ يَعْنِي عِمْرَةٍ أ... فِي رَمَظَانْ تَعْدِلُ حَجَّةً مَعِي. فَا لْنَّاسْ بْيِكِسْبُونْ هَالْفَظِلْ، إذَا سَوَّى عِمْرَتَه فِي رَمَظَانْ كَأنَّهْ حَجّ مَعَ الرَّسُولْ صَلَّى اللَّه وَسَلَّمْ. إذَا الرَّسُولْ يِگُولْ كِذَا. فَالنَّاسْ تْفَظِّلْ إنَّهَا تْسَوِّي هَالْعِمْرَه فِي رَمَظَانْ. وَلاَّ[15] إلْعِمْرَه مَفْتُوحَه طُولِ السَّنَه، بَسّ النَّاسْ يَبُونْ هَالْحِسْنَه هَاذِي، يَبُونْ هَالنُّگْطَه هَاذِي، إنَّهُمْ يَعْنِي إنَّهُمْ، كَأنَّهُمْ حَجُّوا مَعَ الرَّسُولْ صَلَّى اللَّهُ عَلَيه وَسَلَّمْ.

Vocabulary

ʕimrah عمْرَة *n.* pilgrimage to Mecca not during the time of the haj, the lesser haj

ramaẓaan رمَضَانْ *prop.n.* Ramadan, the ninth month of the Muslim calendar

traa تَرا *v.* you see

taʕdilu ḥajjataan maʕii تَعْدِل حَجَّة مَعي *phr.* It is equivalent to a pilgrimage with me (Prophet Muhammad said that performing the lesser hajj during the month of Ramadan is equal to a pilgrimage with him).

ḥajj حَجّ imperf. yḥijj *v.* to perform the pilgrimage

rasuul رَسُولْ *n.* (*pl.* rusul) prophet; messenger; the Prophet Muhammad (when with def.art.)

baʕẓhum بَعْظَهُمْ *phr.* some of them

ʔiʕtamar إعْتَمَرْ imperf. yiʕtimir *v.i.* to perform the lesser haj

labas لَبَسْ imperf. yalbas *v.t.* to wear; to put on

ʔiḥraam إحْرَامْ *v.n.* garments of the Mecca pilgrim; state of consecration of the Mecca pilgrim

ʔabyaẓ أبْيَظْ *adj.* (*pl.* biiẓ) white

hah هَه *part.* well, well then; OK!

ʔaḥram أحْرَمْ imperf. yiḥrim *v.i.* to enter into the state of ritual consecration (especially a Mecca pilgrim)

maθal مَثَلْ *n.* (*pl.* ʔamθaal) example; proverb; for example

laazim لازِمْ *act.par.* ought to; have to; must; it is necessary that

miiqaat ميقَاتْ *n.* (*pl.* mawaaqiit) the rendezvous points and times for starting the state of ritual consecration of the Mecca pilgrim

ʕaleeh damm عَلَيه دَمْ *phr.* (lit. There is blood on him.) He violated the command, thus he has to offer a lamb.

damm دَمْ *n.* blood

li(a)nna لأنْ *conj.* because; for

ʔaxað أخَذْ imperf. yaaxið *v.t.* to take (var. xað)

mafruuẓ مَفْرُوظْ *pass.par.* (*pl.* -iin) supposed to; imposed (with the preposition ʔala)

xaaṣtan خاصّةً *adv.* especially

niyyah نيّة *n.* (*pl.* -aat, nawaaya) intention

w-huwwa wu-hnaak وْهُوَّ وْهْنَاكْ *phr.* while he was there

ṭaaf طَافْ imperf. yṭuuf *v.i.* to perform the circumambulation of the Ka'ba; to go about, to wander; to roam

saʕa سَعَى imperf. yisʕa *v.* to perform the ritual walk made by pilgrims to Mecca; to walk; to seek; to pursue

ḥaram حَرَمْ *n.* that which is sacred; holy; university grounds; the women's quarters in a Muslim household

xalla خَلَّى imperf. yxallii *v.* to leave; to allow; to put

maa ʔaleeh مَا عَلَيْه *expr.* never mind; Don't worry.

bi-lʔasaas بالأَساسْ *adv.* basically

ma(a) + hii مَاهِي *neg.part.* she/it is not

fa- فَ *conj.* so; then, thus; and

ṭuuli -lwagt طُول الوَكْتْ *phr.* all the time; always

faẓil فَظْلْ *n.* (*pl.* ʔafẓaal) graciousness; kindness; favor, benefit

walla وَلاَّ *conj.* otherwise, or; or else

ḥisna حِسْنَى *n.* amicable manner

Notes

1) taraa: *You see.* This is a classical imperfect 2 m.s. verb used in many Arabic dialects as a particle to start a sentence. Usually, it is not inflected for number and gender when it is followed by a noun. However, it takes pronoun suffixes, e.g., //lʕimrah taraahaa zeenah// *You see, the Imrah is good.*

2) taʕdilu ḥajjatan maʕii: *It is equivalent to a pilgrimage with me.* This expression is pure MSA. It is worth noting that Arabic speakers, whether they are educated or not, tend to use MSA expressions or recite verses from the Qur'an when talking about the subject of religion. Note the very many MSA terms used in this text.

3) ʔihraam: *Garments of the Mecca pilgrim; a state of ritual consecration of the Mecca pilgrim.* During this state, a pilgrim wears two seamless linen or cotton cloths, usually white, neither combs his hair nor shaves, and is abstinent.

4) ʔabyaẓ: *White.* Most colors have the pattern //ʔaC_1C_2aC_3/ʔafʕal// for masculine singular and the pattern //C_1aC_2C_3a/faʕla// for feminine singular, e.g., //ʔazrag, zarga// *blue;* //ʔaḥmar, ḥamra// *red.* Colors function as adjectives and they agree with the noun they modify in number, gender, and definiteness. Note that unlike MSA the feminine takes the final short vowel //-a// instead of //-aaʔ//, e.g., MSA //ṣafraaʔ ---> ṣafra// *yellow.*

5) laazim: *Ought to; must; have to; necessary.* This word is the active participle of the MSA verb //lazima//. It is used in most Arabic dialects as an auxiliary followed by an imperfect verb, e.g., //laazim yidris// *he has to study.* It is not inflected for gender or number when used as a verb. It is negated by the particle //maa// like any other verb. //laazim// is also used as an adjective and, in this case, it is inflected for number and gender, e.g., //ʔalḥaajaati -llaazmah// *the necessary things.*

6) liʔann var. lann,linn, laʔann: *Because.* This word functions as a conjunction and is usually followed by a noun or a noun phrase. It may also take suffixed pronouns.

7) w-huwwa wu-hnaak: *While/when he was there.* The conjunction //wa// *and* is often used as a temporal conjunction. It precedes independent personal pronouns and may occur in the forms of //w, ʔu, ʔuw// and //wi// depending on the words that precede and follow it. It is the most frequently used conjunctive particle to connect words, clauses, and sentences.

8) saʕa/yisʕa: *To perform the ritual walk made by pilgrims to Mecca; to walk; to seek.* This is a ritual walk made by pilgrims to Mecca, covering the distance between Al-Safa and Al-Marwa seven times, four times going and three times returning.

9) xallii: *To leave; to allow; to put.* This imperative verb form is reduced to //xall// and may be followed by object pronoun suffixes, e.g., //xallnii// or //xalliinii// *let me.*

10) maa ʕaleeh: *Never mind.* The preposition //ʕala// may take suffixed pronouns like all other prepositions. When //ʕala// is used as a preposition, it is followed by a noun, suffixed pronoun, demonstrative, or a particle, e.g., //ʔassalaamu ʕaleekum// *Peace be upon you;* //ʕala -ṭṭariig// *on the road.* It can also be used as a pseudo-verb, e.g., //ʕaleeh deen waajid// *He has a lot of debt.* It is negated by the negative particle //maa//.

11) bi-lʔasaas: *Basically.* Many adverbs are formed from nouns by prefixing the preposition //bi-//. Another way of forming adverbs is by borrowing the MSA marker of indefiniteness //-an//, e.g., //be-surʕah// *quickly;* //daayman// *always;* //maθalan// *for example;* //ṭabʕan// *naturally.*

12) ma(a)hii: *She/it is not.* Independent personal pronouns are negated by having the proclitic negative particle //ma(a)// *not* prefixed to them directly, e.g., //manaa// *I'm not*; //manta// *you (m.) are not*; //manti// *you (f.) are not;* //mahu// *he is not.*

13) fa-: *So, then, thus, and.* This is the so-called particle of classification. It indicates coordination together with the idea of development in the narrative. It is usually replaced by the connective particle //wa//, but it usually implies a quick and logical or natural reaction or consequence. It suggests "and (my) reaction" or "the reaction called for by the situation..." //gal-lii taʕaal ʕindii, fa-jiit// *He told me to come to him, and I came.*

14) ṭuuli -lwagt: *All the time; always.* The noun //ṭuul// *length* is usually followed by other nouns indicating time to form a temporal expression, e.g., //ṭuuli -ssanah// *all year long;* //ṭuuli -lyoom// *all day long.*

15) walla: *Otherwise; or; or else.* This is one of the main coordinating conjunctions. It may join words and phrases, e.g., //haaðaa ʔinta walla ʔaḥmad// *Is this you or Ahmad?* //zaar ʔubuuh walla ʕtamar// *Did he visit his father or perform the lesser haj?* It is also used to mean *otherwise*, as is the case in this text.

The Imrah During Ramadan

A : You see, the Imrah is good, in the... well the Prophet, God bless him and grant him salvation, says, "The Imrah during Ramadan is equivalent to performing the hajj with me." This means, if one performs the Imrah during Ramadan, it is as if he has performed the hajj with the Prophet. Some of them go to perform the Imrah, they go to Mecca for the Imrah. They wear the Ihram, the garments of the Mecca pilgrim. Well... they call it Ihram. One wears white, OK? And he enters in the state of consecration since the rendezvous point and time of the Mecca pilgrims. There are places... every region has a specific point; I mean it is specified. For instance the people of Riyadh have a specific point. So before they get to this point they have to wear the garment of the Mecca pilgrim, or as soon as they get to the rendezvous point they have to wear the garment of the Mecca pilgrim. If one does not wear the garment of the Mecca pilgrim and enters Mecca then this one has blood on his {hands}. He has to slaughter a lamb.

B : He has to offer a lamb.

A : He offers a sacrifice, yes. No, not a sacrifice, he has to slaughter a lamb because there is blood on him... he has to. They say there is blood on him. He offers it in... in Mecca, in any place. He offers it in Mecca and he distributes its meat to the Muslims. Why? Because he violated the rendezvous point. He didn't wear the hajj garment according to the Prophet's instructions, God bless him and grant him salvation. He buys a lamb from the market and says... because he knows the offense or the thing that he has done, OK? He asks and then he takes the lamb, OK, slaughters it, skins it, and distributes it to God's people (lit. creatures) because he had done something he was not supposed to do. Especially if his intention is performing Imrah because everything depends on the intention. However, if his intention is, for example, to go visit his family in Jidda or visit his family in Mecca, and while there he entered the Ka'ba (lit. Mecca) and his goal was not to go to Mecca for the Imrah, I mean he can go perform the circumambulation of the Ka'ba. He can go perform the walk {between Al-Safa and Al-Marwa} in the Haram. OK? He went and visited his family, and then he said, "I feel like going to perform the Imrah." There is nothing wrong with this because, to start with, his intention was not in the Imrah. His intention was to go visit his mother, visit his father, and visit the family. Such is the case with someone who goes to work, or who has something to do there, and while there he says, "I want to perform the Imrah," then he is free to do so. Nevertheless, if he says, "I am leaving my house to Mecca

to perform the Imrah", then he has to abide by the specific point {for Ihram}. Even the aircrafts that carry passengers from Jidda, or from outside of Jidda to Mecca, announce the point of Ihram for those who are going to perform the Imrah.

B : Will this be at a certain time of the day, or at a specific time...

A : All...

B : During the Month of Ramadan?

A : All... all the time, throughout the year; however, there are people who like to perform the Imrah during the month of Ramadan because the Prophet, God bless him and grant him salvation, says, a... the Imrah... a... the Imrah a... in the meaning of "performing the Imrah during Ramadan is equivalent to performing the hajj with me." So the people obtain this favor. If one performs the Imrah during Ramadan, it is as if he has performed the hajj with the Prophet, God bless him and grant him salvation. If the Prophet says so, the people prefer to perform this Imrah during Ramadan. Nevertheless, the Imrah is open throughout the year, but the people want this favor. They want this thing, that is as if they have performed the hajj with the prophet, God bless him and grant him salvation.

kaʃtah[1] fi -lbarr

This selection shows that imperfect verbs like //yṣalluun; yʃuufuun; yḥuṭṭuun, they pray; they see; they put// keep the MSA imperfect marker //-uun// in the second and third m.pl. verb forms. This is not a common linguistic feature in most Arabic dialects.

A : rrajaajiil yijuun lmasjid.

B : yijuun lmasjid.

A : yijuuni -lmasjid wi-yṣalluun ʕaadii, bass fiih qiṣim ḥaaṭṭiin lah rwaag, haaðaa yṣalluun fiihi -lḥariim ʕaʃaan maa yʃuufuunhum rrajaajiil[2], yṣalluun fiih, ʔilah[3] rwaag yḥuṭṭuunah muwaqqat, w-ʔiðaa fii door θaanii fi -lmasjid, fii baʕẓi -lmasaajid fiihaa door θaanii yiṭlaʕuun ddoori -θaanii wi-yṣalluun. maa fiih ʃayy yaʕnii. ʔa...wi-yṣalluun ʔittaraawiiḥ[4]. ʔillii tijiib ʕyaalhaa, wi-llii tijii l-ḥaalhaa[5], wi-llii tijii kiðaa w-ʔila minhum[6] xallaṣaw ʔa... rjaʕaw maʕ ʕawaayilhum l-beethum w-giʕdaw[7], giʕdaw, wi-llii tagʕid ʕinda -ttalfizyoon wi-llii tabii tanzil, yabuun yanziluun ssuug, nzalaw -ssuug, yiʃtiruun baʕẓ ʔaɣraaẓ, wi-llii bi-ẓallin fi -lbeet yagiʕduun, wi-llii yabuun yruuḥuun yzuuruun ʔahalhum yruuḥuun yzuuruunhum ysallmuun ʕaleehum wi-ybaarkuun luhum bi-ʃʃahar[8]. ʔillii maa ʃaaf ʔahalah raaḥ baaraklah... yruuḥ ybaariklah bi-ʃʃahar, w-killin ygaabli -θθaanii, kill ʕaam wi-nt b-xeer[9] w-kill l... ʕaam wi-nt b-xeer w-killin farḥaan bi-θθaanii, hah, wa-θumman ʕaad ʔila minnaa jaat ssaaʕah ʕaʃarah ḥdaʕʃ[10] bi-lleel lkill rijaʕ beetah. wi-llii bi-yirtaaḥ ʃwayy yanaam ʔileen yijii mawʕidi -ssḥuur[11] ʔileen yaguum yatasaḥḥar marratan θaaniyah wi-llii maa yabii yitsaḥḥar,

ʔillii yxaaf maθalan ʔillii baʕẓhum mariiẓ w-ðaa yaaxiðlah ʃwayyat ḥaliib yaaxiðlah ʃii xafiif, hah, wi-ynaam ʔila maa yijii -ssḥuur, hah, waa... wa-baʕdeen ʕaad yistimir ʔila yoom ramaẓaan bi-ṭṭariigah haaðii. baʕẓhum weeʃi ysawwii? yguuluun, wallah ʔiḥnaa -lyoom maa n...b-widdanaa nafṭir[12] fi -lbeet baačir. nabii nʃiil fuṭuurnaa[13] wi-nruuḥ naṭlaʕ barraa. ween taṭilʕuu? gaaluu, wallah b-naṭlaʕi -lbarr. weeʃi l-gaalooh, b-nakʃit, nagʕidilnaa yoomeen θalaaθah hnaak nakʃit fi -lbarr, ljaww zeen w-ramaẓaan zeen w-ḥayaatin zeenah, hah? wa-nagʕid hinaak, gaal ṭayyib, xaðuu ʕawaayilhum w-xaðuu xyaamhum w-xaðuu kiðaa, baʕẓhum ykuun ʕindahum mazaariʕ barraa yagiʕduun fiihaa, baʔẓhum ʕindahum ʔistiraaḥaat[14] barraa ʔistiraaḥaat, ʔarẓ wi-msawriinhaa w-ḥaaṭṭiin lahaa ɣurfteen, ɣurfteen bi- rukni -lbeet wallaa ḥaaṭṭiin-lahum qisim li-lḥariim w-qisim li-rrjaal.

B: yistaʔjiruun.

A : baʕẓhum yistaʔjir, w-baʕẓhum lʔarẓ mulkah yaʕnii yixtilif.

B : w-ʔeeʃ ysawwuun fi -lbarr?

A : yijlisuun fi -lbarr yijuun ʔa... ʔiðaa ʕindahum wallah xyaam, ḥaṭṭaw -lixyaam w-ḥaṭṭaw qisim maθalan xyaamin li-lḥariim wi-xyaamin li-rrjaajiil la-ḥaalhum, hah? wa-yḥuṭṭuulhum maṭbax w-xeem... xyaam w-kill ḥaajah wi-x... wi-lḥariim hum llii yaṭibxin, ʔarrajajiil maa ɣeer a... yijiibuun lʔaɣraaẓ, ʔah ʕyaalhum wi-yjiibuun, yijiibuun lʔaɣraaẓ, wu-ʃayyin naagiṣ yjiibuunah w-kill ʃayy w-yajlisuun w-čaan ʕindahum ʃayyin yabuunah yiy... ʔaḥyaanan bi-lleel ʔiðaa maa ʕindahum ʃayy, lʕabuu ṭaaʔirah wallaa ʔiðaa b-yalʕabuun...

B : b-yilʕabuu ṭaaʔirah.

A : ṭaaʔirah yaʕnii sa...ku...ku... kurat ṭaaʔirah ysamuunhaa, kurat ṭaaʔirah.

B : kurat ṭaaʔirah.

A : ʔiih kurat ṭaaʔirah yalʕabuun kurat ṭaaʔirah, yalʕabuun qadam, hah, ʔa... ʔin baɣuu ʔa... yijlisuun maθalan llii baʕẓhum ʔiðaa huu wallah jaayib-lah ʔataarii yalʕab bi-lʔataarii -llii ʕindah, wallaa jaayiblah ʃayyin yisawwiih, hah? wa-lḥariim nafsi -ʃʃii[15] yigʕadin ysoolfin maʕ baʕẓ wi-y... yabuun yaṭilʕuun yatmaʃʃuun bi-rjuulhin, yatamaʃʃuun. laakin l... haaðaa mita? ʔiðaa ṣaar lʔarẓ... ʕiða ṣaar ʔaa... w... w-ʃii... ʃi-ygaal-lah? rabiiʕ, fiih rabiiʕ.

B : fii rabiiʕ fi... fi -lbarr?

A : ʔii fii rabiiʕ ʔii, ʔarrabiiʕ muu huu bi-rrabiiʕi -llii ʔinti b-taʕirfuunah. ʔarrabiiʕ muu bi-rrabiiʕ yaʕnii ka... lʔaʃjaar twarrid wi-tzahhir, laʔ. ʔiḥnaa nagṣid bi-rrabiiʕ ʔinna -lʔarẓ e... ʔinna ʔiðaa ʔajaa muṭar w-ṣaarati -lʔarẓ xaẓrah, sammeenaa ðaa rabiiʕ.

كَشْتَه[1] فِي الْبَرّ

أ : الرَّجَاجِيل يِجُونْ الْمَسْجِدْ.

ب : يِجُونْ الْمَسْجِدْ.

أ : يِجُونِ الْمَسْجِدْ ويْصَلُّونْ عَادِي، بَسْ فِيهْ قِسِمْ حَاطِّينْ لَه رْوَاگْ، هَذَا يْصَلُّونْ فِيهِ الْحَرِيمْ، عَشَانْ مَا يْشُوفُونْهُمْ الرَّجَاجِيلْ[2]، يْصَلُّونْ فِيه إِلَه[3] رْوَاگْ يْحُطُّونَه مُوَقَّتْ وْإِذَا فِي دُورْ ثَانِي فِي الْمَسْجِدْ، فِي بَعْظِ الْمَسَاجِدْ فِيهَا دُورْ ثَانِي، يِطْلَعُونْ الدُّورِ الثَّانِي ويْصَلُّونْ. مَا فِيهْ شَيّ يَعْنِي أ... ويْصَلُّونْ التَّرَاوِيحْ[4]. إِلِّي تِجِيبْ عْيَالْهَا والِلِّي تِجِي لْحَالْهَا[5] والِلِّي تِجِي كِذَا، وْإِلَى مِنْهُمْ خَلَّصَوْا أ... رْجَعَوْا مَعْ عَوَايِلْهُمْ لْبَيْتَهُمْ وْگِعْدَوْا[7]، گِعْدَوْا. والِلِّي تَگْعِدْ عِنْدَ التَّلْفِزْيُونْ، والِلِّي تَبِي تَنْزِلْ... يَبُونْ يَنْزِلُونْ السُّوگْ نْزَلَوْا السُّوگْ يِشْتَرُونْ بَعْظْ أَغْرَاظْ، والِلِّي بِيظَلِّنْ فِي الْبَيتْ يَگْعِدُونْ، والِلِّي يَبُونْ يْرُوحُونْ يْزُورُونْ أَهَلْهُمْ، يْرُوحُونْ يْزُورُونْهُمْ يْسَلِّمُونْ عَلَيهُمْ ويْبَارْكُونْ لُهُمْ بِالشَّهَرْ[8]، إِلِّي مَا شَافْ أَهَلَهْ رَاحْ بَارَكْ... يْرُوحْ يْبَارِكْلَهْ بِالشَّهَرْ. وْكِلٍّ يْگَابِلِ الثَّانِي "كِلْ عَامْ وانْتْ بْخَيرْ"، وْكِلْ لـ... عَامْ وانْتِ بْخَيرْ". وْكِلٍّ فَرْحَانْ بِالثَّانِي، هَه؟ وْ ثُمَّاً عَادْ إِلَى مَنَّا جَاتْ السَّاعَه عَشَرَهْ حْدَعِشْ[10] بِاللَّيلْ الْكِلّ رِجَعْ بَيتَهْ. والِلِّي بْيِرْتَاحْ شْوَي يَنَامْ إِلَينْ يِجِي مَوْعِدِ السَّحُورْ[11] إِلَينْ يَگُومْ يَتَسَحَّرْ مَرَّةْ ثَانِيَه، والِلِّي مَا يَبِي يِتْسَحَّرْ، إِلِّي يْخَافْ مَثَلاً، إِلِّي بَعْظْهُمْ مَرِيظْ وْذَا يَاخِذْ لَهْ شْوَيَّة حَلِيبْ، يَاخِذْ لَه شي خَفِيفْ، هَه؟ ويْنَامْ إِلَى مَا يِيجِي السَّحُورْ، هَه؟ وَا... وْبَعْدَينْ عَادْ يِسْتِمِرْ إِلَى يُومْ رَمَظَانْ بِالطَّرِيگَه هَاذِي. بَعْظْهُمْ وَيشْ يْسَوِّي؟ يْگُولُونْ وَاللَّه إِحْنَا

الْيُومْ مَا نـ.. بْودِّنَا نَفْطِر[13] فِي الْبَيتْ بَاتْشِرْ نَبِي نْشِيلْ فُطُورْنَا[14] ونْرُوحْ نَطْلَعْ بَرًا. وَينْ تَطِلْعُوا؟ گَالُوا، وَاللَّه بْنَطْلَعْ الْبَرّ. وَيشِ الْگَالُوه بْنَكْشِتْ، نَگْعِدلْنَا يُومَينْ ثَلاَثَه هْنَاكْ نَكْشِتْ فِي الْبَرّ، الْجَوّ زَينْ وْرَمَظَانْ زَينْ وْحَيَاةٍ زَينَه، هَه؟ونْگعِدْ هِنَاكْ. گَال طَيِّبْ. خَذُوا عَوَايِلْهُمْ وْخَذُوا خْيَامْهُمْ وْخَذُوا كِذَا، بَعْظْهُمْ يْكُونْ عِنْدَهُمْ مَزَارِعْ بَرًا يَگْعْدُونْ فِيهَا، بَعْظْهُمْ عِنْدَهُمْ إِسْتِرَاحَات[15] بَرًا، إِسْتِرَاحَاتْ، أَرْظْ ومْسَوَّرِينْهَا وحَاطِّينْ لَهَا غُرْفْتَينْ، غُرْفْتَينْ بِرُكْنِ الْبَيتْ وَلاَّ حَاطِّينْ لُهُمْ قِسِمْ لِلْحَرِيمْ وقِسِمْ لِلرّجَالْ.

ب : يِسْتَأْجِرُونْ؟

أ : بَعْظْهُمْ يِسْتَأْجِرْ، وبَعْظْهُمْ الأَرْظْ مُلْكَه، يَعْنِي يِخْتِلِفْ.

ب : وْأَيشْ يْسَوُّونْ فِي الْبَرّ؟

أ : يِجْلِسُونْ فِي الْبَرّ، يِجُونْ أ... إِذَا عِنْدَهُمْ وَاللَّه خْيَامْ حَطُّوا لِخْيَامْ وْحَطُّوا قِسِمْ أ... مَثَلاً خْيَامٍ لِلْحَرِيمْ وِخْيَامٍ لِلرّجَاجِيلْ لَحَالْهُمْ، هَه؟ وَيْحُطُّولْهُمْ مَطْبَخْ وْخَيمْ... خْيَامْ وكِلْ حَاجَه، وِخـ... وِالْحَرِيمْ هُمْ اللِّي يَطِبْخِنْ، الرّجَاجِيلْ مَا غَيرْ أ... يِجِيبُونْ الأَغْرَاظْ، أَه عْيَالْهُمْ ويْجِيبُونْ، يْجِيبُونْ الأَغْرَاظْ وْشَيٍّ نَاگِصْ يْجِيبُونَه وْكِلْ شَيّ، ويَجْلِسُونْ وْتْشَانْ عِنْدَهُمْ شَيٍّ يَبُونَه يِيـ.. أَحْيَاناً بِاللَّيلْ إِذا مَا عِنْدَهُمْ شَيّ، لْعَبُوا طَائِرَه وَلاَّ إِذَا بْيِلْعَبُونْ ...

ب : بْيِلْعَبُوا طَائِرَه.

أ : طَائِرَه يَعْنِي سَـ... كـ ... كُـ... كُرَةْ طَائِرَه، يْسَمُّونْهَا كُرَةْ طَائِرَه

ب : كُرَةْ طَائِرَه.

أ : إِيه كُرَةْ طَائِرَه يَلْعَبُونْ كُرَةْ طَائِرَه، يَلْعَبُونْ قَدَمْ، هَه؟أ... إِنْ بَغُوا أ...
يِجْلِسُونْ مَثَلاً اللِّي بَعْظْهُمْ إِذَا هُو وَاللَّه جَايِبْلَهْ أَتَارِي، يَلْعَبْ بِالأَتَارِي
اللِّي عِنْدَه، وَلاَّ جَايِبْلَهْ شَيٍّ يْسَوِّيه، هَه؟ أَلْحَرِيمْ نَفسِ الشَّيّ[١٥] يِكْعَدِنْ
يْسُولْفِنْ مَعْ بَعْظْ وِيْـ.. يَبُونْ يِطِلْعُونْ يَتْمَشُّونْ بِرْجُولْهِنْ يَتَمَشُّونْ.
لَكِنْ الْـ.. هَاذَا مِـتَى؟ إِذَا صَـارْ الأَرْظْ... إِذَا صَـارْ آ... وْ... وْشِـي...
شِيكَالَهْ؟ رَبِيعْ ، فِيهْ رَبِيعْ.

ب : فِي رَبِيعْ فِي الْبَرّ؟

أ : إِي فِي رَبِيعْ إِي، أَلرَّبِيعْ مُو هُو بِالرَّبِيعِ اللِّي إِنْتِ بْتَعِرْفُونَه. أَلرَّبِيعْ
مُو بِالرَّبِيعْ يَعْنِي كَـ... الأَشْجَارْ تْوَرِّدْ وِتْزَهِّرْ، لأُ. إِحْنَا نَكْصِدْ بِالرَّبِيعْ
إِنَّ الأَرْظْ أ... إِنَّ إِذَا أَجَا مُطَرْ وْصَارَتِ الأَرْظْ خَظْرَه، سَمَّينَا ذَا رَبِيعْ.

Vocabulary

kaʃtah كَشْتَه *n.* (*pl.* -aat) a picnic, an outing to the desert (in the spring)

ʕaʃaan maa yʃuufuunhum rrajaajiil عَشَانْ مَا يْشُوفُوْهُمْ الرَّجَاجِيل *phr.* so that the men don't see them

ʔilah إِلَه *prep.* for it; it has

θaanii ثَانِي *adj.* second; another; other; next

taraawiiḥ تَرَاوِيحْ *pl.n.* prayer performed during the nights of the month of Ramadan (with the def. art.)

l(a)-ḥaalhaa لَحَالْهَا *adv.* by herself; alone

kiðaa كِذَا *demons.part.* like this, in this manner

ʔila minhum إِلَى مِنْهُمْ *cond.part.* when they; if they

yabi يَبِي *v.* he wants

baarak بَارَكْ imperf. ybaarik *v.* to congratulate (when followed by the preposition li-); to bless

gaabal كَابَلْ imperf. ygaabil *v.t.* to meet; to interview; to compare

kill ʕaam wi-nta b-xeer كِلّ عَامْ وِانْتَ بْخَيرْ *expr.* wish you well for every

year {to come}; happy holiday; happy birthday

(ʔi)ḥdaʕʃ حدعش *n.* eleven

ʃwayy شوي *quant.* little; a few (var. ʃwayyah)

ʔileen إلين *adv.* until

s(a)ḥuur سحور *n.* a meal before daybreak during the month of Ramadan

ʔila maa إلى ما *adv.* until

widdanaa ودنا *phr.* we want; we like

faṭar فطر imperf. yafṭir *v.* to break the fast

barraa برا *adv.* out; outside; abroad (var. barraʕ)

kaʃat كشت imperf. yakʃit *v.i.* Per. to have a picnic

baačir باتشر *adv.* tomorrow; some time in the future

fuṭuur فطور *n.* breaking the fast; breakfast

yoomeen يومين *n.dual* two days, a couple of days; a few days; a period of time

ʔistiraaḥah إستراحه *n.* (*pl.* -aat) rest area; relaxation; recess

msawriinhaa مسورينها *act.par.* (lit. They fenced it.) being fenced

laʕab ṭaaʔirah لعب طائره imperf. yilʕab *v.* to play volleyball

tmaʃʃa تمشى imperf. yatmaʃʃa *v.* to go for a walk

rijil رجل *n.* (*pl.* rujuul) foot (not used for measurement)

rabiiʕ ربيع *n.* green grass; spring season

warrad ورد imperf. ywarrid *v.* to bloom; to become rosy

zahhar زهر imperf. yzahhir *v.* to bloom

Notes

1) kaʃtah: *A picnic.* This foreign loanword is believed to be borrowed from the Syriac language. It is used only in some Gulf dialects. It is very common in most Arabic dialects to borrow foreign words and treat them like other Arabic words; verbs may be derived from nouns or vice versa, or nouns may take one shape of plural form or another. Note the verb //nakʃit// *to have a picnic* in this text. It is customary for the Saudi people to have picnics in the desert.

2) ʕaʃaan maa yʃuufuunhum rrajaajiil: *So that the men don't see them.* The Saudis have a conservative Muslim society where women are subordinate to men. They are fully veiled when in public, and they are completely segregated from all men except those whom they cannot marry according to Islamic law, such as their fathers, brothers, sons, uncles, and nephews.

3) ʔilah: *It has; for it.* Arabic dialects do not have an equivalent for the English verb *to have*. The preposition //ʔil(a)-// followed by pronoun suffixes is used in the meaning of *to have.* Note that //ʔil(a)// is not prefixed to nouns; however, its shorter form //la-// is prefixed to nouns and to pronoun suffixes as well to denote *for, to,* e.g., //haaði -ssayaarah la-ʔaḥmad// *This car is for Ahmad.*

4) ṣalat ttaraawiiḥ: *Prayer performed during the nights of Ramadan.* This is the plural of //tarwiiḥah// *rest.* This Muslim prayer ritual consists of twenty //rakʕah// *a bending of the torso from an upright positon, followed by two prostrations* recited every evening during the month of Ramadan, immediately after the fifth daily prayer. It is called so because the congregation sits down and rests after every fourth //rakʕah//.

5) l(a)-ḥaal-haa: *By herself; alone.* Among adverbs of manner there are some phrases that are usually made up of a particle + noun + pronoun suffix (for some), e.g., //bi-surʕah// *quickly;* //la-waḥid-hum// *by themselves.*

6) ʔila minhum: *When they; if they.* The particle //ʔila// followed by //min// plus pronoun suffixes introduces a time/conditional clause. Usually this indicates that the main clause occurs after the time clause //ʔila minhum xallaṣaw, rjaʕaw// *When they finish, they go back.*

7) giʕdaw: *They stay; they sit.* The diphthong //-aw// is formed by a //fatḥah//, a short vowel //-a-//, and a quiescent //waaw//. The perfect tense marker in verbs for 2 c.pl. and 3 c.pl. is usually //-u(u)//, but at times speakers change

it to the diphthong //-aw//. Note the many perfect tense verbs in this text that end in a diphthong.

8) ybaarkuun luhum bi-ʃʃahar: *They congratulate them for the Month {of Ramadan}*. Ramadan, the ninth month of the Hijrah Calendar, is observed as a strict fast from sunrise to sunset every day. The observance of this month is one of the five pillars of Islam. It is customary for Muslims to congratulate each other upon this event.

9) kill ʕaam wi-nta b-xeer: *Wish you well for every year {to come}; happy holiday; happy birthday.* This is an optative expression wishing someone a happy holiday for years to come. The same expression can be used for all kinds of holidays; one has to change the pronoun to fit the number and the gender of the person(s) being addressed. Another common expression is //ramaẓaan kariim// *Ramadan is gracious,* and the response is //ʔallah ʔakram// *God is more gracious.*

10) ʕaʃarah (ʔi)ḥdaʕʃ: *Ten, eleven.* The cardinal numbers from three to ten take the feminine ending //-a(t)// when the noun modified is an indefinite masculine plural noun. They take the masculine form when it is an indefinite feminine plural noun, e.g., //θalaaθat rayaayiil// *three men;* //θalaaθ ḥariim// *three women.* The numeral one //waaḥi(a)d// agrees in gender with the noun it modifies, e.g., //walad waaḥid// *one boy*; //bint waaḥdah// *one girl.* The masculine numeral two //(ʔi)θneen// is followed by an indefinite masculine plural noun, and the feminine //θinteen// by an indefinite feminine plural noun, e.g., //(ʔi)θneen ʔawlaad// *two boys*; //θinteen banaat// *two girls.* It is also common to put any noun in the dual form by suffixing //-een//, eliminating the use of the number two, e.g., //yoomeen// *two days*. Cardinal numbers from eleven to nineteen do not show any distinction in gender, and the noun counted is always singular in form although it is plural in meaning. Note that the Arabic //ʕaʃar// is connected to //-ʕ(a)ʃ// in pause or when followed by an adverbial phrase as is the case in the text //ḥdaʕʃ bi-lleel// *eleven at night*. While in collocation with nouns it is in the form //-ʕʃar//, e.g., //ḥdaʕʃar walad// *eleven boys;* //xamsṭaʕʃar bint// *fifteen girls.* Note that the assimilation of //-t- ---> -ṭ-// in numbers thirteen to nineteen is very common in most Arabic dialects, contributing the change of the preceding front vowel //-a-// to a fully back vowel.

11) mawʕidi -ssḥuur: *The time for the meal before daybreak.* Usually, during the month of Ramadan, a drummer goes around from house to house, playing his drum and chanting certain words in order to wake the families up to eat this meal before they start their daily fast.

12) naftir fi -lbeet: *We break the fast at home.* This verb usually refers to eating breakfast, but during Ramadan, it is used for breaking the fast at sunset. Most Muslims usually eat a special and often very elaborate meal to which they invite family and friends to break the fast together.

13) nʃiil futuurnaa: *We carry {what} we are having for breaking the fast.* It is very common for the people of Saudi Arabia to pack their food and go have an evening picnic in the desert, as the speaker explains in this text.

14) ʔistiraaḥaat: *Rest areas.* Saudis enjoy their outings in the //barr// *barren desert* especially during spring time, when it has some green grass. Some Saudis have their own tents and those who don't can rent them from commercial rest areas. Many Saudis camp on their own farms. As the speaker mentions, they take with them all sorts of things for entertainment, such as games and TVs.

15) nafsi -ʃʃii: *The same thing.* The word //nafs// followed by a definite common noun is used to denote the meaning *same.* However, //nafs// may function as a reflexive pronoun when used with a suffixed pronoun and preceded by an independent pronoun (of the same number and gender as the suffixed pronoun), e.g., //huwa nafsah gaal haaðа// *He himself said this.*

A Picnic in the Desert

A : Men come to the mosque.

B : They come to the mosque.

A : It's normal. They come to the mosque and pray, but in a section separated from the rest of the mosque by (lit. they have put) a divider. They pray in this section so that men don't see them. They pray in it. It has a curtain which they put up temporarily. If there is another floor in the mosque, which some mosques have, women go to the other floor and pray. Well, there is nothing wrong with that. They pray the Tarawih. There is the one who brings her children, the one who comes by herself, and the one who comes [just like this]. When they finish... they go home with their children and sit {around}. If one likes to watch TV, she does, and if one wants to go to the suq... if they like to go to the suq, they go buy some stuff, and those who {like} to stay at home, they stay. There are those who wish to go visit their families, {so} they go and visit with them and congratulate them for the month {of Ramadan}. The person who has not seen his family {for a while} goes... to congratulate them for the month. Everyone greets the other saying, "{I} wish you well for every year {to come}," and everybody enjoys the other, OK? Later, when it gets about ten, eleven o'clock at night everyone returns to his home. If one wants to rest a little, he would go to sleep until it is time for the last meal before daybreak. He will wake up again and eat the meal before daybreak. If one is afraid, for instance if one is sick, he takes a little milk, he takes something light. Yeah, he sleeps till dawn. Then he will go on in this fashion till the day of Ramadan. What do some of them do? One {may} say, well, tomorrow, we don't like to break the fast at home. We like to take our food and go to the desert. Where will you go? He says, well, we will go to the desert. They say, we are having a picnic. We will stay two, three days there picnicking in the desert. The weather is nice, Ramadan is nice, and life is nice, OK? So we will stay there. He says, this is fine. They take their families, their tents, and this... Some of them may have farms outside, they stay at them, some have picnic areas. Picnic areas, land, they put a fence around it, and a couple of rooms in the corner [of the house] or they have a quarter for women and a quarter for men.

B : Do they rent?

A : Some rent, and some own the land, so it varies.

B : What do they do in the desert?

A : They stay in the desert, if they have tents they erect them, they have tents for women by themselves and tents for men, OK? They have a kitchen, tents, and everything. The women are the ones who cook. The men don't do anything other than bring the stuff and their families, and if there is something lacking, they bring it. They sit around, and if they have they want... sometimes if they don't have something to do at night, they play volleyball, or they play...

B : They play volleyball.

A : Yes, volley... they call it volleyball.

B : Volleyball.

A : Yeah, volleyball, they play volleyball, they play soccer, OK. If they want to sit around... if someone brought his ATARI, he plays ATARI, or if he brought something, he will do it. Likewise, the women sit around and chat with each other. If they wish to go for a walk, they go for a walk. However, when does this take place? When the ground has... what do they call it? Grass.

B : Is there grass in the desert?

A : Yes, there is grass. {Our} spring is not like the spring you know. Springtime is not the spring, I mean... not when the trees bloom, no. By spring we mean when it rains and the ground turns green. We call this spring.

ʔiljanaadriyyah[1] -I-

The speaker in this selection uses various expressions to render the English meaning, *//the late so and so//*.

ḥagiigah hii -ljanaadriyyah, ḥkaayathaa ṭuwiilah, w-zeenah, w-mumtiʕah, waa ... fiihaa mni -tturaaθ[2], w-fiihaa mni -l... lʃeyʔ[3] yaʕnii fiihaa mni -lḥaẓaarah, w-fiihaa ʃeyʔ mni-l... ttaariix, ʃʃayyi -lkaθiir. ʔillii fakkar fii ʔiljanaadriyyah, ḥagiigah yaʕnii rajjaal maa huub[4] ʔe... sahl, liʔannah gadar yijmaʕ ʔa... ha-lʔummah, gadar yijmaʕ ha-ssuʕuudiyyiin min ʃargi -l-ɣarb[5], ʔila ʃamaal, ʔila januub fii mukaanin waaḥid, fi -lʕaaṣimah ʔa... ʔarriyaaẓ. fikrati -ljanaadriyyah fikrah ʕaẓiimah jiddan, wi-titq... yaʕnii tixtaṣar ʔaw tkawwan min ʔanneh... ʔalmamlakah ṭabʕan mutʕadidat ʔall... lʔaṭraaf[6], lmamlakah -lʕarabiyyah -ssuʕuudiyyah, wa kabiirah jiddan. fiihaa mni -lgabaayil kaθiirah, kaθiir waajid, w-fiihim... w-fiihaa mini -ll... xalliinii ʔaguul llahjaat lmaḥalliyyah kaθiir, w-fiiha mini -ll... lʕaadaati -ll..., w-taqaaliid, wa-ʔalfunuun, wa-ʃʃayyi -lʔakθar ʔa... kill haaðii -lʔaʃyaaʔ ṭabʕan twaḥḥadat fi -lbidaayah, waḥḥadhaa jalaalati -lmaɣfuur lah[7] -lmalik ʕabdi -lʕaziiz, ṭayyaba -llaah θaraah, taḥta ʔism lmamlakah -lʕarabiyyah -ssuʕuudiyyah, wa- ʔa... taḥt ṭabʕan ʃʃariiʕah -lʔislaamiyyah[8], hii -llii jamʕathum, w-jamaʕatnaa maʕhum ʔinʃaallah, wi-nʃaallah[9] taduum ʕala ha-lxeer w-ha-lʕizzi -llii ʔiḥnaa fiih, yduum ʕaleenaa nʃaallah. ʔiljanaadriyyah ʔa... mahrajaan kibiir, ʔa... yaʕnii fiih min kill ʔanḥaaʔi -lmamlakah, ʔimaaraathaa, gabaayilhaa, funuunhaa, ɣanaawiihaa, turaaθhaa, maaẓiihaa, taqaaliidhaa, kill ʃayy fiihaa. kill haaðaa

mitjammiʕ fii mukaan waaḥid. yuʃrif ʕala ha-ʃʃayy haaðaa ʔalḥarasi -lwaṭanii. ʔalḥarasi -lwaṭanii yduur bi... ʔaw yquum bi-door kabiir jiddan fii sabiil ʔall... lḥifaaẓ ʕala -tturaaθ ʔassuʕuudii ʔalʔaṣiil ʕala marri -lʔazmaan. w-baʕdeen risaalteh ʔinnah ywarriinaa, ywarrii -ljiili -ll... ljiili -lqaadim, ʕyaalnaa ḥinnaa, wi-ʕyaali -ʕyaalnaa, wi-ʕyaali -ʕyaalnaa yʃuufuun weeʃ kaanuu ʕaleeh -lʔaabaaʔ wa-lʔajdaad, weeʃ kaanat taqaaliidanaa, weeʃ kaanat ḥkaayaatnaa, weeʃ kaan turaaθnaa, weeʃ kaan ʔiḥnaa ʕaayʃiin ʕaleeh, weeʃ kaanuu -lʔajdaad ʕaayʃiin ʕaleeh, weeʃ kaanuu yistaxdimuun, weeʃ kaanuu yalbisuun, weeʃ kaanuu yaakluun[10], weeʃ kaanuu yaʃrubuun, weeʃ kaanuu yiʃtaɣluun bih. kill haaðii -lʔaʃyaaʔ mawjuudah fi -ljanaadriyyah. fii ʔaʃyaaʔ timaθθili -zziraaʕah, wa-ʃloon kaanti -zziraaʕah ʔawwal[11], ʔaliflaaḥah, wa-ʃloon kaanat liflaaḥah ʔawwal, wa-ʃloon kaanuu yaʕtamduun ʕala baʕẓhum lbaʕẓ[12], wa-ʃloon kaanuu yi... yistaxdimuun ʔassawaanii[13] ʔallii huu yjiibuun lll... libgarah ʔaw lll... b-sammuunah lll... ysam[muunah] libʕiir ʔawi -ljamal yaṭḥani -la... ʃi-smeh, yaṭḥani -ʃʃiʕiir, w-yaṭḥani -ddigiig, w-yaṭḥan haaðaa, ʔalʔaʃyaaʔi -llii bi-lʔarẓ, w-baʕdeen wa-ʃloon kaanuu y... yjiibuun lmaaʔ mini -ljaliib[14], ljaliib ʔillii huu -lbiir, wi-ʃloon kaanuu yarfaʕuunah bi-ddaluw, w-haaðii killhaa ʔaʃyaaʔ mutʕa[lqah] fi -zziraaʕah. wa-ʃloon kaanuu yabnuun byuuti -ṭṭiin, byuuti -lliban[15], ʔaa... wa-ʃloon kaanuu ysawwuunhaa.

إلْجَنَادْرِيَّه[1] -١-

حَكِيگَه هِي الْجَنَادْرِيَّه، حْكَايَتْهَا طُوِيلَه، وْزَينَه، وْمُمْتِعَه، وَ... فِيهَا مْنِ التُّرَاثْ[2]، وْفِيهَا مْنِ الْـ... لْشَيْء[3] يَعْنِي فِيهَا مْنِ الْـ... الْحَظَارَه، وْفِيهَا شَيْءْ مْنِ الْـ... التَّارِيخْ، الشَّيٌّ الْكَثِيرْ. إِلْلِّي فَكَّرْ فِي إِلْجَنَادْرِيَّه، حَكِيگَه يَعْنِي رَجَّالْ مَا هُوبْ[4] أ... سَهْلْ، لأنَّه گَدَرْ يِجْمَعْ أ... هَالأُمَّه. گَدَرْ يِجْمَعْ هَالْسُّعُودِيِّنْ مِنْ شَرْگِ لْغَرْبْ[5]، إِلَى شَمَالْ، إِلَى جَنُوبْ فِي مُكَانٍ وَاحِدْ، فِي الْعَاصِمَه أ... أَلْرِّيَاظْ. فِكْرَةِ الْجَنَادْرِيَّه فِكْرَه عَظِيمَه جِدًّا، و... يَعْنِي تِخْتَصَرْ أَوْ تْكَوَّنْ مِنْ أنَّه... أَلْمَمْلَكَه طَبْعاً مُتْعَدِّدَةْ أَلْـ... الأَطْرَافْ[6]، الْمَمْلَكَه الْعَرَبِيَّه السُّعُودِيَّه، وَكَبِيرَه جِدًّا. فِيهَا مْنِ الْگَبَايِلْ كَثِيرَه، كَثِيرْ وَاجِدْ، وْ فِيهِمْ ... وْفِيهَا مِنِ الْـ...، خَلِّينِي أَگُولْ اللَّهْجَاتْ الْمَحَلِّيَّه كَثِيرْ، وْفِيهَا مِنِ الْـ... الْعَادَاتِ الْـ...، وْتَگَالِيدْ، وَأَلْفُنُونْ، وَالْشَّيٌّ الأَكْثَرْ أ... كِلّ هَاذِي الأَشْيَاءْ طَبْعاً تْوَحَّدَتْ فِي الْبِدَايَه. وَحَّدْهَا جَلَالَةْ الْمَغْفُورْ لَه[7] الْمَلِكْ عَبْدِ الْعَزِيزْ، طَيَّبَ اللّٰه ثَرَاه، تَحْتَ إِسِمْ الْمَمْلَكَه الْعَرَبِيَّه السُّعُودِيَّه، وَتَحْتْ طَبْعاً الْشَّرِيعَه الإِسْلَامِيَّه[8]، هِي اللِّي جَمَعَتْهُمْ، وْجَمَعَتْنَا مَعْهُمْ إِنْشَالَلّه[9]، وانْشَالَلّه تَدُومْ عَلَى هَالْخَيرْ وْهَالْعِزّ اللِّي إِحْنَا فِيه، يْدُومْ عَلَينَا انْشَالَلّه. إِلْجَنَادْرِيَّه مَهْرَجَانْ كِبِيرْ، أ... يَعْنِي فِيه مِنْ كِلّ أَنْحَاءِ الْمَمْلَكَه، إِمَارَاتْهَا، گَبَايِلْهَا، فُنُونْهَا، غْنَاوِيهَا، تُرَاثْهَا، مَاظِيهَا، تَقَالِيدْهَا، كِلّ شَيّ فِيهَا. كِلّ هَاذَا مِتْجَمِّعْ فِي مُكَانْ وَاحِدْ. يُشْرِفْ عَلَى هَالْشَّيّ هَاذَا أَلْحَرَسِ الْوَطَنِي. الْحَرَسِ الْوَطَنِي يْدُورْ بِـ. أَوْ يْقُومْ بِدُورْ كَبِيرْ جِدًّا فِي سَبِيلْ أَلْـ.. الْحِفَاظْ عَلَى التُّرَاثْ أَلسُّعُودِي أَلأَصِيلْ عَلَى مَرِّ الأَزْمَانْ. وْ بَعْدَين

رِسَالْتَه إِنَّه يْوَرِّينَا، يْوَرِّي الْجِيل الْـ.. الْجِيلِ الْقَادِمْ، عْيَالْنَا حِنَّا، وِعْيَالِ عْيَالْنَا، وِعْيَالِ عْيَالْنَا، يْشُوفُونْ وَيش كَانُوا عَلَيه الآبَاءْ وَالأَجْدَادْ، وَيشْ كَانَتْ تَقَالِيدْنَا، وَيشْ كَانَتْ حْكَايَاتْنَا، وَيشْ كَانْ تْرَاثْنَا ، وَيشْ كَانْ إِحْنَا عَايْشِينْ عَلَيه، وَيشْ كَانُوا الأَجْدَادْ عَايْشِينْ عَلَيه، وَيشْ كَانُوا يِسْتَخْدِمُونْ، وَيشْ كَانُوا يَلْبِسُونْ، وَيشْ كَانُوا يَاكْلُونْ[١٠]، وَيشْ كَانُوا يَشْرُبُونْ، وَيشْ كَانُوا يِشْتَغْلُونْ بِه. كِلّ هَذِي الأَشْيَاءْ مَوْجُودَه فِي الْجَنَادْرِيَّه. فِي أَشْيَاءْ تْمَثِّلِ الزِّرَاعَه، وَشْلُونْ كَانْتِ الزِّرَاعَه أَوَّلْ[١١]، أَلفِلاَحَه، وَشْلُونْ كَانَتْ لِفلاَحَه أَوَّلْ، وَشْلُونْ كَانُوا يَعْتَمْدُونْ عَلَى بَعْظَهُمْ الْبَعظ[١٣]، وَشْلُونْ كَانُوا يـ... يِسْتَخْدِمُونْ أَلسَّوَانِي[١٢]، أَللِّي هُو يْجِيبُونْ الْـ.. لِبْكَرَه أَوْ الْـ.. بْسَمُّونَه الْـ.. يْسَمُّونَه لِبْعِيرْ أَوِ الْجَمَلْ يَطْحَنِ الَـ.. شِسْمَه، يَطْحَنِ الشَّعِيرْ، وَيَطْحَنِ الدُّكِيكْ، وْيَطْحَنْ هَاذَا، أَلأَشْيَاءِ اللِّي بِالأَرْظْ، وْبَعْدَينْ وَشْلُون كَانُوا يْـ.. يْجِيبُونْ الْمَاءْ مِنِ الْجَلِيبْ[١٤]. أَلْجَلِيبْ إِللِّي هُو الْبِيرْ. وَشْلُونْ كَانُوا يَرْفَعُونَه بِالْدَلُوْ. وْهَاذِي كِلَّهَا أَشْيَاءْ مُتْعَ[لْقَه] فِي الزِّرَاعَه. وَشْلُونْ كَانُوا يَبْنُونْ بْيُوتِ الطِّينْ، بْيُوتِ اللِّبَنْ[١٥]. أ... وَشْلُونْ كَانُوا يْسَوُّونْهَا.

Vocabulary

ʔiljanaadriyyah إِلْجَنَادْرِيَّه *prop.n.* Al-Janadriyyah, a national, annual Saudi festival

turaaθ تْرَاثْ *n.* heritage

ḥagiigah حَكِيكَه *n.* (*pl.* ḥagaayig) (lit. fact) as a matter of fact; the truth of the matter; truth; in fact, actually; true nature (when with a suffix pronoun and preceded by ʕala)

maa hu(u)b مَا هُوبْ *neg.part.* he/it is not

min ʃarqi -l-ɣarb مِنْ شَرْقِ لْغَرْبْ *phr.* from east to west

mutaʕadidat -lʔaṭraaf مُتَعَدِّدَةُ الأطْرَاف *phr.* multifaceted; multilateral

maɣfuur lah مَغْفُورْ لَه *adj. expr.* (lit. the forgiven one) the late so and so, the deceased

ṭayyaba -llaah θaraah طَيَّبَ اللَّه ثَرَاه *expr.* (lit. May God make his earth light.) May he rest in peace; May God rest his soul; the late (deceased)

ʃʃariiʕah -lʔislaamiyyah الشَّرِيعَه الإسْلامِيَّه *phr.* Islamic law

ʔinʃaallah إنْشَاللَّه *expr.* God willing; I hope so; gladly, willingly (as a response to a request or a command); probably

ʔuɣniyah أُغْنِيَه *n.* (*pl.* ɣanaawii, ʔaɣaanii) song

warra وَرَّى imperf. ywarrii *v.t.* to show; to prove

ʕayyil عَيِّلْ *n.* (*pl.* ʕ(i)yaal) a child, a kid

ʔakal أَكَلْ imperf. yaakil *v.t.* to eat

ʔawwal أَوَّلْ *adj.* (*pl.* -iin, ʔawaaʔil) (in the) past; first

baʕẓhum lbaʕẓ بَعْظَهُمْ الْبَعْظْ *phr.* each other

saaniyah سَانِيَه *n* (*pl.* sawaanii) (lit. water mill; millpond) (an animal-powered) mill

ba(i)ʕiir بَعِيرْ *n.* (*pl.* baʕaariin) camel

ʃiʕiir شْعِيرْ *n.coll.* barley

digiig دْگِيگْ *n.coll.* wheat; (as an adj.) fine, thin; precise; strict

jaliib جَلِيبْ *n.* (*pl.* jilbaan) a (water) well

beet ṭiin بَيْتْ طِينْ *n.* (*pl.* b(u)yuut ṭiin) mud house

ṭiin طِينْ *n.* mud; clay; soil

liban لِبَنْ *n.coll.* (unfired) mud bricks; the main building material

Notes

1) ʔiljanaadriyyah: *A national, annual Saudi festival and exhibit.* The Saudi National Guard produces this great annual event where Saudis display their heritage and their current prosperity. The festival includes exhibits of old artifacts and ways of life as well as modern technology and its effect on Saudis' lives in an urban society. The festival also includes all kinds of entertainment, especially various kinds of songs and dances.

2) mni -tturaaθ: *It has some heritage.* Note the change of the preposition //min// to //mni// to avoid a three consonant cluster.

3) lʃey?: *The thing.* Note that the speaker in this selection voiced this word //lʃey?// instead of the right form //ʃʃye?//. One should expect that not all native speakers observe the rule that the //-l-// of the definite article //?al-// assimilates to these consonants //t, θ, r, z, d, ð, s, ʃ, ṣ, ẓ, ṭ, n//, the so-called //?alḥuruuf ?aʃʃamsiyyah// *the sun letters.*

4) maa hu(u)b: The negative particle //maa// can precede a personal pronoun and quite often forms one lexical unit with it which is further augmented by the letter //-b//. It is worth noting that the vowel immediately preceding //-b// varies in length depending on the speaker.

5) min ʃarqi -l-ɣarb: *From east to west.* Cf. MSA //min ʃarqin ?ila ɣarbin//. Note that the preposition //?ila// is contracted to //l-// due to rapid speech.

6) mutaʕadidat -l?aṭraaf: *Multifaceted.* Usually the feminine singular nouns are marked by //-a// or //-ah// ending (MSA //taa? marbuuṭah//) in citation form. In certain syntactic environments the ending //-a// or //-ah// becomes //-at// when followed by a suffixed pronoun or another noun, e.g., //madrasah// *school*; //madrastii// *my school*; //madrasat ?aḥmad// *Ahmad's school.*

7) lmaɣfuur lah: *The late so and so.* This expression is used throughout the Arab world. Note that it is not proper to mention the name of a deceased person, no matter how bad he was, without saying such an expression.

8) ṭayyaba -llaah θarah: *(lit. may God make his earth light.) May God rest him in peace.* This is a eulogy added after mentioning the name of a pious deceased.

9) ʃʃariiʕah li?slaamiyyah: *Islamic Law.* In Saudi Arabia the Islamic Law in its Hanbali interpretation still reigns virtually supreme. Article Six in the Fundamental Law of the Hijaz 1926 declares that "the law in the Kingdom of the Hijaz shall always conform to the Book of God, the Sunnah of the Prophet and the conduct of the Companions of the Prophet and their Pious Followers." (The Kingdom of Saudi Arabia. London: Stacey International, N. D.).

10) ?inʃaallah: *God willing.* This expression is widely used in all Arabic dialects. It is always used when referring to an action in the future, and it may have many English translations, depending on the situation. It may also be used to indicate probability. When one is asked to do something and his response is //?inʃaallah//, this indicates that he may or may not do it.

11) ʔakal, yaakil: *To eat.* Cf. MSA //ʔakala, yaʔkulu//. Note that the deletion of the glottal stop in the imperfect form has contributed to the lengthening of the vowel //-a-//. This change takes place in most verbs where the initial root is an //ʔalif//.

12) ʔawwal: *In the past; first.* The ordinal numbers from second to tenth are formed according to the pattern //$C_1aaC_2iC_3$// which is applied to root consonants of the cardinal numbers, e.g., //θaani, θaaliθ, raabiʕ, xaamis, saadis, saabiʕ, θaamin, taasiʕ, ʕaaʃir//. Note that the ordinal number "first" is exceptional.

13) baʕẓhum lbaʕẓ: *Each other.* The word //baʕẓ// *some of; some* functions as a quantifier when followed by a plural noun, e.g., //baʕẓi -nnaas//, *some of the people.* It also functions syntactically as a noun in that it may have pronominal suffixes, e.g., //baʕẓhum yiskunuun fi byuuti -lliban// *Some of them live in mud-brick homes.*

14) sawaani: *Mill.* Cf. MSA //saaniyah, pl. sawaanin//. The speaker in this text describes an old-fashioned mill. It consists of two large stones, one placed horizontally and the other vertically. Powered by oxen or camels, the latter stone revolves around the bottom one in a circular motion to grind seeds. Note that this term is strictly used for this kind of mill only.

15) jaliib: *Well.* Cf. MSA //qaliib//. Note the change of //q --->j//. This is a common sound change in some Gulf dialects, especially in Kuwait.

16) liban: *(Unfired) mud-bricks.* The Saudis take a lot of pride in their traditional architecture, which is about two hundred years old and varies from region to region. Mud-brick homes were very popular in most of the region and still are.

Al-Janadriyyah

As a matter of fact, the Al-Janadriyyah story is long, beautiful, and interesting. It has heritage and some... I mean culture, some history, and a lot of things. In fact, the one who thought of Al-Janadriyyah {concept} is not a simple man because he was able to unite (lit. gather) this nation. He was able to gather the Saudis from east to west and north to south in one place, which is Riyadh, the capital. The concept of Al-Janadriyyah is a great idea. This means..., or it comes down to {the fact} that the Kingdom of Saudi Arabia is a multifaceted and large {country}. It has very many tribes, and let me say that it has many local dialects, and it has a lot of customs, traditions, and arts. Furthermore, all these things were, of course, unified in the beginning. The late King Abdulaziz, may God rest him in peace (lit. may God make his earth pleasant), had unified them under the name of the Kingdom of Saudi Arabia, and, of course, under Islamic law. God willing, it is the Shari'ah that had united them and us. I hope that it will continue to have this blessing and this glory which we are enjoying (lit. in). I hope we will continue to have this.

Al-Janadriyyah is a big festival. This means that it has {things} from all over the Kingdom, from its emirates, tribes, arts, music, heritage, its past, traditions, and from everything in it. All of this is gathered in one place. The National Guard oversees this matter. In the course of time, the National Guard has been carrying out a big role in preserving the genuine Saudi heritage. Their mission is to show us, and to show the next generation, our children and our children's children the things pertaining to the forefathers (and grandfathers). {They show us} how our traditions, and our {folk} tales used to be. {They show us} how did we used to live, how did our forefathers live, how did they dress, what did they eat, what did they drink, and what did they do. All these things are found in Al-Janadriyyah. There are things that represent agriculture {in the Kingdom}. {They show} how farming used to be in the past, how they used to depend on each other, and how they used the mills. They used to bring a cow, or what is it called... a camel to grind, what's called..., the barley and the wheat,... to grind these things {the product} of the land.

Something else, {we see} how they used to bring water from a well, and how they used to draw the water with a bucket. All these things are related to farming. {We also see} how they used to build mud-homes, and mud-brick homes, and how they used to make them.

ʔiljanaadriyyah -II-

This selection explains the use of the conditional particle //ʔin, if// introduce open conditional and hypothetical conditional clauses.

w-fii jaanib θaanii barẓaw[1], wa-ʃloon kaanaw ʔahli -lḥijaaz yiy... yxayyṭuun lmalaabis, wa-ʃloon kaanuu yiʃtaɣluun wa-ʃloon kaanuu yaʕnii ʔa... yiʕtamduun fii maʕiiʃathum ʕala ʔeeʃ. kaan fii ʃayy ygaal-lah -ssagga, ʕaʃaan yijiibi -lmaay lihum. w-kaan fii ʃayyin yigaal-leh -ll... ʃi-smeh -l ʔe... ljuluus ʕala -lḥaṣiir, wa-ʃaɣlaat kaθiirah ḥagiigah ha-ljanaadriyyah tguum fiihaa. ʔahli -ljanuub, wa-ʃloon kaanuu ya... ʃloon kaanuu yiʕtamduun ʕala -lfilaaḥah, wa-ʃloon kaanuu yiʕtamduun ʕala -zziraaʕah, wi-ʃloon kaanati -lmaraa tuguum ʔa... b-ḥimli -lbeet killah, wi-tgallṭa -ẓẓyuuf wi-taʕzimhum. wa-ʃloon kaanuu ʔahli -lbaadyah yiʃtaɣluun, wi-ʃloon kaan irrʕ... rriʕyaan ʔeeʃ ysawwuun, ʔila ʔaṭlaʕuu[2] bi-lbaʕaariin wallaa ʔaṭlaʕuu bi-lḥalaal[3], wallaa ʔaṭlaʕuu bi-lɣanam, wallaa ʔaṭlaʕuu ba-yarʕuun[4], w-yaak... w-yaakluun zzubd, w-yaḥilbuuna -lɣanam, w-yaḥilbuuna -lbagar, w-yaḥilbuuna -lɣanam, w-yaḥilbuun ... killiʃ haaðii ʕaadaat ḥagiigah fi -ssʕuudiyyah yiʕjaz lwaṣf ʕanhaa lannhaa kaθiirah kaθiirah jiddan. ʔa... baʕdeen wa-ʃloon kaanati -ll... lixyaaṭaaṭ. min ʔawwal ʃloon kaan lwaaḥad yxayyiṭ malaabsah, wi-ʃloon kaanuu yalbasuun, weeʃ kaanuu yalbasuun, weeʃ kaanuu yantaʕluun fii rjuulhum, wa-ʃloon kaanuu yaṭbuxuun. ʔall... ʔahla -lḥijaaz ʃloon kaanat ṭabaayiʕha killhum, ʔahla -ljanuub wa-ʃloon kaanuu ysawwuun lxubz wi-lʕasal, wa-lhabiiṣah[5] wu..., wa-lʕabiilah. kill haaðii maʔkuulaat, kill haaðii ʔaʃyaaʔ twarriinaa -yyaahaa[6] ʔaljanaadriyyah, w-naʃuufhaa. ʔalfunuuni -ʃʃaʕbiyyah, ʔalfunuuni -ʃʃaʕbiyyah ʕindhum ʃii ʕajiib jiddan, ʔarraqaṣaat

lmuxtalifah, ʔalḥabaa... ysammuunah bi... raqṣat ʔahli -ṭṭaʔif, luhum raqaṣah w-ʔahli -ljunuub ʔilhum raqṣah, w-ʔahl nnajd, wi-lʕarẓah - nnajdiyyah[7], ʔahli -lʕarẓah -ssʕuudiyyah, wa... ysammuunah, w-ʔahil jiddah lahum lmizmaar. waa... wa-ṭabʕan wa-lmanaaṭigi -θθaanyah, manaaṭigi -lgasiim, w-manaaṭig ḥaayil[8], w-manaaṭigi ʔe... -ʃʃimaal killhaa, wa-ljunuub killhaa, kill haaðii ʔalʔaʃyaaʔ mawjuudah wa-nʃuufhaa sanawiyyan fii ʔa... ljanaadriyyah. njiiba -lʔaṭfaal, njiib ʕyaalnaa -ṣṣɣaar ʔa... nwarriihum, ʔinnkum ʃuufuu. ʃuufuu ʃloon kaanuu -lʔaabaaʔ wa-lʔajdaad, wa-ʃloon bidat ha-ddiirah wa-leen ntahat. ʃuufuu -ttaṭawwur llii ṣaar fiihaa. ʃuufuu ʃloon badeenaa ḥinnaa. haaðaa ʃii muub ʕeeb. haaðaa ʃii -llii maa-lah ʔawwal maa-lah taalii, hah? ʔillii maa-lah ʔawwal maa-lah taalii. w-ḥinna ʔawwalnaa haaðaa, w-taaliinaa haaðaa. fii muqaabili -l... ʃʃayy l... llii nʃuufah ʔiḥnaa ha-lqadiim wa-tturaaθ wa-lḥaẓaarah, wa-lʔaʃyaaʔ llii hii taqaaliid, wu-lʕaadaat. barẓuu fii maḥallaat nʃ... nʃuufi -ʃʃarikaat ssuʕuudiyyah -lkabiirah, nʃuufi -lmuʔassaat ssuʕuudiyyah ha-ẓẓaxmah, nʃuuf weeʃ ʔanjazat, weeʃ sawwat, weeʃ ḥinna waṣalnaalah. fa-haaðaa ʔin[9] dall ʕala ʃayy, fa-ʔinnamaa yidill ʕala ʔanna yaʕnii ʔattafsiix li-ʔa... lil... li-ʔajyaalnaa -lqaadimah, wa-htamaam ḥagiigii qawmii mini -lmasʔuuliin ʕindanaa bi-ʔahmmiyyat ʔinna ʔaljanaadriyyah muhimmah, wa-muhimmah wa-muhimmah, wa-wujidat ʕalaʃaan tabqa. w-tabqa, ʔanaa ʔatwaqqaʕ tabqa ʕaʃaan tistamirr. maa taagaf[10], leeh? liʔann fii ʔaʃyaaʔin θaanyah. marratin θaanyah, muub ðaa -lmarrah ʔa-ba-jammiʕ ʔaʃyaaʔin čaθiirah ʕani -ljanaadriyyah w-ba-ḥakkiikum[11] ʕanhaa, haaðaa muub ʃayy llii giltah ʔanaa ha-lḥiin. laakin fii ʔaʃyaaʔin waajid ʔa-ba-kallimkum ʕani -ljanaadriyyah, bass[12] xall[13] ʔajammiʕ lahaa maʕluumaat ʃwayy, wa-biʃruu[14], wallah ʔabiʃruu ʔinnii l..., w-ḥatta ʔaḥuṭṭ lakum ʃayyin mina

-lʔaɣaanii -ll... llii yguuluun bi-ljanaadriyyah wa... lfunuun ʃʃaʕbiyyah w-baʕẓi -lmanaaẓir ʕanhaa. ʃukran lakum wa-maʕi -ssalaamah.

إلْجَنَادْرِيَّه-٢-

وْفِي جَانِبْ ثَانِي بَرْظَوْ[1]، وَشْلُونْ كَانَوْا أَهْلِ الْحِجَازْ يْخَيَطُون الْمَلابِسْ، وَشْلُونْ كَانُوا يَشْتَغْلُونْ، وَشْلُونْ كَانُوا يَعْنِي... يَعْتَمْدُونْ فِي مَعِيشَتْهُمْ عَلَى أيشْ، كَانْ فِي شَيّ يْكَالُه السَّكَّى عَشَانْ يْجِيبْ الْمَايْ لِهُمْ. وْكَانْ فِي شَيٍّ يْكَالُه الْـ... شِسْمَه الـ... الْجُلُوسْ عَلَى الْحَصِيرْ. وَشْغْلاتْ كَثِيرَه حَكِيكَه هَالْجَنَادْرِيَّه تْكُومْ فِيهَا. أَهْلِ الْجَنُوبْ شْلُونْ كَانُوا يـ..شْلُونْ كَانُوا يِعْتَمْدُونْ عَلَى الْفِلاحَه، وَشْلُونْ كَانُوا يِعْتَمْدُونْ عَلَى الزِّرَاعَه، وَشْلُونْ كَانَتِ الْمَرَا تْكُومْ بْحِمْلِ الْبَيتْ كِلَّه، وَتْكَلَّطَ الظْيُوفْ وِتَعْزِمْهُمْ. وَشْلُونْ كَانُوا أَهْلِ الْبَادْيَه يَشْتَغْلُونْ. وَشْلُونْ كَانْ الرَّعْـ..الرِّعْيَانْ أيشْ يْسَوُّونْ، إِلَى أَطْلَعُوا[2] بِالْبَعَارِينْ، وَلاَ أَطْلَعُوا بِالْحَلالْ[3]، وَلاَ أَطْلَعُوا بِالْغَنَمْ وَلاَ أَطْلَعُوا بَيَرْعُونْ[4]، وْيَاكْـ... وْيَاكْلُونْ الزِّبْدْ، وْيَحِلْبُونَ الْغَنَمْ، وْيَحِلْبُونَ الْبَكَرْ، وْيَحِلْبُونَ الْغَنَمْ، وْيَحِلْبُونَ.... كِلِّشْ هَاذِي عَادَاتْ حَكِيكَه فِي السَّعُودِيَّه يِعْجَزْ الْوَصْفْ عَنْهَا لأنَّها كَثِيرَه كَثِيرَه جِداً. أ... بَعْدَينْ وَشْلُونْ كَانَتِ الْـ... لِخْيَاطَاتْ. مِنْ أَوَّلْ شْلُونْ كَانْ الْوَاحَدْ يْخَيِّطْ مَلابْسَه. وَشْلُونْ كَانُوا يَلْبِسُونْ. وَيشْ كَانُوا يَلْبَسُونْ. وَيشْ كَانُوا يَنْتَعْلُونْ فِي رْجُولْهُمْ. وَشْلُونْ كَانُوا يَطْبُخُونْ. ألـ... أهلَ الْحِجَازْ شْلُونْ كَانَتْ طَبَايِعْهَا كِلِّهُمْ، أَهْلَ الْجَنُوبْ وَشْلُونْ كَانُوا يْسَوُّونْ الْخُبْزْ وِالْعَسَلْ، وَالْهَبِيصَه[5]، وُ... وَالْعَبِيلَه، كِلّ هَاذِي مَأْكُولاتْ. كِلّ هَاذِي أشْيَاءْ تْوَرِّينَا ايَّاهَا[6] أَلْجَنَادْرِيَّه، وْنَشُوفْهَا. أَلْفُنُونِ الشَّعْبِيَّه، أَلْفُنُونِ الشَّعْبِيَّه عِنْدْهُمْ شَي عَجِيبْ جِداً. أَلْرَّقْصَاتِ الْمُخْتَلِفَه. أَلْحَبَا... يْسَمُّونَه بِـ ... رَقْصَةْ أَهْلِ الطَّائِفْ لِهُمْ رَقْصَه.

وْأهْلِ الْجنُوبْ إِلْهُمْ رَقْصَه، وأهْلِ النَّجْدْ، والْعَرْظَه النَّجْدِيَّه[7]. أهْلِ الْعَرْظَه السّعُودِيَّه، وَ... يْسَمُّونَه ... وْأهِلْ جِدَّه لَهُمْ الْمِزْمَارْ. وَ... وَطَبْعاً وَالْمَنَاطِگِ الثَّانْيَه، مَنَاطِگِ الْگَسِيمْ، وْمَنَاطِگْ حَايِلْ[8]، وْمَنَاطِگ الشِّمَالْ كِلَّهَا وَالْجَنُوبْ كِلَّهَا. كِلّ هَاذِي ألأشْيَاءْ مَوْجُودَه، ونْشُوفْهَا سَنَوِيّاً فِي أ... الْجَنَادْرِيَّه. نْجِيبَ الأطْفَالْ. نْجِيبْ عْيَالْنَا الصّغَارْ. نْوَرِّيهُمْ، إِنْكُمْ شُوفُوا. شُوفُوا شْلُونْ كَانُوا الآبَاءْ وَالأجْدَادْ، وَشْلُونْ بِدَتْ هَالدِّيرَه، وَلَينْ انْتَهَتْ. شُوفُوا التَّطَوُّرْ اللِّي صَارْ فِيهَا. شُوفُوا شْلُونْ بَدِينَا حِنَّا. هَاذَا شِي مُوبْ عَيبْ. هَاذَا شِي اللِّي مَا لَه أوّلْ، مَا لَه تَالِي، هَه؟ اللِّي مَا لَه أوّلْ مَا لَه تَالِي. وْحِنَّا أوّلْنَا هَاذَا، وْتَالِينَا هَاذَا. فِي مُقَابِلْ الـ... الْشَّيّ الـ... اللِّي نْشُوفَه إِحْنَا الْقَدِيمْ وَالْتُّرَاثْ، وَالْحَظَارَه، وَالأشْيَاءْ اللِّي هِي التَّقَالِيدْ، وُالْعَادَاتْ. بَرْظُو فِي مَحَلاّتْ نْشَـ... نْشُوفِ الشِّرِكَاتْ السُّعُودِيَّه الْكَبِيرَه، نْشُوفِ الْمُؤَسَّسَاتْ السُّعُودِيَّه هَالظَّخْمَه، نْشُوفْ وَيشْ أنْجَزَتْ، وَيشْ سَوَّتْ، وَيشْ حِنَّا وَصَلْنَالَه. فَهَاذَا إِنْ[9] دَلّ عَلَى شَيّ، إِنَّمَا يْدِلّ عَلَى أنَّ يَعْنِي ألتَّفْسِيخْ لِأ... لِلـ... لأجْيَالْنَا الْقَادِمَه. وَاهْتِمَامْ حَكِيكِي قَوْمِي مِنِ الْمَسْؤولِينْ عِنْدَنَا بِأهَمِّيَّةْ إِنَّ ألْجَنَادْرِيَّه مُهِمَّه، وَمُهِمَّه، وَمُهِمَّه. وَوُجِدَتْ عَلْشَانْ تَبْقَى. وْتَبْقَى، أنَا أتْوَقَّعْ تَبْقَى عَشَانْ تِسْتَمِرّ. مَا تَاگَفْ[10]، لَيه؟ لأنّ فِي أشْيَاءٍ ثَانْيَه. مَرَّةٍ ثَانْيَه، مُوبْ ذَا الْمَرَّه أبَجْمَعْ أشْيَاءٍ تْشَشِيرَه عَنِ الْجَنَادْرِيَّه وْبَحَكِّيكُمْ[11] عَنْهَا. هَاذَا مُوبْ شَيّ اللِّي كِلْتَه أنَا هَالْحِينْ. لَكِنْ فِي أشْيَاءٍ وَاجِدْ أبَأكَلِّمْكُمْ عَنِ الْجَنَادْرِيَّه، بَس[12] خَلّ أجَمِّعْ لَهَا مَعْلُومَاتْ شْوَيّ، وَابِشْرُوا[13]، وَاللَّه أبِشْرُوا إِنِّي الـ...، وْحَتَّى أحُطّ لَكُمْ شَيٍّ مِنَ الأغَانِي اللـ... اللِّي يْگُولُونْ بِالْجَنَادْرِيَّه وَ... الْفُنُونْ الشَّعْبِيَّه، وْبَعْظِ الْمَنَاظِرْ عَنْهَا. شُكْراً لَكُمْ وَمَعِ السَّلامَه.

Vocabulary

barẓaw بَرْظَوْ *adv.* however; in spite of; yet; still (var. barḍu)

sagga سَكَّي *act.par.* (*pl.* saggaayiin) water carrier; cupbearer

ḥaṣiir حْصِير *n.coll.* straw mats

ʔahli -lbaadiyah أَهْل الْبَادِيَه *phr.* the desert people; nomads, Bedouins (as distinguished from urban)

raaʕii رَاعِي *n.* (*pl.* riʕyaaan) shepherd; owner (of s.th.); host (of a party)

ʔila ʔaṭlaʕuu bi- إِلَى أَطْلَعُوا بـ *cond.phr.* if/when they took (s.th.) out

ḥalaal حَلَال *n.* cattle; legitimate; (opposite of ḥaraam *unlawful*) lawful, permissible, allowed

ri(a)ʕa رِعَى imperf. ya(i)rʕa *v.* to graze; to take care of; to tend ; to protect

yiʕjaz lwaṣf ʕanhaa يِعْجَز الْوَصْف عَنْهَا *expr.* (One) is incapable of describing it; It's beyond description.

ʕajaz عَجَز imperf. yi(a)ʕjaz *v.* to be incapable of; to become weak, to lack strength; to grow old

ṭabiiʕah طَبِيعَه *n.* (*pl.* ṭabaayiʕ) nature; temperament; trait; mentality

habiiṣah هَبِيصَه *n.* Habeesah, a jellylike sweet

(ʔi)yyaahaa إِيَّاهَا *part.* them; it; her

funuun ʃaʕbiyyah فُنُون شَعْبِيَّه *phr.* popular art; folk art

ḥabaa حَبَا *v.n.* a kind of dance; crawling; being slow

ʕarẓah najdiyyah عَرْظَه نَجْدِيَّه *n.* Najdi Ardha, national Saudi dance (performed by Najdis)

ʔalgasiim الْگَسِيم *prop.n.* Qassim (an area northwest of Riyadh)

ḥaayil حَايِل *prop.n.* Ha'il, a Saudi province northwest of Riyadh the capital

diirah دِيرَه *n.* homeland; town; hometown (with def.art.) district, region

ʔillii maa-lah ʔawwal maa-lah taalii إِلّلِي مَا لَه أَوَّل مَا لَه تَالِي *expr.* (lit. He who is without a past, will not succeed.) He who doesn't recognize his cultural history, will not prosper.

ʔin إِنْ *cond.part.* if

tafsiix تَفْسِيخ *v.n.* proof; explaining; to break up into pieces

wagaf وِگَفْ imperf. yaagaf, yoogaf *v.* to stop; to stand
ḥakka حَكَّى imperf. yḥakkii *v.t.* to talk (to s.o.), to speak; to tell
ʔabʃir أَبْشِرْ *v.impv.* at your service
maʕi -ssalaamah مَعِ السَّلامَة *expr.* (lit. with safety) goodbye

Notes

1) barẓaw: *However; still; yet; in spite of.* This word does not occur in MSA. It is very common in most Gulf dialects.

2) ʔila ʔaṭlaʕuu: *If/when they take s.th. out.* //ʔila// does not function as a conditional particle in MSA. It is used in the dialect to introduce an open conditional.

3) ḥalaal: *Cattle; lawful, permissible, allowed.* Note that this word does not agree in number and gender with the words it modifies and is used in many different ways. When used with the definite article //ʔal-// it means *cattle.* It is used after //ʔibn or bint ḥalaal// to mean *legitimate son or daughter; respectable person, decent fellow.* It is also used to indicate *lawful, permissible, allowed,* e.g., //ʃurbi lxamr muub ḥalaal fi -lʔislaam// *Drinking wine is not allowed in Islam.* Finally, it is used to show the legitimacy of ownership, e.g., //haaðii -ssayyarah ḥalaalii// *This car is rightfully mine.*

4) lɣanam ba-yarʕuun: *The sheep are grazing.* Note that the same verb is used for tending the flock, e.g., //rraaʕii ba-yirʕa lɣanam// *The shepherd tends a flock of sheep.* It is also used to mean *protect,* e.g., //ʔallah yirʕaak// *May God protect you!* Note that the prefix //bi(a)-// is added to an imperfect verb to indicate that the action is going on or will go on.

5) habiiṣah: *Jellylike sweet.* Cf. MSA //xabiiṣah//. Note the uncommon sound change of //x ---> h//.

6) (ʔi)yyaahaa: *Them; it; her.* This particle occurs in MSA. It is used with pronoun suffixes in an initial position in a sentence to produce cautionary exclamations, e.g., //ʔiyyaak tsawwii haaðaa// *Don't do this.* When used in post-verbal positions it takes on the meaning of the suffixed pronoun, e.g., //twarriinaa -yyaahaa// *You show it (f.) to us.*

7) ʕarẓah najdiyyah: *A dance performed by Najdis* (usually with the def.art.). It is a dignified but spirited traditional dance, combining skillful sword play with complex drumming. During this victory dance, men stand in opposite lines with rifles and swords and sway their bodies left and right.

8) ḥaayil: *Ha'l.* Cf. MSA //ḥaaʔil//. The change of the glottal stop //ʔ ---> y// is very common in most Arabic dialects.

9) ʔin: *If.* This conditional particle may be used to introduce open conditional and hypothetical conditional clauses. When //ʔin// is followed by an imperfect tense verb, it introduces open conditionals, e.g., //ʔin truuḥi -ddiirah tistaanis waajid// *if you go home, you will have a lot of fun.* It also introduces unlikely conditionals when followed by a perfect tense verb, e.g., //ʔin dall ʕala ʔayy... ydill// *If it is indicative of anything, it would indicate...*

10) maa taagaf: *It does not stop.* Perfect verbs with initial //w-// usually have the pattern //yooC_1aC_2// for their imperfect forms, e.g., //waṣal, yooṣal// *to arrive.* It may also have the pattern //yaaC_1aC_2// as is the case in this text.

11) ba-ḥakkiikum ʕanhaa: *I will tell you about it.* Note that this form of the verb //ḥaka// is not used in MSA. //ḥaaka// is used instead.

12) bass: *However; but; just; stop.* This word is used in many different ways, e.g., //bass xallnii...// *but let me...* It is used to mean *stop doing s.th.*, when a child is making noise, someone would say //bass yaa walad// *Stop it, boy!* It is also used to mean *just, only*, e.g., //ʕindii xams ʕiyaal bass// *I have only five children.* It may take pronoun suffixes, e.g., //bassak ḥakiy// *enough of your talking.*

13) xall ʔajammiʕ: *Let me gather.* One of the rare linguistic phenomena in Gulf dialects is omitting the final vowel in the imperative form of a weak verb, e.g., //xalla, yxallii, xall//. (See Matar 1976, 35.)

14) ʔabiʃruu: *At your (pl.) service.* This verb is used in the imperative when a favor is asked of someone. The response is //ʔabʃir// *You can bet on it.*

Al-Janadriyyah II

However, there is another aspect {to this festival}, which is how the people of Hijaz used to sew their clothing, what did they used to do, and what... I mean... they used to depend on for their livelihood. There was something called a "water carrier" to bring them water, There was something called "sitting on straw mats." As a matter of fact, there are many things which Al-Janaadriyyah carries out. The people in the South used to depend on farming; {Al-Janadriyyah} shows us how they used to depend on farming. {It also shows us} how the woman used to do all the chores around the house. She used to invite guests and cook for them. {We also see} what the desert people used to do, what the shepherds used to do when they took out {the herds of} camels, or when they took out the cattle, or when they took out {the flocks of} sheep to graze. {It shows us} how they used to eat butter, milk the sheep, milk the cows, and milk... All these things are, in fact, Saudi customs which {one} is incapable of describing because they are numerous, very many. Something else {it shows us} is how tailoring used to be, how one used to sew one's clothes, how they used to dress, what they used to wear, what they used to wear on their feet, and how they used to cook. {We see} what the nature of the people of Hijaz used to be, how the people in the South used to make honey bread, Habeesah, and 'Abeelah. Al-Janadriyyah shows us all these {foods}, and all these things; we see them. Their folk art is an amazing thing. There are various kinds of dances. There is Al-Haba, they call it dances... The people of Ta'if have their own dance, the people in the South have their own dance, the people of Najd have a Najdi 'Ardha, and there is the Saudi National 'Ardha. The people of Jidda have their own single-pipe woodwind instrument {resembling the oboe}, and certainly other regions {such as} Al-Qassim Province, the Ha'il Province, all the Northern Province, and all the Southern Province. All these things are there, and we see them in Al-Janadriyyah annually. We bring the children. We bring our little children to show them {these things}. We tell them to see how {their} forefathers were, how this country got started and where it ended, and to look at the development that took place in it. {We tell our children} to see how we have started. This is something not to be ashamed of. The thing is, if one does not have a beginning, one cannot succeed, OK? He who doesn't have a beginning, can not succeed. Our beginning was like this and that's how we succeeded. There is something in return to what we see, the old {ways}, the heritage, modernism, the things that are traditions, and customs. Furthermore, we see the big Saudi companies, the huge Saudi institutes,

and we see what they have achieved, and what they had done, and what we have accomplished (lit. reached). So, if this indicates anything, it proves to our generations to come the Saudi officials' true national concern for the importance of Al-Janadriyyah. It is important, important, and it was established to go on and on. I expect that it will continue. It will not stop, why? Because there are other things. Not this time but some other time I will gather a lot of things on Al-Janadriyyah, which I will talk to you about. What I have said is the tip of iceberg (lit. nothing). However, I will tell you a lot of things about Al-Janaadriyyah. Let me gather some information, and {I will be} at your service. I swear {I will be} at your service. I will even bring you some songs that they sing in Al-Janadriyyah, and... some folk art, and some posters. Thank you and goodbye.

ʔaḥwaal lḥariim halḥiin

Speakers of Riyadh dialect may suffix the possessive particle //ʔil + pronoun suffix// to nouns, i.e., //bintilhaa, a daughter of hers// instead of adding a pronoun suffix only, i.e., //bint-haa, her daughter//.

A : ʔabii ʔasʔalak, mumkin li-lḥurmah truuḥi -ssuug wit... ʔaa... li-waḥidhaa bi-duun... bi-duun ʔa... zoojhaa ʔaw ḥad maʕaahaa?

B : wallah[1] ha-lʕaadah yaʕnii mawjuudah min ʔawwal w-halḥiin zaadat, yaʕnii, ʔawwal kaanuu..., bass mani -llii kaan yruuḥi -ssuug ʔawwal? yruuḥan kbaari -ssinn, jaddatii, jaddatič, ww... w-ʔumma liʕyaal[2] ʔila ṣaarat čabiirah raaḥati -ssuug w-ʔaxaðat lahaa... w-ʔaxaðat maʕhaa waladhaa, wallaa ʔaxaðat binthaa wa-raaḥuu -ssuug tigaẓẓuu[3], ʃaruulhum[4] ʔaɣraaẓ, malaabis, ʃaruulhum ʔaɣraaẓ... ʃaruulhum mm... laḥim, ʔillii hum yabuunah w-radduu[5] marrah θaanyah, radduu marrah θaanyah le... beethum. laakin halḥiin ʔa... lḥayaah taʕaqqadat, w-ṣaar lwaaḥad rabbi -lbeet[6] maʃɣuul, ʔaḥyaan maa ykuun... maa huub faaẓii yruuḥ daayman[7] ssuug wu-yjiib ðii[8]. w-baʕdeen ṣaarat ʔaswaag kaθiireh[9], ha-lʔaswaag ččabiirah ðii -llii ygaal-lhaa suubar maariktaat[10] w-bandah w-maa bandah w-ʃaɣlaatin čaθiireh... w-ṣaarat mintaʃreh.

A : ʔa... keef truuḥ lḥurmah li-ssuug? mumkin tsuug sayyaarah?

B : laa wallah maa tasuug sayyaarah ʕindanaa -lḥurmah, laa, ʃʃarʕ maa yiguul maa tsuugiin, laakinna -lmujtamaʕ maa yarẓa, liʔannah...

A : fii ḥariim ysuuguun fi -ssuʕuudiyyah?

B : laa maa fii, laa laa, maa fii ḥariim ysuuguun, la? wallah maa fii ḥariim ysuuguun ?abad[11]...

A : keef yruuḥuun ssuug?

B : yruuḥuun -ssuug yaaxðuun taaksii, hii, taaxið waladhaa, walla taaxið bintilhaa, walla taaxið min huu maḥramilhaa[12], w-?ilaa ?a-bɣat truuḥi -ssuug xaðathum maʕhaa w-raaḥat tirkab... waggafat taaksii, hah? wasṭi -ʃʃaariʕ walla zhamat ʕala -ttaaksii bi-ttelifoon čaanhaa taʕrif ragmah[13], wa-jaahum ?ila ʕindi -lbaab, w-waṣṣalhum ?ila -ssuugi -llii hum yabuunah.

A : hal... haaðaa -ʃʃay ?amiin li-lḥurmah...

B : ?eh, maa fii...

A : ...taaxið taaksii wu-truuḥi -ssuug.

B : ?ii, maa fii ʃay ṭaalamaa ?innhaa yaʕnii -lḥamdu li-llaah miθil maa yguuluun yaʕnii hii ʕaariftan ween tabii truuḥ bi-ẓẓabṭ w-hii waaθqatan min nafshaa hah? waa... multazmatan bbb... b-?adabhaa, multazmatan bi-ʃariiʕathaa, w-multazmatan b-kill ʃayy b-?axlaaghaa, hah? maana ?aḥadin b-yiʕtiriẓhaa, walaa ?aḥadin bii-gullhaa wallah mannič mannič. laakin min naaḥiyah ʃarʕiyyah, yaʕnii ṭabʕan haaðaa maa yṣiir ?inna -rrajjaal yixtilii bi-lmaraa huh? laakin ?alwaaḥad weeʃ ysawwii? ?axalliihaa tasuug, wallaa ?axalliihaa truuḥ tagẓii ḥaajathaa bi... w-?anaa waaθiq minhaa w-haað? fa-lwaaḥad maa yaʕnii... yaʕnii maa bi-lyad ḥiilah, miθil maa yguuluun, maa bi-lyad ḥiilah. fa-hii mini -l... yaʕnii ?ila ṣaar ʕindhaa ʃii, ẓarfhum yaʕnii yalzam yaʕnii ?innahaa tinzali -ssuug, wallaa ʃayyin muhim jaddan, tibii truuḥ li-ddiktoorah, tibii

truuḥ la-l... tibii truuḥ li-ll... diktoor, tibii twaddii waladhaa li-lmistaʃa, ʕindhaa mooʕidin bi-lmistaʃfa, ʕindhaa mooʕidin li-l... li-ʕyaalhaa, tibii truuḥ, wallah zhamuu ʕaleehaa fi -lmadrash gaalaw taʕaalay[14] taraa bintič fiihaa w-fiihaa, w-fiihaa..., w-ʔubuuhum maa huub fii. traa wallah titaabiʕ maθalan ʕindhaa mudarrisah tibii ttaabiʕ ḥ... ʃayyin muʕayyan, maθalan ʕindhaa muḥaaẓarah, ʕindhaa draasah, ʕindhaa ʃayy, weeʃ hii bi-tsawwii? suwaagtan maa hii b-saaygah... xallhaa, laʔ, tarkab taaksii.

A : ʔa... hal haaðaa ʃay muttabaʕ been kulli -ṭṭabagaat fi -ssuʕuudiyyah, ṭṭabaqaat lʔijtimaaʕiyyah maθalan, hal ssuʕuudiyyaat laa... xalliinaa nguul θθariyyaat ysawwuun haað, ʔaw ʕindahum sawwagiin?

B : wallah yaa ṭuwiilti -lʕumur, maa fiih niẓaam bi-ha-lmawẓuuʕ, walaa fii ʃayy, killin wuw[15]... w-ṭabiiʕteh, w-killin w-ʔaxlaageh, w-killin w-diinah, hah? yaʕnii ʔa.. ʔabɣa ʔagul-lič miθaal, maθalan waaḥidin min ʔusirtin θariyyah huwwa yaʕnii maθalan ʕindu maal, ʔallah munʕim ʕaleehum w-mikrimhum w-kill ʃayy, laakinnhum maa yaruun ðaa -ʃʃayy, maa huub yaʕnii ʔinnah zeen. tarkiibathum, ṭabiiʕathum, tarbiyathum, maa yaruun ðaa -ʃʃii zeen wallah ʔinnii ʔajiiblii sawwaag, hah? ʔaḥuṭṭuh ʕindii bi-lbeet, wallaa ʔaxallii mrutii truuḥ tarkab taaksii, wallaa ʕyaalii yruuḥuun yarkabuun takaasii, laa bi-llaah[16] muub ðaa ʕeeb. maa huub ʃarṭ ʔinnuh yaʕnii ykuun ʕind hamm ʔaɣniyaa, wallaa ykuun ʕindi -lfaqiir wallaa ykuun ðaa muub ʃayy, w-baʕẓhum wallah ykuun maθalan rajjaal ẓʕiif, ḥaaltah ẓʕiif w... ʕala gadd ḥaalah miθil maa yguuluun, w-kill ʃayy, laakinnah yasmaḥ, yxallii murtah tarkab taaksii, wu-yjiibilhaa hamm sawwaag wa-kill ʃayy.

أحْوَالِ الْحَرِيمْ هَالْحِينْ

أ : أبِي أسْألَكْ مُمْكِنْ لِلْحُرْمَه تْرُوحِ السُّوگْ وِتـ.. أ... لِوَحِدْهَا بِدُونْ... بِدُونْ أ... زُوجْهَا أوْ حَدْ مَعَاهَا؟

ب : وَاللَّه[١] هَالْعَادَه يَعنِي مَوْجُودَه مِنْ أوَّلْ وْهَالْحِينْ زَادَتْ، يَعْنِي، أوَّلْ كَانُوا... بَسَّ مَنِ اللِّي كَانْ يْرُوحِ السُّوگْ أوَّلْ؟ يْرُوحَنْ كْبَارِ السِّنْ، جَدَّتِي، جَدَّتِشْ وو.. وْأُمَّ لِعْيَالْ[٢] إلِى صَارَتْ تْشَبِيرَه رَاحَتِ السُّوگْ وْأخَذَتْ لَهَا... وْأخَذَتْ مَعْهَا وَلَدْهَا، وَلاَّ خَذَتْ بِنْتْهَا وَرَاحُوا السُّوگْ تِگَظْوا[٣]، شَرُولْهُمْ أغْرَاظْ، مَلاَبِسْ، شَرُولْهُمْ[٤] أغْرَاظْ... شَرُولْهُمْ مـ... لَحِمْ، إلِّى هُو يَبُونَه وْرَدُّوا[٥] مَرَّه ثَانْيَه، رَدُّوا مَرَّه ثَانْيَه لِبَيتْهُمْ. لَكِنْ هَالْحِينْ الْحَيَاه تْعَقَّدَتْ، وْصَارْ الْوَاحَدْ رَبِّ الْبَيت[٦] مَشْغُولْ أحْيَانْ مَا يْكُونْ... مَا هُوبْ فَاظِي يْرُوحْ دَايْمَاً[٧] السُّوگْ وُيْجِيبْ ذِي[٨]. وْبَعْدَينْ صَارَتْ هَالأسْوَاگْ كَثِيرَه[٩]، هَالأسْوَاگْ التَّشَبِيرَه ذِي اللِّي يْگَالْهَا سُوبَرْ مَارِكْتَاتْ[١٠] وْبَنْدَه وْمَا بَنْدَه وْشَغْلاَتٍ تْشَثِيرَه... وْصَارَتْ مِنْتَشْرَه

أ : أ... كَيفْ تْرُوحْ الْحُرْمَه لِلسُّوگْ؟ مُمْكِنْ تْسُوگْ سَيَّارَه؟

ب : لاَ وَاللَّه مَا تْسُوگْ سَيَّارَه عِنْدَنَا الْحُرْمَه، لاَ... الشَّرْعْ مَا يْگُولْ مَا تْسُوگِينْ، لَكِنَّه الْمُجْتَمَعْ مَا يَرْظَى، لأنَّه...

أ : فِي حَرِيمْ يْسُوگُونْ فِي السُّعُودِيَّه؟

ب : لاَ، مَا فِي، لاَ لاَ مَا فِي حَرِيمْ يْسُوگُونْ، لاَ وَاللَّه مَا فِي حَرِيمْ يْسُوگُونْ أبَدْ[١١]...

أ : كَيفْ يْرُوحُونْ السُّوكْ؟

ب : يْرُوحُونْ السُّوكْ يَاخْذُونْ تَاكْسِي. هِي، تَاخِذْ وَلَدْهَا وَلاَّ تَاخِذْ بِنْتِ الْهَا، وَلاَّ تَاخِذْ مِنْ هُمْ مَحْرَمٍ[12] الْهَا، وْإِلَى أَبْغَتْ تْرُوحِ السُّوكْ خَذَتْهُمْ مَعْهَا وْرَاحَتْ تَرْكَبْ ... وَكَّفَتْ تَاكْسِي، هَه؟ وَصْطِ الشَّارِعْ، وَلاَّ زْهَمَتْ عَلَى التَّاكْسِي بِالتِّلِفُونْ تْشَانْهَا تَعْرِفْ رَكْمَه[13]، وَجَاهُمْ إِلَى عِنْدِ الْبَابْ، وْوَصَّلْهُمْ إِلَى السُّوكِ اللِّي هُمْ يَبُونَه؟

أ : هَلْ... هَذَا الشَّيْ أَمِينْ لِلْحُرْمَه؟

ب : أَيه، مَا فِي...

أ : تَاخِذْ تَاكْسِي وْتْرُوحِ السُّوكْ؟

ب : أَيه مَا فِي شَي طَالَمَا إِنَّهَا يَعْنِي الْحَمْدُ لِلَّه مِثِلْ مَا يْكُولُونْ يَعْنِي هِي عَارِفَةٌ وَينْ تَبِي تْرُوحْ بِالظَّبْطْ وْهِي وَاثْقَةٌ مِنْ نَفْسَهَا هَه؟ وَا... مُلْتَزْمَةٌ بِبِبِ... بْأَدَبْهَا، مُلْتَزْمَةٌ بِشَرِيعَتْهَا، وْمُلْتَزْمَةٌ بْكِلّ شَيّ، بْأَخْلاَكْهَا، هَه؟ مَانَ أَحَدٍ بْيِعْتِرِظْهَا، وَلاَ أَحَدٍ بِيكُولَهَا وَاللَّه مَنِّتْشْ مَنِّتْشْ... لَكِنْ مِنْ نَاحِيَه شَرْعِيَّه يَعْنِي طَبْعاً هَاذَا مَا يْصِيرْ إِنَّ الرِّجَّالْ يِخْتِلِي بِالْمَرَا، هُه؟ لَكِنْ الْوَاحَدْ وَيشْ يْسَوِّي؟ أَخَلِّيهَا تَسُوكْ، وَلاَّ أَخَلِّيهَا تْرُوحْ تَكْظِي حَاجَاتْهَا وْأَنَا وَاثِقْ مِنْهَا وْهَاذْ؟ فَالْوَاحَدْ مَا يَعْنِي... يَعْنِي مَا بِالْيَدّ حِيلَه، مِثِلْ مَا يْكُولُونْ مَا بِالْيَدّ حِيلَه. فَهِي مِنِ الـ... يَعْنِي إِلَى صَارْ عِنْدْهَا شِي، ظَرْفْهُمْ يَعْنِي يَلْزَمْ إِنَّهَا تَنْزَلِ السُّوكْ وَلاَّ شَيٍّ مُهِمْ جِداً، تَبِي تْرُوحْ لِلدِّكْتُورَه، تَبِي تْرُوحْ لَلـ... تَبِي تْرُوحْ لِلـ... دِكْتُورْ، تَبِي تْوَدِّي وَلَدْهَا لِلْمِسْتَشْفَى، عِنْدْهَا مُوعِدٍ بِالْمِسْتَشْفَى، عِنْدْهَا مُوعِدٍ لِلـ... لِعْيَالْهَا، تَبِي تْرُوحْ وَاللَّه زَهْمُوا عَلَيهَا فِي الْمَدْرَسَه، كَالُوا تَعَالَي[14] تَرَى بِنْتِتْشْ تَرَى فِيهَا، وْفِيهَا، وْفِيهَا... وْأَبُوهُمْ مَا هُوبْ

فِي، تَرَى وَاللَّه تِتَابِعْ مَثَلاً عِنْدْهَا... مُدَرِّسَه تِبِي تَّابِعْ حــ.. شَيّ مُعَيَّنْ مَثَلاً عِنْدْهَا مُحَاظَرَه، عِنْدْهَا دْرَاسَه، عِنْدْهَا شَيّ، وَيشْ هِي بِتْسَوِّي؟ سَوَّاكَةْ مَا هِيبْ سَايْكَه... خَلِّهَا لاُ تَرْكَبْ تَاكْسِي.

أ : أ... هَلْ هَذَا شَيْ مُتَّبَعْ بَيْنْ كُلّ الطَّبَكَاتْ فِي السُّعُودِيَّه، الطَّبَكَاتْ الإِجْتِمَاعِيَّه مَثَلاً، هَلْ السُّعُودِيَّه لاَ... خَلِّينَا نْكُولْ الثَّرِيَّاتْ يْسَوُّونْ هَذْ أَوْ عِنْدَهُمْ سَوَّاكَينْ؟

ب : وَاللَّه يَا طُوِيلةْ الْعُمُرْ، مَا فِيه نِظَامْ بِهَالْمَوْظُوعْ وَلاَ فِي شَيّ، كِلٌ وُوْ[15]... وْطَبِيعْتَه، وْكِلٌ وْأَخْلاَكَه، وْكِلٌ وَدِينَه، هَه؟ يَعْنِي أ...أَبْغَى أَكُلِّتْش مِثَالْ، مَثَلاً وَاحِدٍ مِنْ أُسِرةْ ثَرِيَّه هُوُّ يَعْنِي مَثَلاً عِنْدْه مَالْ، أَللَّه مُنْعِمْ عَلَيهُمْ وْمِكْرِمْهُمْ وْكِلّ شَيّ، لَكِنَّهُمْ مَا يَرَونْ ذَا الشَّيّ مَا هُوبْ يَعْنِي إِنَّه زَينْ. تَرْكِيبَتْهُمْ، طَبِيعَتْهُمْ، تَرْبِيَتْهُمْ مَا يَرُونْ ذَا الشَّيْ زَينْ، وَاللَّه أَجِيبْلِي سَوَّاكْ، هَه؟ أَحُطُّه عِنْدِي بِالْبَيتْ، وَلاَ أَخَلِّي مَرْتِي تْرُوحْ تَرْكَبْ تَاكْسِي، وَلاَ عْيَالِي يْرُوحُونْ يَرْكَبُونْ تَكَاسِي، لاَ بِاللَّه[16] مَا هُوبْ ذَا عَيبْ. مَا هُوبْ شَرْطْ إِنُّه يَعْنِي يْكُونْ عِنْدْ هَمّ أَغْنِيَا، وَلاَ يْكُونْ عِنْد الْفَقِيرْ وَلاَ يْكُونْ ذَا مُوبْ شَيّ، وْبَعْظْهُمْ وَاللَّه يْكُونْ مَثَلاً رَجَّالْ ظْعِيفْ، حَالْتَه ظْعِيفْ و... عَلَى گَدّ حَالَه مِثْلْ مَا يْگُولُونْ، وْكِلّ شَيْ، لَكِنَّه يَسْمَحْ، يْخَلِّي مَرْتَه تَرْكَبْ تَاكْسِي، وُيْجِيبلَهَا هَمّ سَوَّاكْ وكِلّ شَيّ.

Vocabulary

wallah وَاللَّه *expr.* (lit. by God) well; (I) swear, by golly; honestly

kabiiri -ssinn كَبِير السِّنّ *phr.* (*pl.* kibaari -ssinn) the elderly

ʔumm liʕyaal أُمّ لِعْيَال *phr.* the mother of the children; the wife; my wife

tigaẓẓa تِگَظَّى *v.* (*pl.* yitgaẓẓa) to go shopping

ʃara شَرَى imperf. yiʃtarii *v.* to buy; to trade

radd رَدّ imperf. yridd *v.* to go back; to return

rabbi -lbeet رَبّ الْبَيت *phr.* (lit. the lord of the house) the head of the family

faaẓii فاضي *adj.* (*pl.* -iin) not busy free (having nothing to do); empty

daayman دايماً *adv.* always

ðii ذي *demons.part.* this (var. haaðii)

kaθiireh كثيره *adj.* numerous; a lot; many

suubar maariktaat سوبَرْ مارِكْتات *pl.n.* Eng. supermarkets

bandah بَنْده *n.* Per. store

ʃarʕ شَرْع n. Islamic Law (with the def.art.); the teaching of the Qur'an

raẓa رَضى imperf. ya(i)rẓa *v.* to accept; to approve; to agree (on s.th.); to be pleased

ʔabad أبَدْ *adv.* absolutely not, never (var. ʔabadan)

taaksii تاكسي *n.* (*pl.* takaasii) Eng. taxi

maḥram مَحْرَم *n.* someone whom a woman cannot marry according to the Islamic Law, unmarriageable; being in a degree of consanguinity precluding marriage (Islamic Law); s.th. forbidden, taboo

zaham ʕala زَهَمْ عَلى imperf. yizham *v.* to call; to get in touch (with s.o.)

čannhaa تْشَنّها *cond.part.* if she

ʔila ʕindi -lbaab إلَى عِنْد الْباب *phr.* to the doorsteps

ʕaarfah عارْفَه *act.par.f.* having known, knowing

min naaḥyah مِنْ ناحْيَه *phr.* (*pl.* min nawaaḥii) from one point of view; on one hand; side; direction

maa yṣiir ما يْصير *expr.* It is not right; It's not allowed; It is impossible.

maa bi-lyadd ḥiilah ما بِالْيَدّ حيله *expr.* (lit. There is no trick in the hand.) There is nothing one can do.

mooʕid موعِد *n.* (*pl.* mu(a)waaʕiid) appointment

taʕaal تَعالْ *v.impv.* Come! Come here!

yaa ṭuwiilati -lʕumr يا طَويلَة الْعُمْر *expr.* May you (f.) have long life (used when addressing a princess or an older person).

killin wa-ṭabiiʕtah كلٍ وَطَبيعْتَه *phr.* Everyone {does s.th.} according to his nature.

laa bi-llaah لا بالله *phr.* No, I swear to God.

ẓʕiif ظعيف *adj.* (*pl.* ẓ(u)ʕaaf) poor; weak; thin

ʕala gadd ḥaalah على گد حاله *expr.* He can barely get by.

Notes

1) wallah: *By God.* This sentence consists of the particle //wa// which is called in Arabic //waaw ʔalqasam// *the swearing //waaw//* constructed with the object sworn by, in this case //ʔallaah//. This is the most common form of swearing. Note that Middle Easterners swear frequently, often for emphasis; however, many speakers use this form to mean *well; honestly; really.* Note that the verb of swearing is omitted.

2) ʔumm liʕyaal: *The mother of the children.* Unlike Westerners, when most Gulf men make a reference to their wives they say, //ʔumm ʕyaalii, or ʔumm liʕyaal// *the mother of my children or the mother of the children.* It is worth noting that it is not proper to ask a Saudi man about his wife or even about her name. One must ask "how is the family?" instead.

3) tigaẓẓuu: *They went shopping.* This verb does not occur in MSA. It is used only in Gulf Arabic, especially in Saudi dialects.

4) ʃaruu-lhum: *They bought themselves s.th.* The stems of the perfect tense form of weak verbs (with final radical //ʔalif maqṣuurah//) do not change before the third person pronoun suffixes. A long vowel //-ee-// is added before the rest of the pronoun suffixes, e.g., //ʃareet, ʃareenaa// *I bought, we bought.* Note that the variant //ʔiʃtara// is also used.

5) radduu: *They went back.* The perfect form of a doubled verb ends with a double consonant; the second and third radicals are the same. The stems of such verbs are not changed before the third person suffixes. However, the long vowel //-ee-// is added before the rest of the pronoun suffixes, e.g., //raddeet// *I went back.*

6) rabbi -lbeet: *The head of the family.* This is an //ʔiḍaafah// construction or a construct state. It is a unit consisting of two nouns where the first noun belongs to or is possessed by the second. Note that the first element in this construct always loses the definite article (if it has it).

7) daayman: *Always*. Cf. MSA //daaʔiman//. Note the change of the glottal stop to //-y-//, a common phenomenon in Arabic dialects. This adverb was derived from the adjective //daayim// *lasting* by adding the indefinite marker //-an//. This is a common method in Arabic dialects for deriving adverbs.

8) ðii: *This*. This demonstrative is the short form of //haaðii//. The demonstratives that indicate nearness are: //haaðaa (m.s.), haaðii, (f.s.) haðeel or haðeela (pl.)// and those that indicate distance are: //haðaak, haðiič, haðolaak, haðeelak or haðilaak//. Note that all these demonstratives may have shorter forms by dropping the prefix //ha(a)-//.

9) kaθiireh: *Numerous; a lot; many*. Note the deflection of the unstressed short vowel in the feminine ending //-ah ---> -eh//. This linguistic phenomenon is know as //ʔimaalah//. Note also that the speaker makes this sound change a few times, although //ʔimaalah// is not very common in Riyadh dialect.

10) suubar mariktaat: *Supermarkets*. Note the regular feminine plural suffix //-aat// in //mariktaat//. It is very common in most Arabic dialects to borrow foreign words and treat them as regular Arabic words by giving them plural forms or deriving verbs or adjectives from them.

11) ʔabad: *Absolutely not, never*. As discussed before, there are numerous adverbs of nominal derivation, e.g., //ʔabadan//. The word //ʔabad// is more common in most Gulf dialects. It is used usually after a negative statement for more emphasis or as a firm negative response to a question.

12) maḥram: *Someone whom a Muslim woman cannot marry*. A Muslim woman is forbidden by the //ʃariiʕah// to marry her maternal/paternal uncle, brother, father, nephew, and her grandchild. All of these relatives can see her unveiled. Note how the speaker suffixed the possessive pronoun //ʔil-// plus a pronoun suffix to nouns, i.e., //maḥramilhaa, bintilhaa//.

13) čannhaa taʕrif ragmah: *If she knows its number*. The verb in this conditional clause indicates possibility and it may or may not be fulfilled. In this example, she may or may not know the telephone number. Note that the verb in this clause can be perfect or imperfect.

14) taʕaalay: *(You s.f.) come*. This imperative verb does not have a perfect or an imperfect form. It is the imperative of the corresponding verb //jaa//. Note the diphthong //-ay// instead of //-ii// which is usually used for emphasis.

15) killin wa-ṭabiiʕtah: *Everyone {does s.th.} according to his nature.* Note that adding the indefinite marker //-in// eliminated the need for using the word //waaḥad// *one* after //kill// *every*.

16) laa bi-llaah: *No, I swear to God.* This is another form of swearing. Note that the prefix //bi-//, the counterpart of //waaw ʔalqasam//, is added to the object sworn by. (See Note 1 above.)

The Status of Women at the Present Time

A : I would like to ask you, is it possible for a woman to go to the market a... by herself, without her husband or anybody with her?

B : Well, this practice has been there from the beginning, and nowadays it is {practiced} more. I mean, who used to go to the market in the past? The elderly, my grandmother, your grandmother, and... the mother of the children if she is older. She takes her son, or her daughter with her and goes [to the market] shopping. They buy [them] things, clothes, they buy [them things]... They buy m... meat, whatever they want, and go back to their home. But nowadays life is complicated. The head of the family is busy, and sometimes he isn't always free to go to the store to buy things. Furthermore, the stores are big, these stores that are called supermarkets, shops and a lot of stuff. They are widespread.

A : M... how does a woman go to the market? Is it possible for her to drive a car?

B : Well, women don't drive in Saudi Arabia, no. The Qur'an does not say, "You (f.) cannot drive." Nevertheless, the society does not accept it because...

A : Are there women who {can} drive in Saudi Arabia?

B : No, there are not. Women don't drive. I swear, women don't drive, absolutely not...

A : How do they go to the market?

B : They take a taxi to the market. Yes, she takes with her, her son or her daughter, or someone whom she cannot marry according to the Shari'ah. If she wants to go to the market, she takes them with her and she rides... she stops a taxicab, OK, off the [middle] street, or she calls a taxicab if she knows the number. It comes to her doorstep and takes them to the store they {wish to go to}.

A : Is this thing safe for women...

B : Yes, there is nothing wrong...

A : To take a taxi to go to the store?

B : Yes, there is nothing wrong with it, praise be to Allah. As they may say, as long as she knows exactly where she wants to go, and she is confident in herself, OK, and is committed to her manners, her Shari'ah, to everything, and her conduct, OK, no one will bother her. No one will bother her. From the viewpoint of the Shari'ah, of course, it is not right for a man to

be alone with a woman, OK, but what can one do? Should I let her drive, or should I let her go buy... buy her needs and trust her? So, one cannot... there is nothing one can do (lit. there is no trick in the hand). As they say, "There is nothing one can do." So if she... well, if something happens, and her circumstances require that she goes to the market, or there is something very important, she wants to go to the {f.} doctor, she wants to go... to the doctor, take her son to the hospital, she has an appointment at the hospital, she has an appointment for... for her kids, or the school called her and said, "You should come {to the school}; you see, your daughter has this and that," and the father is not there, or, for example, she has school, she wants to continue... something specific, for example, she has a lecture, she has studies, she has something, what will she do? She is not going to drive. No, I will let her take (lit. ride) a taxicab.

A : Is this thing practiced among all classes, for example, the social classes in Saudi Arabia? Let us say, do the rich Saudi women do this, or do they have drivers?

B : Well, may you live long, there is no system {practiced} in regard to this subject, there is nothing. Everyone {does things} according to his nature, his values, his religion, OK? I would like to give you an example. For instance, a person from a wealthy family, who has, for example, money, God has been good and generous to them, and everything, but they see this thing, I mean, not nice. Because of the way they are, their nature, and the way they were brought up, one does not see that it is good for one to have a driver for his wife, OK, to have one in my house, or to let my wife or my children take taxis, no, I swear, this is not shameful. It is not necessary that the rich or the poor have {drivers}; this is not significant. Some of them are... well, a poor man, he can barely get by as they may say, and everything, but he allows his wife to take taxis, and he may even have a driver for her and everything.

ʔaʃʃariiʕah wa-ssunnah fi -ssuʕuudiyyah[1]

Speakers of Riyadh and other Saudi dialects may use the particle //maa// after the preposition //ʔila// to render a temporal meaning.

A : wallah yaa ṭuwiilti -lʕumur ʔanti taʕirfiin ʔa... ʔanna ʕindanaa[2] fii -ʃʃariiʕah ʔillii huw ʕindanaa... ʕindanaa fi- ssuʕuudiyyah ha-ʃʃariiʕah. ʔiʃʃariiʕah ʔa... yaʕnii[3] taḥkum bi-lkitaab wa-ssunnah. ʔilktaab ʔillii huu ʔalqurʔaani -lkariim, wa-ssunnah hii sunnata -rrasuul ṣalla -llaah wa-sallam[4].

B : tigṣud bi-ssunnah yaʕnii ʔa... ʔalḥadiiθ?

A : ʔalḥadiiθ ʔeeh naʕam, fa...

B : ʔalḥadiiθi -nnabawii[5]?

A : ʔalḥadiiθa -nnabawii, ʔalḥadiiθ... ʔaḥadaaθ... lʔaḥadiiθa -nnabawiyyah -ʃʃariifah wa... ʔalqurʔaani -lkariim. fa-kill ʃayy yaʕnii ʔa... jaraayim, muʕaamalaat ʔijtimaaʕiyyah, muʕaamalaat fardiyyah[6], ʔumuura -ddawlah muʕẓamhaa[7] yaʕnii yḥaṭṭ[8] ʕala miθil maa yguuluun[9] lmaḥakk, ʔilmaḥakk.

B : lmaḥakk.

A : ʔilmaḥakk ʔillii huw ʔa... ʃʃariiʕah, fa-law gaalati -ʃʃariiʕah haaðaa ḥaraam, huu wallah ḥaraam.

B : fa-ʔiðan ʔaʃʃariiʕah taḥkum.

A : ʔeh naʕam, maa fii yaʕnii... ʔila gaalat wallah haaðaa ḥalaal, huu ḥalaal. ʔiðaa gaaluu wallah haaðii -ʃʃariiʕah ʃʃa... liktaab wallaa -ssunnah haaðaa yukrah, haaðaa yukrah, haaðaa mustaḥabb, haaðaa mustaḥabb. yaʕnii maa fii ʔaḥad yjiib ʃayyin min ʕindeh, ʔabad. ḥatta[10] fii ʔa... lwaajbaati -ddiiniyyah killhaa, ʔiṣṣalaat wi-zzakaat wi-ṣṣoom, w-killiʃ ʕala liktaab wa-ssunnah. yaʕnii yamʃuun ʕala... ʕala ha-ll... ʃʃii (... one word garbled).

B : ʔeh, fa-ʔiðan ʔalquẓaat fii -lmaḥaakim ʔa... laazim ykuunuu ʃuyuux?

A : wallah hum daarsiin ʃariiʕah, yaʕnii daarsiin ʃariiʕah, maa huub laazim yṣiir ʃeex, laakin daaris ʃariiʕah. ʔa... ʃʃariiʕah ʔillii hiy ʔa... fiihaa ʔall... fiihaa... fiihaa... fiihaa qawaaniin, ʔallii tnaẓẓim maθalan ḥayaatnaa ka-ʔafraad[11], w-ka-mujtamaʕ, w-ka-dawlah yaʕnii maʕ baʕẓ, kk... killnaa maʕ baʕẓ. tnaẓẓim ðaa, wa-tnaẓẓim ðaa , wa-tnaẓẓim ðaa. w-mini -lbidaayah, min waaḥid min-maa tfattiḥ ʕeen ʕala ha-ddinyaa ʔila-maa yimuut[12], w-huu maktuub b-ha-lqurʔaan w-ha-ssunnah ðii. maanaa ʃayyin jadiid yaʕnii, maanaa[13] ʃayyin waaḥad yixtarʕah min ʕindah wallah yijtihid fiih. fiih, lʔijtihaad maftuuḥ, wa-laakin, miθil maa yguuluun fiih nuṣuuṣ ʔaṣliyyah muṭabbaqqah yaʕnii yiʕtimid ʕaleeha -lwaaḥad.

B : ʔa... fii jaamiʕah tuʕallimi -ʃʃariiʕah?

A : ʔeh fii, fii ʕindanaa θalaaθ jaamʕaat...

B : li-taʕliimi -ʃʃariiʕah?

A : ʔeeh fiih, ljaamʕat... jaamʕat ʔa... lʔimaam mḥammad bin suʕuud bi-rriyaaẓ, w-fiih jaamʕat ʔummi -lqura fii makkah -lmukarramah, w-fiih ljaamʕah -lʔislaamiyyah fi -lmadiinah -lmunawwarah. haaðii killhaa, ḥatta -jjaamʕah -lʔislaamiyyah fi -lmadiinah -lmunawwarah txarrij duʕaat.

B : ʔeeʃ tigṣud bi-dduʕaat?

A : yaʕnii duʕaat ʔii ṭalabah taʕṭiihum ʔalḥukuumah -ssuʕuudiyyah minaḥ, yaʕnii yijuun yadrusuun ʕindhaa, hah? yadrusuun ʃariiʕah, w-yadrusuun qurʔaan, w-yadrusuun sunnah, w-yadrusuun kill ʃayy, hah? wa-baʕdeen yarjʕuun li-duwalhum llii joon minhaa ʕala ʔasaas ʔinnahum yanʃruuna -lʔislaam.

B : fa-dduʕaat hum ṭullaab ʔajaanib.

A : hum ṭullaab ʔajaanib...

B : min duwal ʔislamiyyah...

A : min duwal ʔislaamiyyah θaanyah tat... taʕṭiihum lḥukuumah minaḥ ʔinnahum yijuun yadrusuun fii jaamʕaathaa muub bass baʕd bi-jjaamʕati -lʔislaamiyyah bi-lmadiinah, fii jaamʕaathaa killhaa, bi-ððaati -ll... lkulliyyaati -ll... ʃʃariiʕah w-haaðaa, w-ʕaʃaan yarjʕuun yaʕnii duwalhum w-duwal ʔislaamiyyah wu-dduwali -θθaanyah yanʃruun ddiina -lʔislaamii fii ʔa... yaʕnii fii... fii... fii... fii... fii ʔanḥaaʔi -lʕaalam.

ألشَّريعَه وَالسُّنَّه فِي السُّعُودِيَّه[1]

أ : وَاللّه يَا طُويلَةِ الْعُمْرْ أَنْتِ تَعرِفِينْ أ... أنَّ عِنْدَنَا[2] فِي الشَّرِيعَه إِللِّي هُوْ عِنْدَنَا... عِنْدَنَا فِي السُّعُودِيَّه هَالشَّرِيعَه. إِلشَّرِيعَه أ... يَعْنِي[3] تَحْكُمْ بِالْكِتَابْ وَالسُّنَّه. إِلْكِتَابْ إِللِّي هُو ألْقُرْآنِ الْكَرِيمْ، وَالسُّنَّه هِي سُنَّةَ الرَّسُولْ صَلَّى اللّه وَسَلَّمْ[4].

ب : تِگْصُدْ بِالسُّنَّه يَعْنِي أ... ألْحَدِيثْ؟

أ : ألْحَدِيثْ أيه نَعَمْ، أيه فَـ...

ب : ألْحَدِيثِ النَّبَوِي[5]؟

أ : ألْحَدِيثَ النَّبَوِي، ألْحَدِيثْ... الأَحْدَاثْ... الأَحَادِيثَ النَّبَوِيَّه الشَّرِيفَه وَ... ألْقُرْآنِ الْكَرِيمْ. فَكِلَّ شَيَ يَعْنِي أ... جَرَايِمْ، مُعَامَلاَتْ إِجْتِمَاعِيَّه، مُعَامَلاَتْ فَرْدِيَّه[6]، أُمُورَ الدَّوْلَه مُعْظَمْهَا[7] يَعْنِي يْحَطْ[8] عَلَى مِثِلْ مَا يْگُولُونْ[9] الْمَحَكْ، إِلْمَحَكْ.

ب : الْمَحَكْ.

أ : إِلْمَحَكْ إِللِّي هُوْ أ... الشَّرِيعَه، فَلَوْ گَالَتِ الشَّرِيعَه هَاذَا حَرَامْ، هُو وَاللّه حَرَامْ.

ب : فَإِذَنْ ألشَّرِيعَه تَحْكُمْ.

أ : أه نَعَمْ، مَا فِي يَعْنِي... إِلَى گَالَتْ وَاللّه هَاذَا حَلاَلْ، هُو حَلاَلْ، إِذَا گَالُوا وَاللّه هَاذِي الشَّرِيعَه الشَّـ... لِكْتَابْ وَلاَ السُّنَّه هَاذَا يُكْرَه، هَاذَا يُكْرَه، هَاذَا مُسْتَحَبْ، هَاذَا مُسْتَحَبْ. يَعْنِي مَا فِي أَحَدْ يْجِيبْ شَيٍّ مِنْ عِنْدَه،

أبَدْ. حَتَّى[10] فِي أ... الْوَاجْبَاتِ الدِينِيَّه كِلّهَا، إِلصَّلاَةْ وِالزَّكَاةْ وِالصُّومْ، وْكِلِّشْ عَلَى لِكْتَابْ وَالسُّنَّه. يَعْنِي يَمْشُونْ عَلَى... عَلَى هَالْـ... الشَّي...

ب : أه، فَإِذَنْ أَلْقُظَاةْ فِي الْمَحَاكِمْ أ... لاَزِمْ يْكُونُوا شُيُوخْ؟

أ : وَاللَّه هُمْ دَارْسِينْ شَرِيعَه، يَعْنِي دَارْسِينْ شَرِيعَه، مَا هُوبْ لاَزِمْ يْصِيرْ شَيخْ، لَكِنْ دَارِسْ شَرِيعَه. أ... الشَّرِيعَه إِللِّي هِيْ أ... فِيهَا الْـ... فِيهَا... فِيهَا... فِيهَا قَوَانِينْ، أللِّي تْنَظِّمْ مَثَلاً حَيَاتْنَا كَأفْرَادْ[11]، وْكَمُجْتَمَعْ وْكَـدَوْلَه يَعْنِي مَعْ بَعْظْ، كك... كِلّنَا مَعْ بَعْظْ. تْنَظِّمْ ذَا، وَتْنَظِّمْ ذَا، وَتْنَظِّمْ ذَا. وْمِنِ الْبِدَايَه، مِنْ وَاحِدْ مِنْ مَا تْفَتِّحْ عَينْ عَلَى هَالدِّنْيَا إِلَى مَا يِمُوتْ[12]، وْهُو مَكْتُوبْ بْهَالْقُرْآنْ وْهَالسُّنَّه ذِي. مَانَا[13] شَيٍّ جَدِيدْ يَعْنِي، مَانَا شَيٍّ وَاحَدْ يِخْتَرْعَه مِنْ عِنْدُه، وَلاَّ يِجْتِهِدْ فِيه. فِيه، الإِجْتِهَادْ مَفْتُوحْ، وَلَكِنْ، مِثِلْ مَا يْكُولُونْ فِيه نُصُوصْ أَصْلِيَّه مُطَبَّقَه يَعْنِي يِعْتِمِدْ عَلَيهَا الْوَاحَدْ.

ب : أ... فِي جَامِعَه تْعَلِّمِ الشَّرِيعَه؟

أ : أيه فِي، فِي عِنْدَنَا ثَلاَثْ جَامْعَاتْ...

ب : لِتَعْلِيمِ الشَّرِيعَه؟

أ : أيه فِيه، الْجَامْعَةْ... جَامْعَةْ أ... الإِمَامْ مْحَمَّدْ بِنْ سُعُودْ بِالرِّيَاظْ، وْفِيه جَامْعَةْ أُمِّ الْقُرَى فِي مَكَّه الْمُكَرَّمَه، وْفِيه الْجَامْعَه الإِسْلاَمِيَّه فِي الْمَدِينَه الْمُنَوَّرَه. هَاذِي كِلّهَا، حَتَّى الْجَامْعَه الإِسْلاَمِيَّه فِي الْمَدِينَه الْمُنَوَّرَه تْخَرِّجْ دُعَاةْ.

ب : أيشْ تِكْصُدْ بِالدُّعَاةْ؟

أ : يَعْنِي دُعَاةْ إِي طَلَبَه تَعْطِيهُمْ أَلْحُكُومَه السُّعُودِيَّه مِنَحْ، يَعْنِي يِجُونْ يَدْرُسُونْ عِنْدْهَا، هَه؟ يَدْرُسُونْ شَرِيعَه، وْيَدْرُسُونْ قُرْآنْ، وْيَدْرُسُونْ سُنَّه، وْيَدْرُسُونْ كِلّ شَيّ، هَه؟ وَبَعْدَيْنْ يِرْجَعُونْ لِدُوَلْهُمْ اللِّي جُونْ مِنْهَا عَلَى أَسَاسْ إِنَّهُمْ يَنْشُرُونَ الإِسْلَامْ.

ب : فَالدُّعَاةْ هُمْ طُلَّابْ أَجَانِبْ.

أ : هُمْ طُلَّابْ أَجَانِبْ...

ب : مِنْ دُوَلْ إِسْلَامِيَّه...

أ : مِنْ دُوَلْ إِسْلَامِيَّه ثَانْيَه تَتـ... تَعْطِيهُمْ الْحُكُومَه مِنَحْ إِنَّهُمْ يِجُونْ يَدْرُسُونْ فِي جَامْعَاتْهَا مُوبْ بَسّ بَعْدْ بِالْجَامْعَةِ الإِسْلَامِيَّه بِالْمَدِينَه، فِي جَامْعَاتْهَا كِلّهَا، بِالذَّاتْ الـ... الْكُلِّيَّاتْ الـ... الشَّرِيعَه وْهَاذَا، وْعَشَانْ يَرْجْعُونْ يَعْنِي دُوَلْهُمْ وْدُوَلْ إِسْلَامِيَّه وُالدُّوَلْ الثَّانْيَه يَنْشُرُونْ الدِّينْ الإِسْلَامِي فِي أ... يَعْنِي فِي... فِي... فِي... فِي... فِي أَنْحَاءِ الْعَالَمْ.

Vocabulary

ʔaʃʃariiʕah wa-ssunnah fi -ssuʕuudiyyah أَلشَّرِيعَه وَالسُّنَّه فِي السُّعُودِيَّه
phr. the Islamic Law in Saudi Arabia

ʕindanaa عِنْدْنَا *prep.* in our country; at one's place

yaʕnii يَعْنِي *v.* (I) mean; well; that is to say

ṣalla -llaah ʕaleeh wa sallam صَلَّى اللّه عَلَيه وَسَلَّمْ *expr.* God bless him and grant him salvation (a eulogy always used after uttering the name of the Prophet Mohammad).

ḥadiiθ nabawii حَدِيثْ نَبَوِي *n.* Prophetic Tradition

ʃariifah شَرِيفَه *adj.f.* honorable, respectful, honest; distinguished

jariimah جَرِيمَه *n.* (*pl.* jaraayim) crime

fardiyyah فَرْدِيَّه *adj.f.* personal, individual, individuality, individualism

muʕẓam-haa مُعْظَمها *quant.* most of it

ḥaṭṭ حَط imperf. yḥaṭṭ *v.pass.* to be put

miθil maa yguuluun مِثْل ما يْگولون *expr.* as they may say; it is said

maḥakk مَحَك *n.* test (not interchangeable with ʔimtiḥaan)

law لَوْ *cond.part.* if (var. loo)

kurih كُرِه imperf. yukrah *v.pass.* to be reprehensible

mustaḥabb مُسْتَحَب *pass.par.* desirable, commendable (said of acts whose neglect is not punished by God, but whose performance is rewarded according to Islamic Law); well-liked

ḥatta حَتَّى *part.* even, also, too; until, up to

zakaat زَكاة *n.* alms (one of the pillars of Islam)

maʃa ʕala مَشى عَلى imperf. yamʃii *v.* to be in accordance, to proceed (in accordance with a principle or method), to be fashioned after (s.th.); to correspond (to s.th.); to walk

ka- كَ *prep.* as, like; in the capacity of

fard فَرْد *n.* (*pl.* ʔafraad) individual; person; pistol (when used in the singular only)

yfattiḥ ʕeen ʕala ha-ddinyaa يْفَتِّح عَين عَلى هالدِّنْيا *expr.* (Since) he opened his eyes to this world; (from the time) one is born

ʔila maa ymuut إِلى ما يْموت *expr.* until he dies

maanaa مانا *neg.part.* it is not

xtaraʕ اخْتَرَع imperf. yixtariʕ *v.* to invent; to create; to fabricate; to make up (s.th.)

ʔijtahad إِجْتَهَد imperf. yijtahid *v.* to formulate an independent judgment; to work hard (at s.th.)

naṣṣ نَص *n.* (*pl.* nuṣuuṣ) basic text, passage, quotation (especially from the Qur'an)

ʔijtihaad إِجْتِهاد *v.n.* formulating an independent judgment; diligence; effort; working hard (at s.th.)

daaʕii داعي *n.* (*pl.* duʕaat) a religious worker, a foreign student studying religion in Saudi Arabia

minḥah مِنْحَه *n.* (*pl.* minaḥ) scholarship; grant

jaa جا imperf. y(i)jii *v.* to come

ʕala ʔasaas على أساس *phr.* on the basis of, based on

naʃar نشر imperf. yanʃu(i)r *v.* to spread; to publicize; to publish; to unfold

ʔanḥaaʔi -lʕaalam أنحاء العالم *phr.* all over the world

Notes

1) ʔaʃʃariiʕah wa -ssunnah fi -ssuʕuudiyyah: *The Islamic Law in Saudi Arabia.* The Islamic Law in its Hanbali interpretation still reigns virtually supreme in Saudi Arabia. Article Six in the fundamental Law of Hijaz unequivocally declares that "the law of the Kingdom of the Hijaz shall always conform to the Book of God, the Sunnah of the Prophet and the conduct of the Companions of the Prophet and their Pious Followers." It is believed that the Sunnah or practice of Muhammad is equally inspired in content although not in form and derived from a mass of Prophetic Traditions //ʔaḥadiiθ// as to what he had said, done, or allowed to be done.

2) ʕindanaa fii -ʃʃariiʕah: *In Saudi Arabia there is the Shari'ah.* Almost all prepositions in Gulf Arabic take suffixed pronouns, e.g., //ʕindi; ʕindahum// *at my place; at their place* respectively. //ʕind// also functions as a pseudo-verb to render the meaning of *to have.* Note that the preposition //fii// *there is* in this phrase also functions as a pseudo-verb.

3) yaʕnii: *It means.* This verb is always used in the imperfect tense. It is equivalent in meaning and use to the English *that is to say; namely; I mean; well.* However, most speakers, especially the young, use this verb as a filler to allow themselves to collect their thoughts.

4) ṣalla -llaah {ʕaleeh} wa sallam: *God bless him and grant him salvation.* All Muslims say this eulogy after mentioning the name of the Prophet Muhammad. Note that the speaker here did not utter the word //ʕaleeh//, maybe because of his rapid speech.

5) ḥadiiθ nabawii: *Prophetic Tradition.* The Sunnah of the Prophet is the second major source of Islamic doctrine and is at the center of the entire Islamic system. His precepts and conduct influence private and public activity.

6) fardiyyah: *Individually; individuality; individualism; personal.* Adjectives can be formed from many types of nouns by adding the suffix //-ii// for masculine and //-iyyah// for feminine e.g., //fard, fardii, fardiyyah//.

7) muʕẓamhaa: *Most of it.* This is a common non-numerical quantifier. It functions syntactically as a noun because it may have pronominal suffixes. It occurs in noun + noun phrases, e.g., //muʕẓami -ssuʕuudiyyiin yṣuumuun fii ramaẓaan// *Most Saudis fast during Ramadan;* and //muʕẓamhum yṣuumuun fii ramaẓaan// *Most of them fast during Ramadan.*

8) yḥaṭṭ ʕala -lmaḥakk: *It is put to the test.* Cf. MSA //yuḥaṭṭu ʕala -lmaḥakki//. This is an example of the internal passive and it may be a classicism. The prefix //ʔin-// is a regular feature of the passive perfect, e.g., //ḥaṭṭ, ʔinḥaṭṭ// and for the passive imperfect, the imperfect tense markers are added before //-ʔin-//, e.g., //yinḥaṭṭ//.

9) miθil maa yguuluun: *As they may say.* //miθil maa// is an equative particle usually used after the element that expresses the quality of being equated and followed by a standard of comparison. Note that in most Gulf dialects passive ideas are often expressed either by the use of the passive participle or by the use of the third person of a verb impersonally, as is the case here.

10) ḥatta: *Even.* This particle functions as a preposition when it expresses direction and when it contains the connotation of arrival at a terminus, hence the aim or goal of an action has been reached, e.g., //ṣumt mini -lfajr ḥatta -lmaɣrib// *I fasted from dawn till sunset.* It also has an adverbial meaning and function, e.g., //ḥatta -lwaajbaati -ddiiniyyah killhaa timʃii ʕala liktaab wa-ssuunnah// *Even all the religious obligations are according to the Book and the Sunnah.* Note that unlike the other prepositions, //ḥatta// does not take pronominal suffixes.

11) ka-: *As.* This preposition is always prefixed to nouns. It is used as an equivalent to *as* meaning *in the capacity of*, e.g., //ḥayaatnaa ka-ʔafraad// *our lives as individuals.* It is also used to express a qualitative comparison, which occurs only in MSA borrowings.

12) ʔila maa ymuut: *Until he dies.* Cf. MSA //ʔila ʔan yamuut//. Note that //maa// here does not function as a negative particle, but rather it indicates a temporal meaning. Most speakers may use //leen ymuut// instead.

13) maana: *It is not.* The negative particle //maa// may take pronoun suffixes. Note that //-n-// is added before the pronoun suffix //-ha// . Note also that the //-h-// of the 3 f.s. suffix is assimilated with the //-n-//. The //-n-// is not added when //maa// is used before independent personal pronouns, e.g., //maa hii// *she is not.*

The Islamic Law in Saudi Arabia

A : Well, may you live long, you know th... that we have the Shari'a in Saudi Arabia. That's what we have. We have the Shari'a in Saudi Arabia. Well, the Shari'a dictates (lit. rules) according to the Book and the Sunna of the Prophet, may God have mercy on him.

B : Do you mean by the Sunna the Hadith, the Prophetic Tradition?

A : Yes, the Hadith, so...

B : The Prophetic Tradition?

A : The Prophetic Tradition, the tradition... tradition... the honorable Prophetic Tradition and... the Holy Qur'an. So everything... {be it} crimes, social life, personal conduct, and government affairs, as they say, are put to the test.

B : Are put to the test.

A : That test is the Shari'a. If the Shari'a says this is unlawful, it's unlawful indeed.

B : Therefore, the Shari'a rules.

A : Yes, well there is no... if it says well, this is lawful, it's lawful. If they say, well the Shari'a, the... Book or the Sunna says this is to be reprehensible, {then} it is reprehensible. This is desirable, then it is desirable. Well, no one can bring anything of his own, not at all. Even all the religious obligations {such as} prayer, alms, fasting and all things are according to the Book and the Sunna. This means that they live according to the thing...

B : Yeah, therefore, do all the judges in the courts have to be sheiks?

A : Well, they have studied Shari'a, I mean they have studied Shari'a. It's not necessary {for a judge} to become a sheikh; however, he should study the Shari'a. The Shari'a has the laws which, for example, organize our life together as individuals, as a society, and as a government, all of us together. It organizes this and that. From the beginning, from the time one opens one's eyes to this world until one dies, all is written in this Qur'an and this Sunna. Well, it is not something new. It is not something one can invent or can formulate his independent judgment on. Formulating judgment is open, but as they may say, there are basic texts to be applied which one can depend on.

B : Is there a university that teaches Shari'a?

A : Yes, there is. We have three universities...

B : For teaching the Shari'a?

A : Yes, there is the university... university... Imam Muhammad Ibn Saud University in Riyadh, there is 'Umm Al-Qura University in Holy Mecca, and there is the Islamic University in Radiant Medina. All of these, even the Islamic University in Radiant Medina, train religious workers.

A : What do you mean by religious workers?

B : Well, religious workers or students to whom the Saudi government gives scholarships, I mean, they come and study in Saudi Arabia, OK? They study the Shari'a, the Qur'an, and the Sunna. They study everything, OK? Later they go back to their countries from which they came, on the basis of spreading Islam.

A : So, the religious workers are foreign students.

B : They are foreign students...

A : From Muslim countries...

B : From other Muslim countries, the government giv... gives them scholarships to come and study in its universities, not just at the Islamic University in Medina, but also in all of its universities, in specific at the... Shari'a colleges, so that they go back to their countries, to Muslim countries and to other countries to spread the Muslim religion, well, in... I mean... in... all over the world.

nisbat ʔalʔijraam fi -ssuʕuudiyyah

This selection presents the use of the interrogative particle //mata + maa, whenever// to introduce a temporal clause.

A : gaddeeʃ[1] hii nisbati -lʔijraam fi -ssuʕuudiyyah?

B : wallaah bi-nnissbah lil... law jiinaa nqaarinhaa maθalan bi-dduwal llii ḥoolnaa wu-dduwali -llii ʔabʕad minnaa ʃwayy[2], nisbah taraa qaliilah, maa tuʕtabar ʔannaa nisbatin kabiirah, law qaarannaahaa bi-nnisab ðii, leeh? laʔanna -ll... lḥukm ʔislaamii, waa... lḥukmi -lʔislaamii huu ḥukmi -ʃʃariiʕah, jaay[3] min ʔallah subḥaanuh wa-taʕaala, fa-ʔallah subḥaanuh wa-taʕaala yguul ʔann ṭabbig duruusi -lʔislaam, ṭabbigi -nniẓaami -llii ʔanaa ʔaʕṭiiki-yyaah walaa ʕaleek bi-θθaanyiin[4], ʔanaa ʔatwalla ʔamirhum, ʃuftii ʃloon? faa... ʔiðaa jaa waaḥid maθalan ðibaḥ ʔaḥad, w-baʕdeen ʔiʕtaraf ʔinna ʔanaa wallah yaa flaan[5] taraanii ðabaḥti flaan wi-ʕtaraft giddaami -ʃʃeex, wi-ʕtaraft giddaam ðaa, w-ṣaddaq ʔiʕtiraafii ʃarʕan w-kill ʃayy, w-ḥakam ʕalayy ʃʃarʕ bi-lqaṣaaṣ, hah?

A : b-ʔeeʃ yqaaṣiṣuuh, ʃaxṣ ðabaḥ ʔaw gatal gatiil?

B : gatal gatiil, ʔiðaa huu wallah ʔiʕtaraf, hah? ʔanna huu fiʕlan ðabaḥ ðaa -rrajjaal, wallaa ðabaḥ ðaa -lmaraa, wallaa ðabaḥ ðaa -lʕaaʔilah, lmuhim ʔinnah ʔirtakab m... jariimat ha-lqatl walla jariimat ʃayy ʔuw-ṣaddaq ha-lʔiʕtraaf ʃarʕan, laaziim ysawuuluh ṣakk ʃarʕii, ʔannah ʔiʕtaraf ʃarʕan, hah? yurfaʕ ʕaad li-maḥkamti -ttamyiiz, w-baʕdeen maḥkamti -ttamyyiiz ʔilaa mannhaa ṣaadagat ʕala -lḥukm ḥagga -lmaḥkamah, turfaʕ li-waliyyi -lʔamr ʕa... lmalik, wa-lmalik yṣaadig

ʕaleehum, hah? θummaa ynazzal li-ṭṭaṭbiiq, tanfiið ʔalḥukm. yinaffaði -lḥukm ʃarʕan, ʃarʕan ʃin huu[6]? ʔalqaṣaaṣ. ʔalqaṣaaṣ b-weeʃʃu? bi-sseef. ʔeeh naʕam yigṭʕuun raasah.

A : yigṭʕuun raasah.

B : yigṭʕuun raasah, yjiibuun...

A : liʔannuh gatal.

B : liʔannuh qatal, laʔann haaðii ḥukm ʃʃariiʕah.

A : ʕeen bi-ʕeen.

B : ʔalʕeenu bi-lʕeen wa-ssinn bi-ssinn, wa-ljuruuḥ qaṣaaṣ[7], ʔillaa ʔiðaa ʕafuu ʕanh ʔahla...

A : mumkin?

B : yiʕfuunah, ʔiðaa ʕafuu ʕanh ʔahla, ʔahl ll... ʔahl ðaak lmaðbuuḥ waladhum lgatiil yiʕfuun ʕaleeh, yṣiir ʕaleeh -lḥaqqa -lʕaam[8]. lḥaqqa -lʕaam ʔillii huu ḥaqqa -ddawlah, hah? wa-baʕdeen yaʕṭuu... yaʕṭiihum diyyah[9]. diyyah yaʕnii ʔa... tuqaddar ʔaw... madrii bi-nnisbah li-rrijjaal ʔaw... madrii[10] b-kam, b-ʕadad muʕayyan mina... libʕaariin, libʕaariin.

A : libʕaariin?

B : ʔeeh, b-ʕadad muʕayyan mi... ʕbaariin (miss-pronounced the word), liʔannhaa sunnatin min zamaan, ʔaẓinnaa tyii miteen biʕiir ʔaw θalaaθ miyyat biʕiir, ʔagaamhin yaʕnii ʔam gaamhin, ʔagaam maθalan miteen biʕiir walla miyyat biʕiir wallaah madrii, wa-lḥurmah nafsi -ʃʃay, ʔaqalli[11] ʃway.

A : fa... diyyati -lḥurmah ʔa... taxtalif ʕan diyyat rrajul...

B : ʔe... da... tixtalif, laakin wallah madrii kam hii ḥagiigah, lakinnhaa tixtalif, yaʕnii haaðii killhaa mḥadadhaa ʔallah subḥaanuh wa-taʕaala bib... yaʕnii ʔiðaa muu bi-liktaab bi-ssunnah, yaʕnii ʔiðaa maa huub ʕind rra... ʕinda -lqurʔaan b-tilgaah ʕinda -lḥadiiθ... ʔarrasuul ṣalla w-sallam. ʔila mannah ʕtaraf jaabuw ha-rrijjaal wuw... ððaabiḥ ðaa w-ḥaṭṭuuh fii... yooma -lʔiθneen, wallaa yooma -ljimʕah, wallaa mata maa[12] baɣaw ynaffiðuun lḥukm, w-ḥaṭṭuuh b-ha-ssaaḥah, w-ʕaadtan bi-rriyaaẓ fii saaḥti -ṣṣafaat.

A : saaḥti -ṣṣafaat?

B : ʔeh, ṣṣafaat haaðii giddaam manṭigah yigaal lhaa manṭigat gaṣra - lḥukum, ʔillii fiihaa ween maa ya... -lʔamaarah, huh?

A : huh.

B : ʔuww... ḥaw... w-sawwaruu ðaaki -lmakaan w-sawwaruuh w-rattabuu ʔumuuruh yaʕnii, w-jaabuu -ʃʃurṭah w-jaabuu -rrajjaal llii maḥkuum ʕaleeh mkattfiin ʔideenah, w-kill ʃayy, w-jallasuuh, w-jaabuu -rrajjaal ʔallii ʔallii ynaffiði -lḥukum.

A : ʔassayyaaf?

B : ʔeeh, jaabooh, w-garaw -lmaḥẓar, ʔiʕtiraafa -ṣṣakk ʔinna gaal kaðaa w-sawwa kaðaa, w-ðabaḥ kaðaa w-faʕal kaðaa, w-sawwa kaðaa, θumman ʕaad gaṭaʕuu raasah, gaṭaʕuu raasah, lʕaalam killhaa[13] taʃuuf.

A : giddaami -nnaas!

B : giddaami -nnaas, killin yʃuuf, killin yʃuuf. ʔillii fii ðaaki -lwagt maarrin

ʔiðaa yibii ymurr yʃuuf, yʃuuf. yagṭaʕuu raasah, yʃuuf raasah tadarbaʕ[14] dededede... tadarbaʕ θumman... ʔe...

A : ʃi... ʃift waaḥad magṭuuʕ raasah?

B : ʔanaa maa ʃift, laakin yaaṣfuulii[15] yaʕnii maa ʔallah yaʕnii ʕaṭaanii ʔinnii ʔaʃuufah, laa. law ruḥt w-ʃu... law ruḥt w-fii b-ðaa, ruḥt ʔeh ba-ʃuufuh ʃu... maa fii ʃayy. haaðii... haaðaa tanfiiða -lḥukm, ʃuftii wu-ʃloon ṣaar, laakinnah yurdiʕ.

A : ṣaḥḥ.

نِسْبَةْ الإِجْرَامْ فِي السُّعُودِيَّه

أ : كَدَّيشْ[1] هِي نِسْبَةْ الإِجْرَامْ فِي السُّعُودِيَّه؟

ب : وَاللّه بِالنِّسْبَه لِلـ.. لَوْ جِينَا نْقَارِنْهَا مَثَلاً بِالدُّوَلْ اللِّي حُولْنَا وُالدُّوَلِ اللِّي أَبْعَدْ مِنَّا شْوَيّ[2] نِسْبَه تَرَى قَلِيلَه، مَا تُعْتَبَرْ إِنَّا نِسْبَةٍ كَبِيرَه، لَوْ قَارَنَّاهَا بِالنِّسَبْ ذِي، لَيه؟ لأَنَّ الـ.. الْحُكْمْ إِسْلاَمِي، وَا الْحُكْمِ الإِسْلاَمِي هُو حُكْمِ الشَّرِيعَه جَايّ[3] مِنْ أَللّه سُبْحَانُه وَتَعَالَى، فَوَاللّه سُبْحَانُه وَتَعَالَى يْكُولْ طَبِّكْ دُرُوسْ الإِسْلاَمْ. طَبِّكِ النِّظَامْ اللِّي أَنَا أَعْطِيكِيَّاه وَلاَ عَلَيكْ بِالثَّانْيِنْ[4]، أَنَا أَتْوَلَّى أَمِرْهُمْ، شُفْتِي شْلُونْ؟ فَا إِذَا جَا وَاحِدْ مَثَلاً ذَبَحْ أَحَدْ، وْبَعْدَينْ إِعْتَرَفْ إِنَّ أَنَا وَاللّه يَا فْلاَنْ[5] تَرَانِي ذَبَحْتِ فْلاَنْ وَاعْتَرَفْتْ كِدَّامِ الشَّيخْ، وَاعْتَرَفْتْ كِدَّامْ ذَا، وْصَدَّقْ إِعْتِرَافِي شَرْعاً وْكِلّ شَيّ، وْحَكَمْ عَلَيّ الشَّرْعْ بِالْقِصَاصْ، هَه؟

أ : بْأَيشْ يْقَاصِصُوه، شَخْصْ ذَبَحْ أَوْ كَتَلْ كَتِيلْ؟

ب : كَتَلْ كَتِيلْ، إِذَا هُو وَاللّه إِعْتَرَفْ، هَه؟ إِنَّ هُو فِعْلاً ذَبَحْ ذَا الرِّجَّالْ، وَلاَ ذَبَحْ ذَا الْمَرَا، وَلاَ ذَا الْعَائِلَه، الْمُهِمْ إِنَّه إِرْتَكَبْ مـ.. جَرِيمَةْ هَالْقَتْلْ وَلاَ جَرِيمَةْ شَيّ وْصَدَّقْ هَالإِعْتِرَافْ شَرْعاً، لاَزِمْ يْسَوُّولُه صَكّ شَرْعِي، أَنَّه إِعْتَرَفْ شَرْعاً، هَه؟ يُرْفَعْ عَادْ لِمَحْكَمْةِ التَّمْيِيزْ، وْبَعْدَينْ مَحْكَمْةِ التَّمْيِيزْ إِلَى مَنْهَا صَادَكَتْ عَلَى الْحُكْمْ حَكّ الْمَحْكَمَه، تُرْفَعْ لِوَلِيّ الأَمْرْ عـ.. الْمَلِكْ، وَالْمَلِكْ يْصَادِكْ عَلَيهُمْ، هَه؟ ثُمَّ يْنَزِّلْ لِلتَّطْبِيقْ، تَنْفِيذْ أَلْحُكْمْ. يِنَفِّذِ الْحُكْمْ شَرْعاً، شَرْعاً شِنْ هُو[6]؟ أَلْقِصَاصْ. أَلْقِصَاصْ بْوَيشُو؟ بِالسَّيفْ. أَيه نَعَمْ يِكْطَعُونْ رَاسَه.

أ : يِگْطَعُونْ رَاسَه.

ب : يِگْطَعُونْ رَاسَه، يْجِيبُونْ...

أ : لأنَّه گَتَلْ.

ب : لأنَّه گَتَلْ، لأنْ هَاذِي حُكْمْ الشَّرِيعَه.

أ : عَينْ بِعَينْ.

ب : ألْعَينُ بِالْعَينْ وَالسِّنّ بِالسِّنّ، وَالْجُرُوحْ قِصَاص[7]، إلاَّ إذَا عَفُوا عَنْه أهْلَ...

أ : مُمْكِنْ؟

ب : يِعْفُونَه، إذَا عفُوا عَنْه أهْلَه، أهْلْ الـ... أهْلْ ذَاكْ الْمَذْبُوحْ وَلَدْهُمْ الْقَتِيلْ يِعْفُونْ عَلَيه، يْصِيرْ عَلَيه الحَقّ الْعَامْ[8]. الْحَقّ الْعَامْ إلِّلي هُو حَقّ الدَّوْلَه، هَه؟ وبَعْدَينْ يَعْطـ... يَعْطِيهُمْ دِيَّه[9]. دِيَّه يَعْنِي أ... تُقَدَّرْ أوْ... مَدْرِي[10] بِالنِّسْبَه لِلرِّجَّالْ أوْ... مَدْرِي بْكَمْ، بْعَدَدْ مْعَيَّنْ مِنَ الـ... لِبْعَارِينْ، لِبْعَارِينْ.

أ : لِبْعَارِينْ؟

ب : أيه، بْعَدَدْ مُعَيَّنْ مـ... عْبَارِينْ، لأنَّهَا سُنَّةْ مِنْ زَمَانْ، أظِنّا تْبِي مِتَينْ بْعِيرْ أوْ ثَلاَثْ مِيَّةْ بْعِيرْ، أكَامْهِنْ يَعْنِي أمْ كَامْهِنْ أكَامْ مَثَلاً مِتَينْ بْعِيرْ وَلاَّ مِيَّةْ بْعِيرْ وَاللَّه مَدْرِي، وَالْحُرْمَه نَفْسِ الشَّيّ، أقَلّ[11] شْوَيْ.

أ : دِيَّةْ الْحُرْمَه تَخْتَلِفْ عَنْ دِيَّةْ الرِّجُلْ...

ب : أ... دَ... تِخْتَلِفْ، لَكِنْ وَاللَّه مَدْرِي كَمْ هِي حَكْيِگَه، لَكِنَّهَا تِخْتَلِفْ، يَعْنِي كِلِّهَا مْحَدَّدْهَا ألله سُبْحَانُه وتَعَالَى يَعْنِي إذَا مُو بِالْكِتَابْ

بِالسُّنَّه، يَعْنِي إذَا مَـا هُوبْ عِنْدْ الرَّسُـ..عِنْدَ الْقُـرْآنْ بْتِلْگَاه عِنْدَ الْحَدِيثْ ... الرَّسُولْ صَلَّى وْسَلَّمْ. إلَى مَنَّه اعْتَرَفْ جَابُوْا هَالرِّجَالْ وُو... الذَّابِحْ ذَا وْحَطُّوه فِي...يِومَ الإِثْنَينْ، وَلاَّ يُومَ الْجِمْعَه، وَلاَّ مَتَى مَـا[12] بْغَوْا يْنَفَذُونْ الْحُكْمْ، وْحَطُّوه بْهَالسَّاحَه، وْعَادَةً بِالرِّيَاظْ فِي سَاحَةِ الصَّفَاة.

أ : سَاحْةِ الصَّفَاةْ؟

ب : أيه، الصَّفَاةْ هاَذِي گِدَّامْ مَنْطِگَه يِگَالَّهَا مَنْطَگَةْ گَصْرَ الْحُكُمْ، إلِّي فِيهَا وَينْ مَا يَـ... الأمَارَه، هَه؟

أ : هُه.

ب : أُووْ... حَـوْ... وْسَـوَّرُوا ذَاكِ الْمَكَانْ وْسَـوُّوه وْرَتَّبُـوا أُمُـورُه يَعْنِي، وْجَابُوا الشُّرْطَه وْجَابُوا الرِّجَّالْ اللِّي مَحْكُومْ عَلَيه مْكَتَّفِينْ إدِينَه، وْكِلَّ شَيٍّ، وْجَلَّسُوه، وْجَابُوا الرِّجَّالْ ألِلِّي ألِلِّي يْنَفِّذِ الحُكْمْ.

أ : ألسَّيَّافْ؟

ب : أيه، جَابُوه، وْگَرَوْا الْمَحْظَرْ، إعْتِرَاف الصَّكّ إِنَّ گَالْ كَذَا وْسَوَّى كَذَا، وْ ذَبَحْ كَذَا وْفَعَلْ كَذَا، وْسَوَّى كَذَا، ثُمَّاً عَادْ گَطَعُوا رَاسَه، گَطَعُوا رَاسَه، الْعَالَمْ كِلَّهَا[13] تَشُوفْ.

أ : گِدَّامِ النَّاسْ!

ب : گِـدَّامِ النَّاسْ، كِلٍّ يْشُـوفْ. إلِّي فِي ذَاكِ الْوَگْتْ مَـارٍّ إذَا يِبِي يْمُـرَّ يْشُوفْ، يْشُوفْ. يَگْطَعُوا رَاسَه، يْشُوفْ رَاسَه تَدَرْبَعْ[14] دَدَدَ... تَدَرْبَعْ، ثُمَّاً... أ...

أ : شَـ... شُفْتْ وَاحَدْ مَگْطُوعْ رَاسَه؟

ب : أنَا مَـا شِـفْتْ، لَكِنْ يَاصْـفُـولِي[١٥] يَعْنِي مَـا أَللّه... يَعْنِي عَطَانِي إِنِّي أَشُوفَـه، لاَ. لَوْ رُحْتْ وِشْـ.. لَوْ رُحْتْ وِفِي بِذَا رُحْتْ أيه بَشُوفَه شْـ.. مَا فِي شَيّ. هَاذِي ... هَاذَا تَنْفِيذ الْحُكْمْ، شُفْت وِشْلُونْ صَارْ، لَكِنَّه يُرْدِعْ.

أ : صَحّ.

Vocabulary

gaddeeʃ گَدَّيْش *interrog.part.* how much

ʔabʕad أَبْعَدْ *compar.adj.* farther, more distant

min مِنْ *prep.* from

subḥaanuh wa-taʕaala سُبْحَانُه وَ تَعَالَى *expr.* May He be praised and exalted.

walaa ʕaleek وَلاَ عَلَيك *expr.* don't worry, don't mind (var. maa ʕaleek min-)

ðibaḥ ذِبَحْ imperf. yiðbaḥ *v.t.* to kill; to slaughter, butcher; to murder, slay; to sacrifice (an animal)

yaa يَا *voca.part.* oh

ṣaddaq صَدَّقْ imperf. yṣaddiq *v.* to substantiate; to confirm (the truth of s.th.); to notarize; to believe (s.o.)

fiʕlan فِعْلاً *adv.* indeed, actually, really; action, work (without the indef. marker -an)

ṣakk ʃarʕii صَكّ شَرْعِي *phr.* legal document (Islamic Law)

nazzal نَزَّلْ imperf. ynazzal *v.pass.* to be submitted; to be brought down

ʃinhuu شِنْ هُو *interrog.part.* what (var. ʃinu(u))

ʔalʕeenu bi-lʕeen wa-ssinn bi-ssinn wa-ljuruuḥ qaṣaaṣ أَلْعَيْنُ بِالْعَيْنْ وَالسِّنّْ بِالسِّنّْ وَالْجُرُوحْ قَصَاصْ *expr.* An eye for an eye and a tooth for a tooth, and wounds equal for equal (Sura V: 48).

lḥaqqa -lʕaam الْحَقّ الْعَامْ *phr.* (lit. the penal law) crime against the state or the penal law

diyyah دِيَّه *n.* blood money, blood restitution, a pecuniary compensation for any offence upon a person

madrii مَدْرِي *v.* I don't know; I wonder.

ʔaqall أَقَلّ *compar.adj.* less (var. ʔagall)

mata maa مَتَى مَا *adv.* whenever

saaḥah سَاحَة *n.* (*pl.* -aat) a (city) square; courtyard; field; arena

saaḥati -ṣṣafaat سَاحَة الصَّفَاتْ *prop.n.* Sifat Square (located in Riyadh next to the Government Palace)

sawwar سَوَّرْ imperf. ysawwir *v.t.* to seal off; to fence in, to enclose

mkattfiin ʔideenah مْكَتَّفِينْ إِدَيْنَه *expr.* with his hands tied, with his hands shckled

sayyaaf سَيَّافْ *n.* (*pl.* -iin) executioner

gara گَرَا imperf. yigra *v.* to read; to recite; to study

maḥẓar مَحْظَرْ *n.* (*pl.* maḥaaẓir) an official report

kaðaa كَذَا *adv.* so, thus; so and so (when repeated twice), such and such (when repeated twice)

lʕaalam killhaa الْعَالَمْ كِلَّهَا *phr.* all of the people

tadarbaʕ تَدَرْبَعْ imperf. yitdarbaʕ *v.* to fall to the ground; to tumble

waṣaf وَصَفْ imperf. yaaṣif *v.t.* to describe

Notes

1) gaddeeʃ: *How much*. This interrogative particle can be used when referring to time and amounts of money, length, and weight. The word //kam// is more common.

2) ʃwayy: *A little.* This word is the diminutive of //ʃayy// *thing.* It is one of the many partitives used in most Gulf dialects to designate indefinite portions and quantities.

3) jaay: *Coming, the person who comes.* This active participle occurs in dialects only. Note that MSA does not have a derived active participle form the verb //jaaʔa// *to come.*

4) walaa ʕaleek bi-θθaanyiin: *And don't worry about the others.* The preposition //ʕala// like any other preposition, may take suffixed pronouns. However, the suffixed pronoun corresponding to the first person pronoun *I* is //-yy// and the final //a// in //ʕala// changes to //-ee-// when suffixing the rest of the pronouns, e.g., //ʕalayy// *on me;* //ʕaleehaa// *on her;* //ʕaleehum// *on them,* etc. Note that the expression //maa ʕaleek min-// is more common in most Gulf dialects.

5) yaa flaan: *Oh, so and so.* This vocative particle is usually used as a means of addressing someone. It is also used to introduce a type of an exclamatory sentence, e.g., //yaa xsaarah!// *What a loss!* It may be used to mean *either... or,* e.g., //xallii yaa ʔummak yaa ʔubuuk yruuḥuu -lmidrash// *Let either your mother or your father come to the school.*

6) ʃinhuu: *What.* The interrogative //ʃinhuu// is used very frequently in most Gulf dialects. It is a contracted interrogative compound from //ʃin huwa//, which is often used for both feminine and masculine genders. //ʃinhii// is used for feminine only.

7) ʔalʕeenu bi-lʕeen wa-ssinn bi-ssinn wa-ljuruuḥ qaṣaaṣ: *An eye for an eye and a tooth for a tooth, and wounds equal for equal (Sura V Ma'idah, 48).* This verse is often quoted when talking about justice. Note that even uneducated speakers often recite verses from the Qur'an and the Prophetic Tradition.

8) lḥaqqa -lʕaam: *Crime against the state or the penal law.* It is worth noting that some Saudis do not wish to take what is known as 'the blood restitution' and spend it on themselves. They may give it to the poor or they may even forgive the person who comitted the crime against them. However, in this case the criminal has to be prosecuted because he commited a crime against the state or the penal law.

9) diyyah: *Blood money, blood restitution.* The Islamic Law states the amount of such a compensation according to age and gender, i.e., a compensation for the loss of a woman's life is a lot less than a compensation for a man's life of the same age.

10) ma-drii: *I don't know.* The perfect and imperfect forms of verbs are usually negated by the negative particle //maa//. Note the elision of the first p.s. imperfect marker //ʔa-// with the vowel of the negative particle //ma-// due to rapid speech.

11) ʔaqall: *Less.* Usually the elative form of an adjective is of the common pattern //ʔaC_1C_2aC_3/ʔafʕal//, but the pattern //ʔaC_1aC_2C_2// is used for adjectives derived from doubled verbs, e.g., //qall, qaliil, ʔaqall//. Unlike the positive form of the adjective the comparative form is not inflected for number or gender, e.g., //diyyati -ḥurmah ʔaqall min diyyati -rrijjaal// *The blood restitution for a woman is less than the blood restitution for a man.* The comparative form occurs after the word it modifies and is usually followed by the preposition //min// *from.* It may precede the noun it modifies to make the superlative, e.g., //ʔakbar jariimah// *the biggest crime.*

12) mata maa: *Whenever.* Note that the interrogative particle //mata// *when* followed by //maa// introduces a temporal clause, and it is usually followed by a perfect verb, e.g., //mata maa baɣaw// *whenever they want.* Note also that this structure is not used in MSA.

13) lʕaalam killhaa: *All of the people.* The English translation of //kill// depends on whether the following word is definite or indefinite, singular or plural. Note that definite partitive constructs with //kill// are susceptible to extraposition, that is, the following term of the construct is moved in front and replaced in the construct by a pronoun, e.g., //killi -lʕaalam ---> lʕaalam killhaa//. This is called //ʔattawkiid ʔalmaʕnawii// *emphatic apposition, or emphasis by meaning.*

14) tadarbaʕ: *It fell to the ground.* This an onomatopoeic word [a word intended to mimic a natural sound]. Note how the speaker is describing the action by saying //dededede...//.

15) yaaṣfuulii: *(Lit. They describe to me) It is described to me.* It is very common to express passive ideas by using the third person forms of a verb impersonally and also by using its passive participle form as well.

The Crime Rate in Saudi Arabia

A : What is the crime rate in Saudi Arabia?

B : Well, according to the... if, for example, we try to compare it with the countries around us, or with the countries that are a little farther from us, we see that it is a low percentage. It is not considered a high percentage, if we compare it with these percentages. Why? Because the... the regime is Islamic. The Islamic regime is the Shari'ah regime, it comes from God, may He be praised and exalted. So God says, "Practice the lessons of Islam. Apply the regime I have given you and don't worry about the others. I will take care of them." Do you see how? For example, if someone killed someone else, and later he confessed {saying}, "Well, so and so, you see, I had killed so and so, and I have confessed in front of the sheik. I have confessed in front of this, and my confession was officially substantiated, and everything, and I was sentenced according to the Shari'a," OK?

A : How do they punish a killer?

B : He killed someone. If he confessed, OK, that he indeed is the one who killed this man, or this woman, or this family, the important thing is that because he had committed a murder or any crime, and his confession was officially substantiated, they have to give him a legal document stating that he had confessed officially, OK? Then it will be submitted to the highest court of appeals. If the court of appeals approves the verdict of the court, it submits it to the ruler, the... the king, and the king approves it, OK? Then he submits it to be carried out, executing the verdict. The verdict is executed legally. How (lit. what)? By punishment. What is the punishment? By the sword. Yes, he will be beheaded.

A : They behead him!

B : They behead him.

A : Because he killed.

B : Because he killed; because this is the verdict of the Shari'a.

A : An eye for an eye.

B : An eye for an eye, and a tooth for a tooth, and "wounds equal for equal (lit. and wounds are punishment)," unless the family {of the victim} had pardoned him.

A : Is it possible?

B : They pardon him. If the family of the... victim, whose son was murdered, pardons him, they will pardon him. However, he will be charged for the crime against the state. Prosecuting the crime against the state is the right of the state, OK? Then he gives them {the family of the victim} blood restitution. The blood restitution is estimated... I don't know... the rate for a man or... I don't know for how much, for a specific number of... camels, of camels.

A : Camels?

B : Yes, for a specific number of... camels because it's a law from a long time ago. I think it is... two hundred camels, or three hundred camels. Well, He {God} had set them, for instance, He had set two hundred camels, or a hundred camels, I don't know. The woman is the same {or} a little less.

A : So the blood restitution for the woman is different than the blood restitution for the man...

B : It is different, but I don't know how much is it really; however, it is different. Well, God, may He be praised and exalted, had specified all of these things if not in the Book, in the Sunna, I mean if it is not in... the Qur'an, you can find it in the Prophetic Tradition of the Prophet, may God have mercy on him. If he {the murderer} had confessed, they bring this man, on a Monday or on a Friday, or whenever they want to carry out the sentence, and put him in the square, usually in Safat Square in Riyadh.

A : Safat Square?

B : Yes, in Safat Square in front of an area called the area of the Government Palace where the {headquarters} of the province is, OK?

A : Huh.

B : They seal off (lit. fence) that place and put it in order, and bring in the police, and the man who is convicted with his hands tied up, and everything. They sit him down and they bring in the executioner.

A : The executioner?

B : Yeah, they bring him and they read the official report, the confession document, that he had done this, and murdered this, and done this. Then they behead him. They behead him with all the people watching.

A : {They behead him} in front of the people!

B : In front of the people with everybody watching. Anybody passing by at that time, if he wants to, he can stop and watch them beheading him. He sees his head fall to the ground, fall tumbling down "dedede", then...

A : Have you seen a beheaded man?

B : No, I haven't seen {one}, but it has been described (lit. they describe it) to me. Well, no, God didn't given me {a chance} to see it. If I go there and this is taking place, I will go and see it. There is nothing wrong. This... this is the execution of the sentence. You see how it happens. However, it is a deterrent.

A : True.

ʔalmuxaddaraat xaraab li-ddmaaɣ[1]

This selection shows that verbal nouns may function as direct objects of cognate verbs.

A : ʔalyoom ba-nʃuuf ʔannuh muʕẓam duwal lʕaalam ʔa... tuʕaanii min muʃkilah, ʔin kaanat duwal ʃargiyyah ʔaw ɣarbiyyah tuʕaanii min muʃkilat ʔalmuxaddiraat, fa-hal haaðii ẓaahirah mawjuudah fi - ssuʕuudiyyah?

B : wallah hii yaa ṭuwiilti -lʕumr maa fii ʃakk[2] ʔinnhaa ẓaahirah, yaʕnii ẓaahirah w-ḥatta ɣariibah ʕan ssʕuudiyyiin yaʕnii maa hnaa ʔaḥad yaʕnii gaaʕid[3] yy... yitʕaaṭa muxaddaraat, wallaa yafhami - lmuxaddaraat, liʔannuh mujtamaʕ bduwii[4], qarawii, ṣaḥraawii maa lah ʕilaaqah b-ha-lʔumuur, laakin haaðii killhaa yaʕnii daxiileh ʕaleenaa, yaʕnii jaayitnaa min barraa, hah? ʔa... w-jaayitin ʕala weeʃ? taʕirfii ʔan lmamlakah -lʕarabiyyah -ssuʕuudiyyah ḥduudhaa čebiireh waajid yaʕnii, minnaa[5] -lyaman, minnaa -lʕiraag, w-minnaa -lxaliij, w-minnaa kam[6] makaan, ʕarafti ʃloon? yaʕnii fa-jaayitnaa minnaak[7], xaaṣṣah ʔinna yaʕnii... yaʕnii... yaʕnii ʔinna fiihaa fluus, fiihaa tijaarah. ʔila jaabuu ʃayy w-daxxaluuh, w-baaʕ ʔalwaaḥad fiih beeʕtin, wallaa wallah ẓarab ẓarbatan ṭayybah[8], wallah ʕaleehaa mablaɣan ṭayyib. ssuug fa-li-ðaalik[9] min hinaa ṣaar fiih rawaaj. w-bida -nnaas yiyuw[10], w-bidaw -ʃʃabaab haðooli yanɣamsuun fii ha-lmuxaddaraat w-yanɣamsuun b-ha-ʃʃaɣlaat. w-hii ʃaɣlatin wallah laa hiyya msanaʕ walaa hiyya mdiireh, walaa hiyya m... ɣeer xaraab li-ddmaaɣ w-xaraab li-lfikr w-xaraab li-lmujtamaʕ w-xaraab li-kill ʃayy. ʔassuʕuudiyyah yaa ṭuwiilti -lʕumur

ʔa... tanabbahat la-ha-ʃʃayy, ṣiḥyat lah, traa gaaluu laa, wallah maa... lḥačii ðaa maa yṣiir, haaðaa xaṭaʔ čibiir, w-xaṭar yaʕnii ʔawwal maa[11] yaakil, yaakil ʃabaabnaa...

A : ṣaḥḥ.

B : yaakil ʕyaalnaa, ʔey wallah. w-man hum liʕyaal? w-man hum ʔiʃʃabaab? ʔiʃʃabaab hum llii miθil maa yguul θarwat ha-lbalad, w-hum llii fiihaa, w-hum llii yguumuun b-haa, w-hum... ʔiðaa wallah ʔakalhum ðaa -ll... ðaa -lmuxaddarat w-ʔakalathum ðaa... weeʃi -tsaawii? weeʃi -stafadna naḥn minnhaa. sawwaw ʔidaarah fii wizaarati -ddaaxlyyah[12] w-fii lʔamni -lʕaam w-gaaluu-lhaa "ʔidaarat mukaafaḥat lmuxaddarat." mukaafaḥa!! ʃuufi -lʔism.

A : mawjuudah.

B : ʔii, hallah hallah, mawjuudah min zamaan, w-baʕdeen qarraw ʃayy ygaal-lah ʔa... lʔiʕdaam.

A : li-man?

B : li-llii yrawwij.

A : yrawwij.

B : ʔeeh naʕam, ʔallii yrawwiji -ll... lmuxaddaraat w-yaʕnii -llii ybiiʕhaa, yjiibhaa b-kammiyyaatin čabiirah, hah? wallaa tkuun majyuubtin-leh[13] b-kammiyyaatin čabiirah w-huu yrawwijhaa ybiiʕhaa, hah, haaðaa maa lah ʔillaa -lʔiʕdaam[14].

أَلْمُخَدِّرَاتْ خَرَابْ لِلدِّمَاغْ[1]

أ : أَلْيُومْ بَنْشُوفْ أَنُّه مُعْظَمْ دُوَلْ الْعَالَمْ أ... تُعَانِي مِنْ مُشْكِلَه، إِنْ كَانَتْ دُوَلْ شَرْكِيَّه أَوْ غَرْبِيَّه تُعَانِي مِنْ مُشْكِلَةْ أَلْمُخَدِّرَاتْ، فَهَلْ هَاذِي ظَاهِرَه مَوْجُودَه فِي السُّعُودِيَّه؟

ب : وَاللّه هِي يَا طُوِيلْةِ الْعُمْرْ مَا فِي شَكْ[2] إِنَّهَا ظَاهِرَه. يَعْنِي ظَاهِرَه وْحَتَّى غَرِيبَه عَنْ السُّعُودِيِّينْ يَعْنِي مَا هْنَا أَحَدْ يَعْنِي كَاعِدْ[3] يِيـ.. يِتْعَاطَى مُخَدِّرَاتْ، وَلاَ يَفْهَمْ الْمُخَدِّرَاتْ، لأَنُّه مُجْتَمَعْ بْدُوِي[4]، قَرَوِي، صَحْرَاوِي مَا لَه عِلاَقَه بْهَالأُمُورْ، لَكِنْ هَاذِي كِلْهَا يَعْنِي دَخِيلَه عَلَينَا، يَعْنِي جَايِتْنَا مِنْ بَرَّا، هَه؟ أ... وْجَايَةٍ عَلَى وَيشْ؟ تَعِرْفِي أَنْ الْمَمْلَكَه الْعَرَبِيَّه السُّعُودِيَّه حْدُودْهَا تْشَبِيرَه وَاجِدْ يَعْنِي، مِنَّا[5] الْيَمَنْ، مِنَّا الْعِرَاكْ، وْمِنَّا الْخَلِيجْ، وْمِنَّا كَمْ[6] مَكَانْ، عَرَفْتِ شْلُونْ؟ يَعْنِي فَجَايِتْنَا مِنَّاكْ[7] خَاصَّه إِنَّ يَعْنِي... يَعْنِي... يَعْنِي إِنَّ فِيهَا فْلُوسْ، فِيهَا تِجَارَه. إِلَى جَابُوا شَيّ وْدَخَّلُوه، وْبَاعْ أَلْوَاحَدْ فِيه بَيعَةٍ، وَلاَّ وَاللّه ظَرَبْ ظَرْبَةً طَيِّبَه[8]، وَاللّه عَلَيهَا مَبْلَغاً طَيِّبْ. السُّوكْ فَلِذَلِكْ[9] مِنْ هِنَا صَارْ فِيه رَوَاجْ. وْبِدَا النَّاسْ يِيُوا[10]، وْبِدَوْا الشَّبَابْ هَذُولِ يَنْغَمْسُونْ فِي هَالْمُخَدِّرَاتْ وْيَنْغَمْسُونْ بْهَالشَّغْلاَتْ. وْهِي شَغْلَةٍ وَاللّه لاَ هِيَّ مْسَنَعْ وَلاَ هِيَّ مْدِيرَه، وَلاَ هِيَّ مْـ... غَيرْ خَرَابْ لِلدِّمَاغْ وْخَرَابْ لِلْفِكْرْ وْخَرَابْ لِلْمُجْتَمَعْ وْخَرَابْ لِكِلّ شَيّ. أَلسُّعُودِيَّه يَا طُوِيلْةِ الْعُمْرْ أ... تَنَبَّهَتْ لَهَالشَّيّ، صِحْيَتْ لَه، تَرَى كَالُوا لاَ، وَاللّه مَا... الْحَتْشِي ذَا مَا يْصِيرْ، هَاذَا خَطَأْ تْشِبِيرْ، وْخَطَرْ يَعْنِي أَوَّلْ مَا[11] يَاكِلْ، يَاكِلْ شَبَابْنَا...

أ : صَحّ.

ب : يَاكِلْ عْيَالْنَا، أي وَاللّه. وْمَنْ هُمْ لِعْيَالْ؟ وْمَنْ هُمْ إلشَّبَابْ؟ إلشَّبَابْ هُمْ اللّي مِثِلْ مَا يْگُولْ ثَرْوَةْ هَالْبَلَدْ، وْهُمْ اللّي فِيهَا، وْهُمْ اللّي يْگُومُونْ بْهَا، وْهُم... إذَا وَاللّه أكَلْهُم ذَا الـ... ذَا الْمُخَدِّرَاتْ وْأكَلَتْهُمْ ذَا... وَيش تْسَاوِي؟ وَيشِ اسْتَفَدْنَا نَحْنْ مِنْهَا؟ سَوُّوْا إدَارَه فِي وِزَارَةِ الدَّاخْلِيَّه[12] وْفِي الأمْنِ الْعَامْ وْگَالُولْهَا "إدَارَةْ مُكَافَحَةْ الْمُخَدِّرَاتْ". مُكَافَحَه!! شُوفِي الإِسْمْ.

أ : مَوْجُودَه.

ب : إي هَلَّه هَلَّه، مَوْجُودَه مِنْ زَمَانْ، وْبَعْدِينْ قَرَّوْا شَيٍ يْگَالَّه أ... الإعْدَامْ.

أ : لِمَنْ؟

ب : لِلّي يْرَوِّجْ.

أ : يْرَوِّجْ.

ب : أيه نَعَمْ، ألّلي يْرَوِّجِ الـ... الْمُخَدِّرَاتْ وْيَعْنِي اللّي يْبِيعْهَا، يْبِيعْهَا بْكَمِّيَّاتٍ تْشَبِيرَه، هَه؟ وَلاَّ تْكُونْ مَجْيُوبَةٍ لَه[13] بْكَمِّيَّاتٍ تْشَبِيرَه وْهُو يْرَوِّجْهَا يْبِيعْهَا، هَه؟ هَذَا مَا لَه إلاَّ الإعْدَامْ[14].

Vocabulary

muxaddaraat مُخَدِّرَاتْ *n.* drugs, narcotics, dope; tranquilizers

xaraab خَرَابْ *n.* destruction; ruin; desolation

ʕaana min عَانَى مِنْ imperf. yʕaanii *v.* to suffer (from s.th.); to endure, to sustain

ẓaahirah ظَاهِرَه *n.* (*pl.* -aat, ẓawaahir) phenomenon; fad; indication; symptom

ʃakk شَكّ *n.* (*pl.* ʃukuuk) doubt, suspicion

ɣariibah غَرِيبَه *adj.f.* strange, alien; odd, unusual; curious; baffling;

outsider; one who lives away from home

gaaʕid گاعِدْ *act.par.* (*pl.* -iin) verb to be (when used with an imperf.v.); staying; sitting; seated; idle, inactive

tʕaaṭa تْعاطَى imperf. yitʕaaṭa *v.* to be engaged (in s.th.); to practice (the use of s.th.)

bduwii بْدُوِي *adj.* (*pl.* baduw) Bedouin

qarawii قَرَوِي *adj.* rural; rustic; a countryman

ṣaḥraawii صَحْراوِي *adj.* desert, desolate

daxiilah ʕala دَخِيلَه عَلَى *adj.f.* alien, adopted from outside; foreign

ḥadd حَدّ *n.* (*pl.* ḥ(u)duud) border (of a country); borderline; limit

minnaa مِنّا *phr.* from here (var. min (ʔi)hnaa)

ʔalyaman ألْيَمَنْ *prop.n.* Yemen

ʔalʕiraag ألْعِراگْ *prop.n.* Iraq

lxaliij الْخَلِيجْ *prop.n.* the Arabian Gulf; gulf

kam كَمْ *interrog.part.* few; how much; how many (var. čam)

minnaak مِنّاكْ *phr.* from there (var. min (ʔi)hnaak)

beeʕah بَيْعَه *n.* (*pl.* -aat) sale; business deal, bargain

ẓarab ẓarbatin ظَرَبْ ظَرْبَةٍ *phr.* (lit. He hit a hit.) He has a good deal; He hit it big.

li-ðaalik لِذَلِكْ *phr.* that's why; for this reason

rawaaj رَواجْ *n.* pushing the sale (of s.th.); marketability

yaa يا imperf. yi(y)i *v.* to come (var. jaa)

ʃaab شابْ *n.* (*pl.* ʃabaab) youth; young person, lad

nɣamas bi- انْغَمَسْ بِـ imperf. yanɣamis *v.* to become immersed (in s.th.), to be submersed, to be sunk

msanaʕ مْسَنَعْ *adj.* pretty

mdiireh مْدِيرِه *adj.* profitable

tanabbah تَنَبَّه imperf. ya(i)tnabbah *v.* to be aware; to be alert; to pay attention

ṣaḥa صَحَى imperf. yiṣḥa *v.* to wake up; to be careful; to be alert

ḥačii حَتْشِي *n.* talk; talking

ʔawwal maa أوّل ما *adv.* the first (thing); first of all; just when, the moment when, as soon as

θarwah ثَروه *n.* (*pl.* -aat) wealth; treasure

saawa ساوى imperf. ysaawii *v.* to be equal to; to be equivalent, to be worth (s.th.)

stafaad min استفاد من imperf. yistafiid *v.i.* to benefit from, to profit; to gain

wizaarat ddaaxliyyah وزارة الداخلية *n.* the ministry of the interior

lʔamni -lʕaam الأمن العام *phr.* national security

ʔidaarat mukaafaḥat lmuxaddaraat إدارة مكافحة المخدرات *prop.n.* (lit. the Department for Fighting Drugs) the Department of Narcótics Control

qarr قرّ imperf. yqirr *v.* to decide; to be decided

ʔiʕdaam إعدام *n.* death sentence, execution

majyuubtin leh مجيوبة له *pass.par.* It is brought to him.

maa lah ʔillaa -lʔiʕdaam ما له إلاّ الإعدام *expr.* (lit. nothing for him except the death sentence) He should have nothing other than the death sentence; He deserves only the death sentence.

Notes

1) muxaddaraat: *Drugs.* The government of Saudi Arabia is dedicated to keeping Saudi society from being overrun by drug problems. It severely punishes drug dealers and has programs to rehabilitate drug users.

2) maa fii ʃakk: *There is no doubt.* Cf. MSA //bi-duun ʃakk// *without a doubt.* Most Gulf dialects use both expressions. Note that the preposition //fii// in this expression functions as a pseudo-verb, and it is negated by the negative particle //maa//.

3) gaaʕid: *Verb to be (when used with an impf.v.); staying; sitting; idle; inactive.* The active participle //gaaʕid// often functions as an auxiliary verb. It precedes a verb in the imperfect tense to create a progressive action.

4) bduwii: *Bedouin.* Saudi people take pride in their Bedouin background and the virtues of the Bedouin life. They believe in treasuring the fundamental principles they have inherited, knowing that if they fail to do so, they will be left rootless.

5) minnaa: *From here.* This word is a contraction of the phrase //min (ʔi)hnaa// due to rapid speech. Cf. MSA //min hunaa//, which is also used by educated speakers. Note the assimilation of the //h-// with the //-n-//.

6) kam: *How much; how many; a few.* The word //kam// is an interrogative particle, and it can be used as a one-word question. It is used in nominal sentences to ask for a quantitative determination. It also has developed the character of an exclamatory particle, but keeps the same quantitative and qualitative value as an interrogative particle, e.g., //kam marrah gilt-leh laa tsawwii ha-ʃʃaɣlaat// *How many times have I told him not to do these things.* It is also used to mean *a few* e.g., //ʕaṭnii kam ḥabbat tamr// *Give me a few dates.*

7) minnaak: *From there.* Cf. MSA //min hunaak//. (See Note 5 above.)

8) ẓarab ẓarbatin ṭayybah: *He has a good deal, he hit it big (lit. he hit a good hit).* Some verbal nouns may function as direct objects of cognate verbs to intensify the meaning of the ordinary verb. Also note in this selection the sentence //baaʕ beeʕtin// *He made a good sale (lit. he sold a sale).*

9) li-ðaalik: *That's why, for that reason.* When the preposition //li-// is prefixed to a demonstrative particle in a sentence, the direct object may introduce the reason why something is done or has happened.

10) yiyuw: *They come.* Note that the speaker has switched to voicing the letter //jiim ---> ya//. This change is very common in Gulf dialects, even though it was not very frequent in this speaker's speech. One must make the distinction between this verb perfect form //yaa// *to come* and the vocative particle //yaa//.

11) ʔawwal maa yaakil, yaakil ʃabaabna: *The first thing it consumes, (it consumes) our youth.* The ordinal number //ʔawwal// followed by the particle //maa// introduces an adverbial clause, which may either precede or follow the main clause.

12) wizaarat ddaxliyyah: *The Ministry of the Interior.* Unlike in the United States, the Ministry of the Interior in the Arab world is in charge of the internal security of the country. Note that most Arab speakers drop the word //wizaarah// and call the ministry by its name preceded by the definite article //ʔal-//, e.g., //ʔalxaarijiyyah// *ministry of foreign affairs.*

13) majyuubtin-leh: *It is brought to him.* The passive participles of tri-radical verbs are formed according to the pattern //mafʕuul// plus the //taaʔ marbuuṭah// for the feminine form. Note that the indefinite marker //-in// still occurs before the preposition and the pronominal suffixes. This form does not occur in MSA.

14) maa lah ʔillaa -lʔiʕdaam: *He should have nothing except the death sentence.* The exceptive particle //ʔillaa// may be used to introduce an exception to a given statement, equivalent to the English *except.* It occurs after a general denial when it introduces a noun as an exception to the general denial, e.g., //laa ʔilaaha ʔillaa llaah// *There is no God but Allah.* The word introduced by //ʔillaa// is a necessary component of the sentence and usually functions as the predicate.

Drugs Destroy the Mind

A : Nowadays, we see that most countries of the world, whether Middle Eastern or Western, are suffering from the problem of drugs. Does this phenomenon exist in Saudi Arabia?

B : Well, may your life be long, there is no doubt that it is a phenomenon. I mean a phenomenon that is even strange to the Saudis. Well, there is no one... using drugs, or who understands drugs because it is a Bedouin, rural, and a desert society. It does not have anything to do with these things. All of this is alien to us. This means, it came to us from outside, OK? What did it come [to us] for? You know that the borders of the Kingdom of Saudi Arabia are very vast (lit. big). Well, Yemen borders it from here, Iraq from here, the Gulf from there and few places from here, you know how. So it's coming to us from there. Especially, because there is... money, there is business in it. If they bring in something, and one sells a good amount {of it}, or has a good deal {in selling it}... Yes, there is a good sum {of money} in it. That's why it sells well. They market it, and the people started consuming it (lit. to come). Those young people started immersing themselves in these drugs and in these things. I swear, it is not something pretty or modern. It just ruins the brain, the mind, the society, and everything. May you live long, Saudi Arabia was aware of this thing. It became conscious about it. They said this could not be, no indeed. This is a big mistake and it is dangerous. Well, the first thing it consumes is our youth...

A : True.

B : It will consume our children, I swear. Who are the children? Who are the young people? As one may say, the youth are the wealth of this country. They are the ones living in it, and who will lead it. If this... the drugs consume them, what will it be worth? What do we gain from it? They formed a department in the Ministry of the Interior and the National Security. They called it 'The Department for Fighting Drugs.' Fighting! Notice the name.

A : Does it exists?

B : Yes, definitely it has been there since a long time ago. In addition, they have set something called m... the death sentence.

A : To whom?

B : To the {drug} pusher.

A : The pusher.

B : Yes, to the one who markets drugs, the one who sells them, and the one who brings them in big amounts, OK, or the one to whom they were brought in big quantities, to market them. He sells them, OK? This one gets nothing other than the death sentence.

keef tijii -lmuxaddaraat li-ssuʕuudiyyah?

One may notice the speaker's frequent use of MSA terms in this selection which could be due to the nature of the subject matter.

A : min feen[1] ʕaadatan tadxul lmuxaddaraat?

B : ʔaa, tidxal lmuxaddaraat, wallah tijii min barraa hii. tijii maθalan ʕan ṭariiga[2] -lḥuduud, ʔaw tijii maθalan ʕan ṭariig liḥduudi -lbarriyyah[3], wallaa tijii ʕan ṭariig liḥduudi.

-lbaḥriyyah, wallaa tijii ʕan liḥduud ljawiyyah. daaʔim...

A : mumkin?

B : daaʔim, ʔii naʕam, daaʔim ʕan ṭariiga -llii yijuun min baakistaan, wu-yijuun min nayjiiryaa wu-yijuun min baʕẓ ha-dduwal haaðii. yjiibuunhaa leeʃ? yjiibuunhaa liʔann[4] yatkas... ybiiʕuunhaa yitkassabuun[5] fiihaa, liʔanna fiihaa mablaɣan ẓaxm wa-mablaɣan kabiir, ẓarbah.

A : fiihaa ʔarbaaḥ kaθiir.

B : ʔeeh naʕam, fiihaa ribḥin muub sahl[6]. ʔii yjiibuunhaa, ween yḥuṭṭuunhaa? baʕẓhum yḥuṭṭhaa fii ʔaʃriṭaṭ kaaseet[7], baʕẓhum yḥuṭṭhaa fii... fii baṭnah fii ʔaḥʃaaʔah[8], yiblaʕ minhaa, yḥuṭṭahaa fii ʔakyaas w-yablaʕ, w-yablaʕ, w-yablaʕ, w-yablaʕ, w-yablaʕ, bass tanabbahuu -lḥukuumah fii ðaa -ʃʃaɣlaat ʕaarfiin. baʕẓhum yḥuṭṭhaa fii ṣuwar, baʕẓhum yḥuṭṭha fii... ʔa... yaʕṭiihaa ʔaṭfaal, yḥuṭṭahaa fii malaabisa -lʔaṭfaal wu-yjiibhaalhum, baʕẓ yaʕnii b-ʔaʃkaalan muxtalifah tadxul ha-ddiirah. laakinnhum lḥukuumah,

ʔajhizathaa waaʕyah wi-ntabahuu li-lʔamur. fii ʃayyin yʕaddii w-fii ʃayy wallah yimskuuh, laakin[9] muʕẓamhaa yimskuunah, ʔila ṣaarat kammiyyaatin čabiirah, wi... w-baʕdeen ʔiðaa miskuuh tatabbaʕuuh, maa hammhum ʔin yimskuunuh halḥiin, hammhum mani[10] -llii, mani -llii waraah ðaa -rrijjaal, ha-llii gaaʕi ybayyiʕ w-yaʃrii[11] maa ʕaleehum minh, ʔawi -llii wallah yataʕaaṭa yamskuunah laakinnah maa ʕaleehum minh, laakin yʃuufuun mani -llii waraah, w-mani -llii waraah, wi-llii waraah man llii waraah, wa-llii waraah man llii waraah ʔila ʔan yimskuun lxiṭṭah... ʔiʃʃabakah killhaa. fiih yitʕaawanuun beeni -dduwali -llii ḥoolhum wi-dduwali -llii duunhum ʔinna yaʕnii tara, ʔism... ʔiðaa ʔiḥnaa wallah tatabbaʕnaa qaẓiyyah, ʔa... ʕindanaa -lqaẓiyyah badeenaa xyuuṭhaa ʕindanaa w-wajadnaa wallah ʔinnuh xyuuṭhaa taaṣil[12] l... maṣr, xalluunaa nalḥaghaa fii maṣr, ytabbʕuunhaa, ytabbʕuunhaa, ytabbʕuunhaa, leeh? liʔannhaa killan yiʃtikii min ha-lmuxaddaraat, w-killan yiʃtikii min ha-ẓẓaahirah ðii -llii maa hiib zeenah, w-maa hiib wallah yaʕnii ʔa... ẓaahratin miθil maa tguul wallah ʔinnhaa ṭayybah wallaa fiihaa maraabiḥ, wallaa... ḥatta maksabhaa ḥaraam. maa ḥad yirẓa ʕala ha-ll... ʔinnuh wallah ʔanaa ʔaksab ʕala sabiili -lɣeeri ymuut. ʔilḥukuumah gaamat wallah gaalat ʔillii ... ʔillii yrawwij wi-llii kaðaa wi-llii haaðaa taraah yi... yaʕnii maa lah ʔillaa -lʔiʕdaam. ʔammaa[13] -llii yitʕaaṭa...

A : yuʕdam lmurawwij?

B : ʔeeh naʕam, yuʕdam, w-ʔiðaa kaan ʕinduh wallah ḥaddaduu ḥatta fii ḥbuub muʕayyanah, yaʕnii maθalan wallah madrii yoom gaaluu miteen ḥabbah midrii θalaaθ miit ḥabbah, midrii ʔarbaʕ miit ḥabbah, maa ʔadrii wallah, ʔah? ʔaw ʔinnah ʔaaa... yi... haaðaa maa lah ʔillaa

-l?iʕdaam. ?allii yitʕaaṭa yi... yiʕaalijuunah fii mustaʃfa yigaal-lah mustaʃfa -l?amal.

A : l?amal?

B : l?amal, naʕam. mistaʃfa l?amal haaðaa ḥaṭṭooh li-nnaasi -llii yiʃtikuun mina -lmuxaddaraat.

كَيفْ تِجِي الْمُخَدَّرَاتْ لِلسُّعُودِيَّه؟

أ : مِنْ فَينْ[1] عَادَةً تَدْخُلْ الْمُخَدَّرَاتْ؟

ب : أ... تِدْخَلْ الْمُخَدَّرَاتْ، وَاللّه تِجِي مِنْ بَرًّا هِي. تِجِي مَثَلاً عَنْ طَرِيكْ[2] الْحُدُودْ، أَوْ تِجِي بَعْدْ عَنْ طَرِيكْ لِحْدُودِ الْبَرِّيَّه[3]، وَلاَّ تِجِي عَنْ طَرِيقْ لِحْدُودِ الْبَحْرِيَّه، وَلاَّ تِجِي عَنْ لِحْدُودْ الجَوِّيَّه، دَائِمْ...

أ : مُمْكِنْ؟

ب : دَائِمْ... إِي نَعَمْ، دَائِمْ عَنْ طَرِيكَ اللِّي يِجُونْ مِنْ بَاكِسْتَانْ، وُيِجُونْ مِنْ نَيْجِيرْيَا وُيِجُونْ مِنْ بَعْظْ هَالدُّوَلْ هَاذِي. يْجِيبُونْهَا لَيشْ؟ يْجِيبُونْهَا لأَنْ[4] يَتْكَسـ... يْبِيعُونْهَا، يِتْكَسَّبُونْ[5] فِيهَا، لأَنَّ فِيهَا مَبْلَغاً ظَخْمْ وَمَبْلَغاً كَبِيرْ، ظَرْبَه.

أ : فِيهَا أَرْبَاحْ كَثِيرْ.

ب : أَيه نَعَمْ، فِيهَا رِبْحٍ مُوبْ سَهْلْ[6]. إِي يْجِيبُونْهَا، وَينْ يْحُطُّونْهَا؟ بَعْظْهُمْ يْحُطَّهَا فِي أَشْرِطَةْ كَاسَيتْ[7]، بَعْظْهُمْ يْحُطَّهَا فِي... فِي بَطْنَه فِي أَحْشَاءَه[8]، يِبْلَعْ مِنْهَا، يْحُطَّهَا فِي أَكْيَاسْ وْيَبْلَعْ، وْيَبْلَعْ، وْيَبْلَعْ، وْيَبْلَعْ، وْيَبْلَعْ، بَسّ تَنَبَّهُوا الْحُكُومَه فِي ذَا الشَّغْلاَتْ وْعَارْفِينْ. بَعْظْهُمْ يْحُطَّهَا فِي صُوَرْ، بَعْظْهُمْ يْحُطَّهَا فِي... أ... يَعْطِيهَا أَطْفَالْ، يْحُطَّهَا فِي مَلاَبَسَ الأَطْفَالْ وُيْجِيبْهَالْهُمْ، بَعْظْ يَعْنِي بْأَشْكَالاً مُخْتَلِفَه تَدْخُلْ هَالدِّيرَه. لَكِنَّهُمْ الْحُكُومَه، أَجْهِزَتْهَا وَاعْيَه وِنْتَبْهُواْ لِلأَمْرْ. فِي شَيٍّ يْعَدِّي وْفِي شَيّ وَاللّه يِمْسْكُوه، لَكِنْ[9] مُعْظَمْهَا يِمْسْكُونَه، إِلَى صَارَتْ كَمِّيَّاتٍ تْشَبِيرَه، و... وْبَعْدَينْ إِذَا مِسْكُوه تَتَبَّعُوه، مَا هَمَّهُمْ يِمْسْكُونَه

هَالْحِينْ، هَمَّهُمْ مَنِ[10] اللِّي وَرَاه ذَا الرِّجَّالْ، هَاللِّي گَاعٍ يْبَيِّعْ وْيَشْرِي[11] مَا عَلَيهُمْ مِنْه، أَوِ اللِّي وَاللَّه يَتَعَاطَى يَمْسْكُونَه، لَكِنَّه مَا عَلَيهُمْ مِنْه... لَكِنْ يْشُوفُونْ مَنِ اللِّي وَرَاه، وِاللِّي وَرَاه مَنْ اللِّي وَرَاه، وَاللِّي وَرَاه مَنْ اللِّي وَرَاه إِلَى أَنْ يِمْسْكُونْ الْخِطَّه... إِلشَّبْكَه كِلَّهَا. فِيه يِتْعَاوَنُونْ بَينِ الدُّوَلِ اللِّي حُولْهُمْ وِالدُّوَلِ اللِّي دُونْهُمْ إِنَّ يَعْنِي تَرَى، إِسْمْ... إِذَا إِحْنَا وَاللَّه تَتَبَّعْنَا قَظِيَّه، أ... عِنْدَنَا الْقَظِيَّه بَدَينَا خْيُوطْهَا عِنْدَنَا وْوَجَدْنَا وَاللَّه إِنَّه خْيُوطْهَا تَاصَلْ[12] لـ... مَصْرْ، خَلُّونَا نِلْحَكْهَا فِي مَصْرْ، يْتَبَّعُونْهَا، يْتَبَّعُونْهَا، يَتَبَّعُونْهَا، لَيه؟ لأَنْهَا كِلاَّ يِشْتِكِي مِنْ هَالْمُخَدَّرَاتْ، وْكِلاَّ يِشْتِكِي مِنْ هَالظَّاهِرَه ذِي اللِّي مَا هِيبْ زَينَه، وْمَا هِيبْ وَاللَّه يَعْنِي أ... ظَاهْرَةٍ مِثِلْ مَا تْگُولْ وَاللَّه إِنَّهَا طَيِّبَه وَلاَّ فِيهَا مَرَابِحْ، وَلاَّ... حَتَّى مَكْسَبْهَا حَرَامْ. مَا حَدْ يِرْظَى عَلَى هَالْـ... إِنَّه وَاللَّه أَنَا أَكْسَبْ عَلَى سَبِيلِ الْغَيرِ يْمُوتْ. إِلْحُكُومَه گَامَتْ وَاللَّه گَالَتْ إِللِّي يْرَوِّجْ وِاللِّي كَذَا وِاللِّي هَاذَا تَرَاه بِـ... يَعْنِي مَا لَه إِلاَّ الإِعْدَامْ. أَمَّا[13] اللِّي يِتْعَاطَى...

أ : يُعْدَمْ الْمُرَوِّجْ؟

ب : أَيه نَعَمْ يُعْدَمْ، وْإِذَا كَانْ عِنْدُه... وَاللَّه حَدَّدُوا، حَتَّى فِي حْبُوبْ مْعَيَّنَه، يَعْنِي مَثَلاً وَاللَّه مَدْرِي يُومْ گَالُوا مِتَينْ حَبَّه، مِدْرِي ثَلاَثْ مِيةْ حَبَّه، مِدْرِي أَرْبَعْ مِيةْ حَبَّه، مَا أَدْرِي وَاللَّه، هَه؟ أَوْ إِنَّه آ... بِـ... هَاذَا مَا لَه إِلاَّ الإِعْدَامْ. أَللِّي يِتْعَاطَى بِـ... يِعَالِجُونَه فِي مُسْتَشْفَى يِگَالَه مُسْتَشْفَى الأَمَلْ.

أ : الأَمَلْ؟

ب : الأَمَلْ، نَعَمْ. مِسْتَشْفَى الأَمَلْ هَاذَا حَطُّوه لِلنَّاسِ اللِّي يِشْتِكُونْ مِنَ الْمُخَدِّرَاتْ.

Vocabulary

min feen مِنْ فِينْ *interrog.part.* from where

ʕaadatan عَادَةً *adv.* usually, customarily, ordinarily, habitually

ʕan ṭariig عَنْ طَرِيگْ *phr.* by; via; by means of

barriyyah بَرِّيَّه *adj.* mainland; land; rural; open country

baḥriyyah بَحْرِيَّه *adj.* naval; marine; maritime

jawwiyyah جَوِّيَّه *adj.* air, aerial; atmospheric

baakistaan بَاكِسْتَانْ *prop.n.* Pakistan

nayjiiryaa نَيْجِيرْيَا *prop.n.* Nigeria

tkassab fii- تْكَسَّبْ فِي imperf. yitkassab *v.* to profit from; to earn a living; to acquire

ẓaxm ظَخْمْ *adj.* huge; large; big

ẓarbah ظَرْبَه *n.* (*pl.* -aat) striking {it rich}; a hit; blow; plague; affliction

ribḥ رِبْحْ *v.n.* (*pl.* ʔarbaaḥ) profit, gain; earnings

muub sahl مُوبْ سَهْلْ *adj.* not simple; not easy; not little

ʃariiṭ kaaseet شَرِيطْ كَاسِيتْ *phr.* (*pl.* ʔaʃriṭah) Eng. cassette tape

baṭn بَطْنْ *n.* (*pl.* b(u)ṭuun) abdomen, belly, stomach

ḥaʃaa حَشَا *n.* (*pl.* ʔaḥʃaaʔ) gut, bowels; belly, abdomen

balaʕ بَلَعْ imperf. yiblaʕ *v.t.* to swallow; to gulp down

kiis كِيسْ *n.* (*pl.* ʔakyaas) bag; at the expense of (when preceded with ʕala)

ṣuurah صُورَه *n.* (*pl.* ṣuwar) picture; manner; shape, form

malaabis lʔaṭfaal مَلَابِسْ الأَطْفَالْ *phr.* children's clothing

ʃakil شَكِلْ *n.* (*pl.* ʔaʃkaal) fashion; shape, form; way, method; one's appearance

waaʕyah واعْيَه *act.par.f.* (*pl.* -aat) being alert to; being attentive to; being careful of; being awake (the form waaʕii is used for masculine)

ʕadda عَدّا imperf. yʕaddii *v.* to make it in (to a place); to come in, to enter

laakin لَكِنْ *conj.* but; however, yet (var. bass)

hamm هَمّ *n.* (*pl.* h(u)muum) concern; worry, care; intention; important matter; burden

man مَنْ *interrog.part.* who (var. min; minhu; manhu)

gaaʕ ybayyiʕ w-yaʃrii گاعْ يْبَيِّعْ ويَشْري *expr.* He is selling and buying; He is trading; He sells and buys.

ʃabakah شَبَكَه *n.* (*pl.* -aat, ʃibaak, ʃabak) network; net; system; trap

t(a)ʕaawan تْعاوَنْ imperf. yitʕaawan *v.* to cooperate; to support one another; to help; to assist

xeeṭ خَيطْ *n.* (*pl.* x(u)yuuṭ, xiiṭaan) string; thread; cord

waṣal li- وَصَلْ لِ imperf. yaaṣil *v.i.* to lead to; to arrive; to reach; to connect (without li-) (var. yuuṣl)

ʔiʃtaka min إشْتَكَى مِنْ imperf. yiʃti(a)kii *v.* to complain (of or about s.th.); to suffer (from s.th.)

marbaḥ مَرْبَحْ *n.* (*pl.* maraabiḥ) gain, profit; benefit; a source of profit

maksab مَكْسَبْ *n.* (*pl.* makaasib) profit, gain; a source of profit

ʔaksab ʕala sabiili -lɣeer ymuut أكْسَبْ عَلَى سَبِيلِ الْغَيرْ يْمُوتْ *expr.* (lit. I profit by the death of others.) I profit at the expense of others.

ʔamma أمّا *part.* but for, as for; as far as s.o. or s.th. is concerned

murawwij مْرَوِّجْ *act.par.* (*pl.* -iin) pusher (of the sale of s.th.); marketer; promoter

ḥabbah حَبَّه *n.* (*pl.* -aat, ḥbuub) pill, tablet; a piece, a grain (of s.th.)

ʕaalaj عالَجْ imperf. yʕaalij *v.t.* to treat (a person; a disease; a subject)

mustaʃfa -lʔamal مُسْتَشْفَى الأمَلْ *prop.n.* (lit. the Hope Hospital) the Amal Hospital (located in Riyadh)

Notes

1) min feen: *From where.* The interrogative particle //feen// is not as common as//ween//, which is the common form of the literary //ʔayna//. One may also hear //min ween, or, mneen// *from where.*

2) ʕan ṭariig: *By, by means of.* This phrase is borrowed from MSA. Note that the speaker uses some MSA words and expressions in this selection due to the nature of its subject matter.

3) barriyyah: *Land.* Adjectives can be formed from many types of nouns by adding the suffix //-ii// for masculine and //-iyyah// for feminine, e.g., //barr// *desert; land;* //barrii// *rural;* //barriyyah// *rural f.* The speaker in this selection uses many adjectives in this form.

4) liʔann: *Because.* This conjunction introduces a clause that expresses cause or reason. It usually follows the main clause, e.g., //yjiibuunhaa liʔann ybiiʕuunhaa yitkassabuun fiihaa// *They bring it because they sell it and profit from it.* Note that if the subject of the clause is a pronoun, it is suffixed to this conjunction, e.g., //liʔanhum// *because they.*

5) tkassab: *To profit from.* Note that this reflexive verb Form V //t$C_1aC_2C_2aC_3$/tfaʕʕal// is usually derived by prefixing //t-// to verb Form II //$C_1aC_2C_2aC_3$/faʕʕal//, e.g., //kassab// *to make someone profit;* and //takassab// *to profit oneself.*

6) muub sahl: *Not simple.* The negative particle //muu(b)// is the most commonly used with adjectives, nouns, pronouns, adverbs, and prepositional phrases. Note that when participles are used in a verbal sense, they are usually negated by the particle //maa//.

7) ʃariiṭ kaaseet: *Cassette tape.* Note that it is very common to hear the word //kaasseet, pl. kaasetaat// without the word //ʃariiṭ// preceding it.

8) ʔaḥʃaaʔ pl. of ḥaʃaa: *Gut, bowels.* This is a literary word usually used to describe one's inner feelings. The word //baṭn// *belly, abdomen* is more common in Gulf Arabic.

9) laakin: *But; however; yet.* This conjunction connects sentences or clauses or phrases of more or less equal importance. Usually it does not modify the meaning of anything in the sentence, but it modifies or clarifies the relationship of the sentence to its context, or to the cirumstances of its utterance. Note that //laakin// may take pronoun suffixes, but the //-n-// is doubled before adding the suffix, e.g., //laakinnhum// *but they.*

10) man (var. min): *Who.* This is one of the most common interrogative particles. Note that //man// is used after a noun to mean *whose,* e.g., //malaabis man haaðii// *Whose clothes are these?*

11) gaaʕ ybayyiʕ w-yaʃrii: *He is selling and buying.* The word //gaaʕ// is a contraction of the word //gaaʕid//, which is also used before imperfect verbs to form the imperfect progressive tense, as is the case in this text.

12) waṣal imperf. yaaṣal: *To lead to; to arrive.* Note that some verbs with the initial //w-// take the form //yaaC_1aC_2// in the imperfect tense, e.g, //wagaf, yaagaf// *to stop.* The forms //yooṣal; yoogaf// are also used.

13) ʔamma: *But for, as for.* The particle //ʔamma// is usually followed by a noun or a pronoun, e.g., //ʔamma -llii yitʕaaṭa -lmuxaddaraat yiʕaaljuunah fii mustaʃa -lʔamal// *As for the one who uses drugs, he is treated (lit. they treat him) at the Amal Hospital.* The particle //ʔamma// is also used to mean *or* e.g., //ʕaṭnii ʔummak ʔammaa ʔubuuk// *Give me your mother or your father.*

How Do Drugs Get into Saudi Arabia?

A : Usually, where do the drugs come from?

B : M... well, the drugs always come from abroad. For instance, it comes via the borders, or, for instance, it comes via land borderlines, or by sea [borders], or it comes by air [borders]. Always...

A : Is it possible?

B : Always, yes, by those who come from Pakistan, from Nigeria, and from some of these countries. Why do they bring it for? They bring it because... they sell it and profit from it and because there is a huge amount {of money} in it, striking {it rich}.

A : There is a lot of profit in it.

B : Yes indeed, its profit isn't small (lit. simple). Yes, they bring it and where do they hide it? They put it in cassette tapes. Some put it in their stomach, in their gut. They swallow it. They put it in bags, they swallow it, and swallow, and swallow. However, the government became aware of these things, they know. Some of them put it in pictures. Some of them give it to children. They put it in children's clothes and bring it in. Well, it comes into this land in many different fashions, but the government systems are careful of these things. So some of it makes it in, and they confiscate some. If the quantity is big and... later if they catch the one who has it, they follow him. Their concern is not arresting him at this time. Their concern is to know who is behind this man. They don't worry about the one who is selling and buying, or they {may} arrest the user, but he isn't their concern; however, they want to know who is behind him, who is behind the one behind him, and the one behind him, until they catch the plan... the whole network. They {seek the} cooperation of the countries around them, or the faraway countries. They say, well the name... if we have followed up on a case in our country and the strings of the case start here, and we found out that its strings lead to Egypt, we (lit. so let's) follow it up in Egypt. They keep on following up, following up, why? Because every one is complaining about drugs, and everyone is complaining about this phenomenon which isn't good. Well, it isn't, m... as you may say a good phenomenon, or there are benefits from it. Even its profit is unlawful. No one approves the... fact that one's profit should be on the expense of other peoples lives (lit. I profit by the death of others). So the government said, he who markets and he who does this... yes, he does not get other than the death sentence, but for he who uses...

A : Will the pusher be executed?

B : Yes indeed, he will be executed, if he has, well... they specify how many pills, well, for instance... I don't know if then they said two hundred pills, three hundred pills, maybe four hundred pills. I don't know, huh? Or that he m... this one gets nothing but the death sentence. They treat the user in a hospital called Al-Amal Hospital.

A : Al-Amal?

B : Yes, Al-Amal. Al-Amal Hospital was established for the people who suffer from {using} drugs.

ḥukuumatnaa waaʕyah -lḥamd li-llaah

This selection shows that nouns such as, //saaʕah; saaʕaat; yoom, hour; hours; day // may assume the function of adverbs in most Gulf dialects.

A : ʔlḥukuumah waaʕyah, w-baʕdeen[1] sannat ha-lqawaaniin, w-fiih lajnah waṭaniyyah li-mukkafaḥti -lmuxaddaraat. haaðii yarʔashaa ʔalʔamiir feeṣal bin fahd, ʔarraʔiisi -lʕam li-riʕaayati -ʃʃabaab[2]. haaðii lajnah...

B : leeʃ, liʔann haaðii ʕaadatan muʃkilah li-ʃʃabaab?

A : ʔeeh naʕam, liʔann hum yabuun yabuun yrakkzuun ʕala ʃʃab... hii mrakkazah ʔala man huu? w-hii taqliiʕah la-man[3]? taqliiʕah li-ʃʃabaab, rajjaalin čibiir maa ʕaad b-... xalaṣ[4] w-maa ʕaad... lwaaḥad bi-lxamsiin weeʃ luh bi-lmuxaddaraat? w-ḥatta law[5] taʕaaṭaahaa weeʃʃi -lfaaydah leh? ddiirah maa ʕaad... tibiihi -ʃʃabaab ha-llii ykuun θamanṭaʃ w-sabaṭaʕʃ, w-xamsṭaʕʃ, w-hah? haaðaa -llii yruuḥ fiihaa[6]. ʔallajnah lwaṭaniyyah li-mukaafaḥat lmuxaddaraat haaðii tkaafi? ʔannaasi -llii... yaʕnii ysaahmuun fii... fii mukaafaḥat lmuxaddaraat, maθalan lhayʔaat, lʔafraad, lmuʔassasaat, taʕṭiihum ʃahaadaat taqdiir, ʔinnhum wallah lahum door, w-lahum musaahamah, w-yitsajjal ʕaleehum, yaʕnii ʕindahum ṣafḥatin beeẓah, hah? ʔinnuh ðaa -rrajjaal haaðaa, ʔaw ðaa -lmaraa haaðii[7], ʔawi -lʔisrah haaðii, ʔawi -l... lmuʔassasah ðii, ʔawi -ʃʃarikah ðii, ʔawi -ddaaʔirah -lḥukuumiyyah ðii saahamat fii ḥamlat mukaafaḥati -lmuxaddaraat. ḥatta ʔaðkar lʕaami -lmaaẓii ʔaw gabla -lʕaami -lmaaẓii kill lʔandiyah -rriyaaẓiyyah ʕindanaa yalbasuun falaayin... fanaayil[8] ʕaleehaa ʃi-smeh[9]? ʔiʃʃiʕaar maktuub “laa li-

muxaddaraat, laa li-lmuxaddaraat, laa li-lmuxaddaraat." ṭuul moosimeen madrii θlaaθat muwaasim w-hum yalbisuunhaa "laa li-lmuxaddaraat, li-muxaddaraat"... leeʃ? ʕaʃaan ywaʕʕuun ha-ʃʃabaab. saaʕaat[10] lmalʕab -ddaaxiliyyah ha-llii yḥuṭṭuun ʕaleehaa nataayiji -lmubaarayaat w-madrii weeʃʃu, hah? haaðii kill ʔabad... ʔaẓraar bi-lmuxaddaraat, ʔaẓraar bi-lmuxaddaraat, kill haaðaa risaalah mwajjhathaa -lḥukuumah li-man? li-ʃʃabaab. ʔammaa -rrajjaal ččabiir lwaaʕii -llii jidah[11] fi -lʔarbʕiinaat[12] wallaa -lxamsiinaat maa ʕaad, yaʕnii yafham llii... ḥatta law ʔanna bah bala, huu balaah fii makaaneh, laakin lḥačii weeʃʃi -lgool baga ʕala ha-l... ʃʃabaab haaðaa.

B : hal ʔa... fii ʔamriika ʔaḥyaan kaθirah bi-nʃuuf ʔannuh haaðii -ẓẓaahirah ʔa... ʃaaʔiʕah beeni -rriyaaḍiyyiin, hal hii ʃaaʔiʕah beeni -rriyaaẓiyyiin fi -ssuʕuudiyyah?

A : laa wallah maa fiih ʔabad, maa fiih , maa hiib ʃaaʔiʕah, wu-lee? w-ʔilaa ṣaarat naθalan la... ʃe... ʃaaʔiʕah, ybaan.

B : ybaan ʔawa...

A : ybaan, ybaan ʔin haaðaa rajjaal ʔawwal ʃii yinxafiẓ mustawaah, w-baʕdeen laa huu b-yihtamm fii tamaariin, w-baʕdeen ḥaaltah taṣiir ḥaalah, yaʕnii ybaan, maa huub wallah yabɣii ʕaʃaan wallah niguul wallah... ḥatta -llii fii ʔamriika hinaa ʔila mannah... maradoonaa[13] xabarah ʔanna yoom ʔinnah[14] taʕaaṭa -lmuxaddaraat ʃuufii ʃ-ṣaar fiih. gaam lʕaalam killah ʕaleeh, ḥatta -lʔittiḥaadi -ddawlii ʕaaqabah.

B : ṣaḥḥ.

A : w-dawlitah ʕaaqabitah, fa-maa huub yaʕnii... maa hnaa ʃayyin yuxfaa ʕaleeh, wallah maa huub wallah ʔaʃrab-lii maθalan kaas xamr wa-ʔadxul lmalʕab maa ḥad[15] daar[16] ʕannii, ʔaw ʔaʃrab-lii biirah w-ʔadxul lmalʕab wallah maa ḥad daraa weeʃ ʔanaa ʕaleeh.

حُكُومَتْنَا وَاعْيَه الْحَمْدُ لِلّه

أ : الْحُكُومَه وَاعْيَه وْبَعْدَين[1] سَنَّتْ هَالْقَوانِين، وْفِي لَجْنَه وَطَنِيَّه لِمُكَافَحَةِ الْمُخَدَّرَاتْ، هَاذِي يَرْأسْهَا ألأمِيرْ فَيصَلْ بِنْ فَهْدْ، ألرَّئِيسِ الْعَامْ لِرِعَايَةِ الشَّبَاب[2]. هَاذِي لَجْنَه...

ب : لَيشْ، لأنْ عَادَةً هَاذِي مُشْكِلَه لِلشَّبَابْ؟

أ : أيه نَعَمْ لأنْ هُمْ يَبُونْ يَبُونْ يِرَكّزُونْ عَلَى الشَـ... هِي مْرَكَّزَه عَلَى مِنْهُمْ؟ وْهِي تَقْلِيعَه لِمَنْ[3]؟ تَقْلِيعَه لِلشَّبَاب، رِجَّالٍ تْشَبْبِيرْ مَا عَادْ بـ... خَلَص[4] وْمَا عَادْ الْوَاحَدْ بِالْخَمْسِينْ وَيشْ لَه بِالْمُخَدَّرَاتْ؟ وْحَتَّى لَوْ تَعَاطَاهَا وَيشِّ الْفَايْدَه لَه؟ الدِّيرَه مَا عَادْ... تِبِيه الشَّبَابْ هَاللِّي يْكُونْ ثَمَنْطَعْشْ وْسَبَطَعْشْ، وْخَمْسْطَعْشْ، وْهَه؟ هَاذَا اللِّي يِرُوحْ فِيهَا[6]. ألْلَجْنَه الْوَطَنِيَّه لِمُكَافَحَةْ الْمُخَدَّرَاتْ هَاذِي تْكَافِئْ ألنَّاسِ اللِّي... يَعْنِي يِسَاهْمُونْ فِي... فِي مُكَافَحَةِ الْمُخَدَّرَاتْ، مَثَلاً الْهَيْئَاتْ، الأفْرَادْ، الْمُؤَسَّسَاتْ، تَعْطِيهُمْ شَهَادَاتْ تَقْدِير، إِنَّهُمْ وَاللّه لَهُمْ دُورْ، وْلَهُمْ مُسَاهَمَه، وْيِتْسَجَّلْ عَلَيهُمْ، يَعْنِي عِنْدَهُم صَفْحَةٍ بَيظَه، هَه؟ إِنَّه ذَا الرَّجَّالْ هَاذَا، أوْ ذَا الْمَرَا هَاذِي[7]، أوِ الإسْرَه هَاذِي، أوِ الـ... الْمُؤَسَّسَه ذِي، أوِ الشَّرِكَه ذِي، أوِ الدَّائِرَه الْحُكُومِيَّه ذِي سَاهَمَتْ فِي حَمْلَةْ مُكَافَحَةِ الْمُخَدَّرَاتْ. حَتَّى أذْكَرْ الْعَامِ الْمَاظِي أوْ قَبْلَ الْعَامِ الْمَاظِي كِلَّ الأنْدِيَه الرِّيَاظِيَّه عِنْدَنَا يَلْبَسُونْ فَلاَيِن*... فَنَايِل[8] عَلَيهَا شِسْمَه[9]؟ الشِّعَارْ مَكْتُوبْ "لاَ لِلْمُخَدَّرَاتْ، لاَ لِلْمُخَدَّرَاتْ، لاَ لِلْمُخَدَّرَاتْ". طُولْ الْمُوسِمَينْ مَدْرِي ثَلاَثَةْ مُوَاسِمْ وْهُمْ يَلْبِسُونْهَا "لاَ لِلْمُخَدَّرَاتْ، لِلْمُخَدَّرَاتْ"... لَيشْ؟ عَشَانْ يُوعُونْ هَالشَّبَابْ. سَاعَاتْ[10] الْمَلْعَبْ الدَّاخِلِيَّه هَاللِّي

يْحُطُّونْ عَلَيهَا نَتَايِجِ الْمُبَارَيَاتْ وْمَدْرِي وَيشُّو، هَه؟ هَاذِي كِلّ أَبَدْ... أظْرَارْ بِالْمُخَدَّرَاتْ، أظْرَارْ بِالْمُخَدَّرَاتْ، كِلّ هَاذَا رِسَالَه مْوَجّهَتْهَا الْحُكُومَه لِمَنْ؟ لِلشَّبَابْ. أَمَّا الرَّجَّالْ التَّشْبِيرْ الْوَاعِي اللِّي جِدَه[11] فِي الأرْبْعِينَات[12] وَلاَ الْخَمْسِينَاتْ مَا عَادْ، يَعْنِي يَفْهَمْ اللِّي... حَتَّى لَوْ أَنَّ بَه بَلَى، هُو بَلاَه فِي مَكَانَه، لَكِنْ الْحَتْشِي وَيشْ الْكُولْ بَكَى عَلَى هَالـ.. الشَّبَابْ هَاذَا.

ب : هَلْ أ... فِي أَمْرِيكَا أَحْيَانْ كَثِيرَه بِنْشُوفْ أَنُّه هَاذِي الظَّاهِرَه أ... شَائِعَه بَينِ الرِّيَاظِيِّينْ، هَلْ هِي شَائِعَه بَينْ الرِّيَاظِيِّينْ فِي السُّعُودِيَّه؟

أ : لاَ وَاللَّه مَا فِيه أَبَدْ، مَا فِيه، مَا هِيبْ شَائِعَه، وْلَيه؟ وْإِلَى صَارَتْ مَثَلاً لَـ... شَـ... شَائِعَه يْبَانْ.

ب : يْبَانْ أَوَا...

أ : يْبَانْ، يْبَانْ إِنْ هَاذَا رَجَّالْ أَوَّلْ شِي يِنْخَفِظْ مُسْتَوَاه، وْبَعْدَينْ لاَ هُو بْيِهْتَمّ فِي تَمَارِينْ، وْبَعْدَينْ حَالْتَه تَصِيرْ حَالَه، يَعْنِي يْبَانْ، مَا هُوبْ وَاللَّه يَبْغِي عَشَانْ وَاللَّه نِكُولْ وَاللَّه... حَتَّى اللِّي فِي أَمْرِيكَا هِنَا إِلَى مَنَّه... مَرَدُونَا[13] خَبَرَه أَنَّ يُومْ إِنَّه[14] تَعَاطَى الْمُخَدَّرَاتْ، شُوفِي شْصَارْ فِيه. كَامْ الْعَالَمْ كِلَّه عَلَيه، حَتَّى الإِتِّحَادْ الدَّوْلِي عَاقَبَه.

ب : صَحّ.

أ : وْدَوْلِتَه عَاقَبِتَه، فَمَا هُوبْ يَعْنِي، مَا هْنَا شَيٍّ يِخْفَى عَلَيه، وَاللَّه مَا هُوبْ وَاللَّه أَشْرَبْلِي مَثَلاً كَاسْ خَمْرْ وْأَدْخُلَ الْمَلْعَبْ مَا حَدْ[15] دَارْ(ي) عَنِّي[16]، أَوْ أَشْرَبْلِي بِيرَه وْأَدْخُلَ الْمَلْعَبْ وَاللَّه مَا حَدْ دَرَا وَيشْ أَنَا عَلَيه.

Vocabulary

sann سَنّ imperf. ysinn *v.t.* to enact, to pass (a law); to establish; to sharpen (s.th.)

ʔalʔamiir feeṣal bin fahd ألأمير فيصَل بِن فَهْد *prop.n.* Prince Faysal bin Fahd (the son of King Fahd of Saudi Arabia)

raʔiis ʕaam li-riʕaayati -ʃʃabaab رَئيس عام لرِعايَة الشَّباب *phr.* the Chief General of the Organization for Youth Welfare

rakkaz ʕala رَكَّز عَلَى imperf. yrakkiz *v.* to concentrate; to focus; to devote one's main attention

mrakkazah مرَكَّزَه *pass.par.f.* concentrated; centralized; focused

taqliiʕah تَقْليعَه *n.* (*pl.* -aat, taqaaliiʕ) fad, trend

la-man لَمَن *interrog.part.* for whom (var. li-man)

xalaṣ خَلَص imperf. yixlaṣ *v.* That's it; It's finished; enough; It's over (when used alone); to run out; to finish (when used as a regular verb)

ḥatta law حَتَّى لَو *cond.part.* even if (var. ḥatta lo)

faaydah فايدَه *n.* (*pl.* fawaayid) benefit, advantage; gain; interest (on money)

maa ʕaad ما عاد *v.* not anymore

raaḥ fiihaa راح فيها imperf. yruuḥ *v.* (lit. He went in it.) to get involved; to be entangled; to be afflicted

kaafa كافى imperf. ykaafii *v.t.* to reward, to recompense

hayʔah هَيْئَه *n.* (*pl.* -aat) organization; board (of trustees); appearance

ʃahaadat taqdiir شَهادَة تَقْدير *phr.* certificate of appreciation

tsajjal ʕaleehum تسَجَّل عَليهُم imperf. yitsajjal *v.* to be put on their record; to be documented; to be recorded

ṣafḥah beeẓah صَفْحَه بيظَه *phr.* white page; a new start

ðaa -lmaraa ذا المَرا *phr.* this woman

ḥamlah حَمْلَه *n.* (*pl.* -aat) campaign; expedition; pregnancy

ðakar ذَكَر imperf. yaðkar *v.* to remember; to mention

gabl گَبْل *adv.* before; previously; ago

naadii نادي *n.* (*pl.* ʔandiyah, nawaadii) sports institute; recreation center

fanaayil فنايل *n.* Eng. t-shirts

ʃi-smeh شسمه *expr.* What you may call it; What's its name?

ʃiʕaar شعار *n.* (*pl.* -aat, ʃaʕaayir) motto; slogan; symbol; emblem

moosim موسم *n.* (*pl.* muwaasim) season; harvest; time of year

saaʕah ساعه *n.* (*pl.* -aat) oftentimes (when used in pl. form); sometimes; hour; clock; watch; time

natiijah نتيجه *n.* (*pl.* nataayij) result; score

mubaaraat مباراة *n.* (*pl.* mubaarayaat) game; competition

ẓarar ظرر *n.* (*pl.* ʔaẓraar) harm

jidah جده *part.* he is already (by this or a specified time) (var. gad, gid)

ʔarbaʕiin أربعين *n.* (*pl.* -aat) forty

balaa بلا *n.* (*pl.* balaayaa) problem; affliction

baga بگى imperf. yabga *v.* to stay; to be for (s.o. or s.th.); to remain for (s.o. or s.th.)

ʃaaʔiʕah شائعه *act.par.f.* common; popular

riyaaẓii رياظي *adj.* (*pl.* riyaaẓiyyiin) an athlete; athletic

ʔila ṣaarat إلى صارت *cond.part.* when it becomes; if it becomes; if it happens

baan بان imperf. ybaan *v.* to show; to be apparent

ʔawwal ʃii أوّل شي *phr.* first of all; first thing

htamm fii اهتمّ في imperf. yihtamm *v.* to care (about s.th. or s.o.); to take care of; to take responsibility (of s.th. or s.o.)

ḥaaltah tṣiir ḥaalah حالته تصير حاله *expr.* He will be in shambles; He will be in very bad shape.

maradoonaa مردونا *prop.n.* {Deigo} Maradonna (of Argentina, played in the '98 World Cup)

yoom ʔinnah يوم إنّه *phr.* (lit. the day he...) when

gaam lʕaalam killah ʕaleeh گام العالم كله عليه *expr.* The whole world was against him; Everybody was against him.

ʔittiḥaad dawlii إتّحاد دولي *prop.n.* Federation of International Football Association (FIFA); international unity

kaas كَاسْ *n.* (*pl.* -aat) cup; a glass

maa ḥadd مَا حَدّ *quant.* no one (var. ʔaḥad)

daar(ii) ʕanni دَارِي عَنِّي *phr.* (S.o.) knows about me.

Notes

1) baʔdeen: *Later; then; afterwards; something else.* Note that this conjunction also functions as an adverb. It is usually used for marking the elements in a narrative sequence. It is derived by adding the suffix //-een// to the preposition //baʕd// *after.* //baʕdeen// is also used in a consequential sense rather than in a purely temporal sense to render the English meaning of *or, or else.*

2) raʔiis ʕaam li-riʕaayati -ʃʃabaab: *The Chief General of the Organization for Youth Welfare.* This organization serves as the fountainhead for many of the sporting enterprises in Modern Saudi Arabia and protectively watches over the several youth and sporting federations.

3) la-man: *For whom?* Note that //la(i)-// is prefixed to //man// to render the meaning *whom.* (See Selection 14, Note 10.)

4) xalaṣ: *That's it.* Although this is an MSA verb, it is used in most Arabic dialects in this frozen form to mean *having enough, or being fed up of s.o. or s.th.; it's over.*

5) ḥatta law: *Even if.* The conditional particle //law var. lo(o)// introduces a hypothetical condition or conditions contrary to fact. The verbs in the conditional and the main clause are often in the perfect tense. The particle //ḥatta// is used before the conditional particle to emphasize this condition, e.g. //ḥatta law taʕaaṭaahaa, weeʃʃi -lfaaydah// *Even if he uses it, what good does it do him?*

6) raaḥ fiihaa: *He got involved in it.* The verb //raaḥ// followed by the preposition //fii + pron. suffix// is used to mean *gone; deeply involved in,* e.g., //jaalah maraẓ w-raaḥ fiih// *He had a disease and he died of it.*

7) ðaa -lmaraa haaðii: *This woman.* Note that the speaker did not use //ðii//, the feminine form of the demonstrative before the word //lmaraa//, which is not common in Gulf dialects; however, he used the feminine form //haaðii// after it.

8) fanaayil: *T-shirts.* Note that the speaker mispronounced this word the first time by saying //falaayin//. The word //faanilla// may be used for *one t-shirt* or for *flannel.*

9) ʃi-smeh: *What you may call it.* Note that the speaker uses several variations of this expression when he could not remember the right word to say.

10) saaʕaat: *Often times.* As discussed before, some adverbs can be formed from nouns by adding a prefix or by suffixing the indefinite marker //-a(i)n//. Also, there are some adverbial adjectives and some averbial nouns, such as //saaʕaat, saaʕah, yoom//, when nouns assume the function of adverbs.

11) jid-ah: *He is already (by this or a specified time).* Cf. MSA //qad//. This particle and its variants //gad, gid// do occasionally occur before present tense verbs to render a present progressive meaning. They may also be used in non-verbal sentences or before pseudo-verbs.

12) ʔarbaʕiinaat: *Forties.* The regular feminine plural suffix //-aat// is added to numbers 20, 30, 40, etc. to produce the plural, e.g., //ʔarb(a)ʕiinaat; xamsiinaat// *forties; fifties.*

13) maradoonaa: *Maradonna.* The speaker here is referring to Deigo Maradonna of Argentina, whose team was beaten in the last minute during the quarterfinal match between the Netherlands and Argentina in the World Cup Finals in '98 at the Stade Velodrome in Marseille, France.

14) yoom: *Day.* Note that this noun also functions as an adverb of time when introducing a temporal clause. It is usually followed by //ʔinn + pron. suff.// and the verb is almost always in the perfect tense.

15) maa ḥadd var. ʔaḥad: *No one.* This quantifier usually means *no one,* e.g., //maa ḥadd nabbahnii ʕan ʔaẓraari -lmuxaddaraat// *No one warned of the harms of drugs.* It is also used to mean *someone.* In this case it is a way of expressing the passive voice, e.g., //ḥadd gal-lii ʔinnak ruḥt makkah// *Someone told me that you went to Mecca.* It is also used in questions followed by //min + pron. suff.// and in statements in which the verb is in the negative to mean *anyone* e.g., //ḥad minkum saaʕad fi mukaafaḥat lmuxaddaraat?// *Has anyone of you helped in the fight against drugs?* and //maa lageet ḥadd fi -lbeet// *I didn't find anyone at home.* The word //ḥadd// is negated either by //maa or laa//.

16) daar ʕannii: *(Someone) knows about me.* Note the deletion of the final vowel in the word //daarii// due to rapid speech, a common phenomenon in most Arabic dialects.

Thank God! Our Government Is Alert

A : The government is alert and something else, it passed those laws. There is a national committee for fighting drugs. This committee is headed by Prince Faysal Bin Fahd, the General President for Youth Welfare. This committee...

B : Why? Is it because usually this is a youth problem?

A : Yes indeed, because they want to concentrate on the youth... it concentrates on whom? This fad is for whom? It's a fad for the youth. An old man doesn't, well ... that's it {for him}, a person in his fifties, what does he have to do with drugs? Even if he uses it, what good does it do him? The world isn't... anymore... It is the youth, the eighteen, seventeen, and fifteen {year olds} who want it, huh? These are the ones who get involved in it. This National Committee for Fighting Drugs rewards people that... well... participate in... in fighting drugs, such as, organizations, individuals, establishments. It gives them certificates of appreciation, that is, they have a role, and they have a share {in fighting drugs}. It will be on their record, well, they have a white page, OK? That is, this man, or this woman, or this family, or this government directorate has participated in the campaign against drugs. I even remember last year or the year before last all the sports institutes in Saudi Arabia were wearing T shirts {written} on them, what's its name? A written motto "no to drugs, no to drugs, no to drugs." They were wearing them throughout the two or three seasons, I don't know, "no to drugs, no to drugs"... why? To awaken the youth. Oftentimes, inside the field where they post the results of the games/scores, and I don't know what, all of it is absolutely {covered} with the dangers (lit. harms) of drugs, the dangers of drugs. All of this is a message from the government directed to whom? To the youth. But for an old, mature man who is already in his forties or his fifties is not any more... I mean he understands that... Even if he has a problem, his problem is contained (lit. in its place), but this talk is for the... the youth.

B : Is... oftentimes we see that this phenomenon is common among the athletes in the United States, is it common among athletes in Saudi Arabia?

A : Well, no, it isn't at all. It is not common, why? Because when it becomes common it will show.

B : It will show or...

A : It shows, it shows that this man, first of all, his status will be lower.

Something else, he will not care about practice, and he will be in shambles. Well, it will show. It is not that he wants us to say... Even those in the United States when one... when the news was out about Maradonna that he is using drugs, you saw what happened to him. The whole world was against him, even the Federation Internationale De Football Association punished him.

B : True.

A : And his country punished him. So it is not, well... something hidden. For instance, I drink a glass of alcohol and enter the playground and no one knows about me, or I drink a beer and go to the playground and no one knows what is going on with me.

lwalad yubba sayyaarah

This selection shows that speakres of Qatif and other Gulf dialects may use the word //ʔumm mother// before feminine nouns and the word //ʔabu father// before a masculine noun to express possession.

A : nzeen, weeʃ raʔyok[1], nruuḥ baačir? ʕindak ʃii. faaẓii baačir ʔinta?

B : weeʃuu baačir, maʃɣuul baa-jii min lʕamal maʃɣuul, weeʃ ʕindeeʃ[2]?

A : maswah -ljihhaal yumba[3] yruuḥuu yiʃtaruu liihum ʔalʕaab limma nruuḥ maḥall lʔaʕaabi -hnii. libnayyah[4] daaggah[5] ʕafraanah[6] timba baarbii. wi-lwalaad yubba -ssiyyaarah ʔummi -llaasilkii[7].

B : ha-lḥa...

A : ʔinta taʕaala nruuḥ leehum niʃtarii leehum lʔalʕaab.

B : weeʃ ʔalʕaab? weeʃ tiʃtaruun (hadaanaa ʔii... ʕidne, (these two words are not clear)). ʔalʕaab dakkuu[8]... malyaanah w-ma -ʕraf weeʃ, yilʕabuu. ʔalʕaab ha... ha-zzaman maa tiṣlaaḥ! maa tiṣlaḥ, wa-laa hii zeeneh. txarrab liʕyuun.

A : ʔilaa ma-hii[9] zeeneh? ḥagwah txarrab liʕyuun? dakkuu baarbiyyeh[10] b-tigʕid tilʕab fiihee b-tistaanees[11] wi-llaasilkii -ssiyyaarah, ʔilaa w-ma-hii ʕadleh? weeʃ fiih yaʕnii law ʔinta miʕtoroḍ[12]?

B : ʔayy[13] baarbii? ʔayy baarbii? w-ʔayy kumbyuutar? kumbyuutar, ʕala kull kumbyuutar haada w-ma-ʕraf weeʃ, hadii ʔillaa tilʕabuu -sseekal llii yṭiiḥ w-yitkassar. ʔeh, lalʕaabi -llawwal ʔaḥsan. lalʕaab llawwal ʔaḥsan min ʔaḥiin. lalʕaabi -llawwal yiṭlaʕuu -ljihhaal yiṭlaʕuu wiyya baʕooḍ, yruuḥuu yilʕabuu, yilʕabuu -ṭṭeer, yilʕabuu -ṭṭeer w-yilʕabuu ʔalʕaab θaanyeh, wi-ntuuna maʕi...

A : weeʃʃu -llʔawwal killah fi -ṭṭirgaat yaa dah! killah fi -ṭṭirgaat llawwal. ʔalḥiin ʕa-lʔaqall fi -lbeet gaaʕdiin fi -lbaraad, fi -lmukayyif, w-gaaʕdiin yilʕabuu taḥti ʕyuunne[14], taḥt naẓarne, muu -llawwal killah fi -ṭṭirgaat wi-ssakiik gaaʕdiin yilʕaboo, tumba... min ḥiin ruuḥii w-fi-lixwaar w-ha-ljaw gaal yilʕabuu leene[15] fi -ʃʃa... fi -ʃʃawaariʕ, ʔah? muu ʕadil ḥačyek?

الْوَلَدْ يُبَى سِيَّارَه

أ : نْزَيِنْ، وَيشْ رَأْيَكْ[1]، نْرُوحْ بَاتْشِرْ؟ عِنْدَكْ شِي؟ فَاضِي بَاتْشِرْ إِنْتَ؟

ب : وَيشُو بَاتْشِرْ، مَشْغُولْ، بَاجِي مِنْ الْعَمَلْ مَشْغُولْ، وَيشْ عِنْدَيشْ[2]؟

أ : مَسْوَه الْجِهَّالْ يِمْبَ[3] يْرُوحُوا يِشْتَرُوا لِيهُمْ أَلْعَابْ لِمَّا نْرُوحْ مَحَلْ الأَلْعَابِ هْنِي. لِبْنَيَّه[4] دَاگَه[5] عَفْرَانَه[6] تِمْبَ بَارْبِي. وِالْوَلَادْ يُبَّ السِّيَّارَه أَمَّ اللاَسِلْكِي[7].

ب : هَالْحَـ....

أ : إِنْتَ تَعَالْ[8] نْرُوحْ لَيهُمْ نِشْتَرِي لَيهُمْ الأَلْعَابْ.

ب : وَيشْ أَلْعَابْ؟ وَيشْ تِشْتَرُونْ (هَدَانَا إِبـ... عِدْنَا) أَلْعَابْ. دَكُّو[9] مَلْيَانَه وْمَا عْرَفْ وَيشْ، يِلْعَبُوا. أَلْعَابْ هَـ... هَالزَّمَنْ مَا تِصْلَاحْ، مَا تِصْلَحْ وَلاَ هِي زَينَه. تْخَرَّبْ لِعْيُونْ.

أ : إِلاَ مَا هِي زَينَه[10]؟ حَكُّوه تْخَرَّبْ لِعْيُونْ؟ دَكُّو بَارْبِيَّه[11]، بْتِكْعِدْ تِلْعَبْ فِيهَا بْتِسْتَانِيس[12]، وِاللاَسِلْكِي السِّيَّارَه إِلاَ وْمَا هِي عَدْلَه؟ وَيشْ فِيه يَغْنِي لَوْ إِنْتَ مِعْتُرُضْ[13]؟

ب : أَيّ[14] بَارْبِي؟ أَيَّ بَارْبِي؟ وْأَيَ كُمْبْيُوتَرْ؟ كُمْبْيُوتَرْ، عَلَى كُلّ كُمْبْيُوتَرْ هَادَ وْمَاعْرَفْ وَيشْ، هَادِي إِلاَّ تِلْعَبُوا السَّيكَه اللِّي يْطِيحْ وْيِتْكَسَّرْ. أَيه، لَلْعَابِ الأَوَّلْ. أَيه، لَلْعَابِ اللَّوَّلْ أَحْسَنْ. لَلْعَابْ اللَّوَّلْ أَحْسَنْ مِنْ أَحِينْ. لَلْعَابِ اللَّوَّلْ يِطْلَعُوا الْجِهَّالْ، يِطْلَعُوا وِيَّا بَعْضْ يْرُوحُوا يِلْعَبُوا. يِلْعَبُوا الطَّيرْ. يِلْعَبُوا الطَّيرْ وْيِلْعَبُوا أَلْعَابْ ثَانْيَه، وِانْتُونَ مَعِ...

أ : وَيشُّو الأوَّلْ كِلَّه فِي الطَّرْگَاتْ يَا دَه، كِلَّه فِي الطَّرْگَاتْ الّوَّلْ. أَلْحِين عَالأكَلَ فِي الْبَيتْ گَاعْدِينْ فِي الْبَرَادْ، فِي الْمُكَيَّفْ، وْگَاعْدِينْ يِلْعَبُوا تَحْتِ عْيُونَّا[15]، تَحْتْ نَظَرْنَا، مُو الّوَّلْ كِلَّه فِي الطِرْگَاتْ والسِّكِيكْ گَاعْدِينْ يِلْعَبُوا لَينَا[16] فِي الشَّـ.. فِي الشَّوَارِعْ، أه؟ مُو عَدْلْ حَتْشْيَكْ.

Vocabulary

nzeen نْزَين *part.* well! good; fine, OK (var. zeen, ʔinzeen)

raʔiy رَأْي *n.* (*pl.* ʔaaraaʔ) opinion

maswah مَسْوَه *n.* (*pl.* maswiyyaat) evening; one evening

yumba يُمْبَى *v.* he wants

bnayyah بْنَيَّه *n.* (*pl.* -aat) little girl

daaggah دَاگَّه *act.par.f.* (lit. beating (drums)) insisting; nagging; pounding

ʕafraanah عَفْرَانَه *act.par.f.* dying (to have s.th.)

baarbii بَارْبِي *n.* (*pl.* -aat) Eng. Barbie doll (var. baarbiyyeh)

yubba يُبَّى *v.* to want

ʔummi -llaasilkii أُمّ اللاَّسِلْكِي *phr.* (lit. the mother of the wireless) remote-control (car)

dakku(u) دَكُّو *demons.part.* here; That is him/it. (var. hakku(u), hadakku(u))

malyaanah مَلْيَانَه *act.par.f.* a lot; full of

ṣalaḥ صَلَحْ imperf. yiṣlaḥ *v.* to be good; to be right; to be proper; to be useful

ʔilaa ma-hii إِلاَ مَا هِي *neg.part.* why it is not

ḥagwah حَگْوَه *interrog.part.* why; how come (var. ʃ-ḥagwah)

xarrab خَرَّبْ imperf. yxarra(i)b *v.t.* to ruin; to destroy; to mess (things up)

staanas اسْتَانَسْ imperf. yistaane(e)s *v.* to enjoy (s.th. or s.o.); to be amused, delighted, entertained (by s.th. or s.o.)

ʕadleh عَدْلَه *adj.f.* right, true

miʕtoroḍ مِعْتُرُضْ *act.par.* objecting; refusing

ʔayy أَيّ *interrog.part.* which

kumbuutar كمبيوتر *n.* (*pl.* -aat) Eng. computer
seekal سيكل *n.* (*pl.* -aat) Eng. bike, bicycle
ʔaḥsan min أحسن من *compar.adj.* better than
yiṭlaʕuu wiyya(a) baʕoodं يطلعوا ويا بعض *expr.* They go out together.
ṭṭeer الطير *n.* a game for children; a bird
ʔintuuna إنتونا *pron. c.pl.* you (var. ʔintuun, ʔintum, ʔintuu)
ṭariig طريگ *n.* (*pl.* ṭirgaat) street, road; way
yaa dah يا ده *part.* a particle for exclamation
baraad براد *n.* cool; cold weather; cold breeze
mukayyif مكيف *n.* (*pl.* -aat) air conditioner; air-conditioned
yilʕabuu taḥti ʕyuunne يلعبوا تحت عيونا *expr.* (lit. They play under our eyes.) They play under our supervision.
naẓar نظر *n.* supervision (when preceded with taḥt); seeing, eyesight
xwaar خوار *pl.n.* valleys
yilʕabuu leene يلعبوا لينا *expr.* (lit. They play for us.) they play

Notes

1) raʔyok: *Your opinion.* Note that the Qatif dialect uses the pronoun suffix //-ok// for the second person masculine more often than the Riyadh //-ak// suffix. The use of the singular form of this noun is more common than its plural form //ʔaaraaʔ//, even when one is asking more than one person about their opinions. Note that it is very common to delete the hamzah and lengthen the vowel before it, e.g., //raayok//.

2) ʕindeeʃ (var. ʕindič): *You (f.) have.* Usually, vowels are lengthened by most Qatif speakers. This vocalic change occurs quite often in this text. Note the vowel change: //-e-// is lengthened to //-ee-//. The pronominal suffix for the second person singular feminine //-ik// changes to //-eeʃ//.

3) yumba: *He wants.* This verb may be a variation of the verb //yubba// with the assimilation of //b ---> m//, a common linguistic change in some Arabic dialects. This verb does not have a perfect tense form. This form of the verb was not detected in the Riyadh dialect.

4) bnayyah: *Little girl.* This is the diminutive form of //bint//. Cf. MSA //bunayyah// in pausal form.

5) daaggah: *Insisting; nagging (lit. beating; knocking; pounding).* There is a clear semantic transition between *pounding ---> nagging.* Usually when one nags, one either pounds on something or stomps one's foot.

6) ʕafraanah: *She is dying (to have something).* The patterns //faʕlaan m. and faʕlaanah f.// are used to form some active participles from triliteral root verbs, e.g., //taʕab// *to be tired,* //taʕbaan m., taʕbaanah f.// *the person who is tired;* //kasil// *to be lazy,* //kaslaan m. kaslaanah f.// *a lazy person.*

7) ʔummi -llaasilkii: *A remote-control car.* The use of //ʔumm// *mother* and //ʔu(a)bu// *father* to denote possession is very common in Gulf dialects. However, it is usually the possession of certain inalienable characteristics. It is always expressed in a noun-noun construct, in which the first noun is either //ʔumm or ʔubuu//, e.g., //sayyaarah ʔummi -llaasilkii// *a remote-control car;* //ʃifti -rrajjaal ʔabuu raas čabiir// *I saw the big-headed man (lit. I saw the man the father of the big head).* The words //ʔabuu and ʔumm// are commonly used to informally address someone by his/her firstborn son, e.g., //ʔabuu ʔaḥmad// *the father of Ahmad*; //ʔumm feeṣal// *the mother of Faysal.*

8) dakkuu (var. hadakku(u) hakku(u)): *That is him; here.* This form of the demonstrative //hadaak// is typical of Eastern Saudi Arabia dialects. Note that this demonstrative is in liason with the pronominal suffix for a far person or object. The //ha-// prefix may be deleted as it is deleted from any other demonstrative. //hadakku// is more common in some dialects of Bahrain.

9) ʔila maa hii: *Why it is not.* Note that the preposition //ʔila// followed by the negative particle //maa// is used in Al-Qatif dialect as an interrogative particle.

10) baarbiyyeh: *Barbie doll.* Note that the speaker derived a feminine form from the English borrowed word *Barbie,* a common practice when dealing with foreign words.

11) tistaanees: *She enjoys (s.th. or s.o.).* Cf. MSA //tastaʔnisu//. Note the vocalic changes in this verb; the vowel of the present tense marker //ta- ---> ti-//; the second vowel //-a- ---> -aa-// resulting from the deletion of the glottal stop; and a compensatory lengthening of the final vowel //-e- ---> -ee-//. It is worth noting that the initial vowel of the perfect form of this verb form is almost always deleted in most Gulf dialects, e.g., //staanas//.

12) miʕtoroḍ: *Objecting.* Cf. MSA //muʕtariḍ// (pausal form). The change of //mu- ---> mi-// in this active participle pattern is very common in most Arabic dialects. The other vocalic changes in this word are typical of Al-Qatif dialect.

13) ʔayy: *Which, what.* Unlike other interrogative particles, //ʔayy// cannot be used independently as a one-word question. It is also used to express surprise.

14) yilʕabuu taḥti ʕyuunne: *They play under our supervision (lit. they play under our eyes).* This is an expression used to portray parents' protection of their children.

15) yilʕabuu leene: *They play (lit. they play for us).* It is very common in most Arabic dialects for a speaker to engage the person spoken to in the action that is being described, e.g., //ʃareet-lak baarbiyyeh zeeneh// *I bought a nice Barbie (lit. I bought for you a nice Barbie).* This form of addressing others is also used for expressing amazement or exaggeration.

The Boy Wants a Car

A : Well, how about (lit. what is your opinion) we go tomorrow? Do you have anything? Are you free (lit. empty) tomorrow?

B : What's tomorrow? I am busy. I will be busy after I come back from work. What do you have {in mind}?

A : The children want to go buy toys in the evening when we go to the nearby (lit. here) toy store. The little girl is nagging (lit. pounding). She is dying to have a Barbie doll, and the boy wants a remote-control car (lit. the mother of the wireless).

B : Th...

A : Come on, let's go there to buy them the toys.

B : What toys? What toys are you going to buy? Here, there are a lot of toys and... I don't know what, let them play. The modern (lit. of this time) toys are not good. They are not good, they are not nice. They ruin the eyes.

A : Why aren't they nice? How do they ruin the eyes? Here is a Barbie. Your daughter sits and plays with it, and she enjoys it. Why is the remote-control car not good? What's wrong with it, and why are you objecting?

B : Which Barbie? Which Barbie, and which computer? Every computer has... I don't know what. You have to play with the bike that tips and breaks. Well, the toys of the past are better. The toys of the past are better than today's. The children go out with each other {when they play} the old games. They go out and play. They play the "Tair" game and other games. You are...

A : What past? All of the games were out on the streets. All of the old games were on the streets. Nowadays, at least they stay in the cool and air-conditioned home, and they play under our supervision (lit. under our eyes, under our eyesight). Unlike the past, they used to play in the streets [and roads]. Do you want... them from now on to go play in the valleys in such weather, right? What you are saying is not right.

ʔalʕaab zamaan

The speakers in this selection add a final vowel //-e(e)// at the end of a sentence to mark a question or an exclamation, a linguistic feature of the Qatif dialect.

A : ljihhaal maa yaʕirfuu ʔaḥaad. ljihhaal llawwal lle... yruuḥuu yilʕabuu wi-yya baʕoẓ, yiṭlaʕuu, yilʕabuu -ttiileh[1]. ttiileh yjammʕuu wi-yyaa baʕoẓ w-yilʕabuu. yilʕabuu fi -ṣṣawaabiiṭ[2], ʔii ʔaḥiin maa ḥad yiʕruf ʔaḥad. ja... ʔitjaar maa yiʕruf jaarooh wa-laa yiʕruf hadaak[3], haade...

B : ʔalḥiin ʔinta tumba ljihhaal yilʕabuu -lʔalʕaab lli-nta tilʕab fiihum, ʔinta w-ʔabuuk wa-xwatk wuw... w-jiddok.

A : weeʃ fiihaa? ʔaḥsan min la... lalʕaab weeʃ fiihaa. yaʕnii ʔaḥiin bi-llaah ʕaleeʃ[4] liʕbet ʔiṭṭeer weeʃ fiihe?

B: ʔeh, yitraakaẓuu wi-yṭiiḥuu leene[5] w-yijuu killah xummgaat w-ḥamet w-ḥaalathum ḥaalah w-haada[6] mutṣawwab[7], w-daa ṭaaliʕ minnah daam... w-daa mitʃaabig[8] wi-yya daa, w-daa maʃ... ʔe... daa ʔe... m...

A : maʃʃaʕ.

B: maʃʃaʕ ʃaʕri -lfaanii[9] haada huwwa, ʃu ha-lʔalʕaab? laa bi-llaah!

A : laa.

B : laa hii ʕadlah wa-laa ʃii.

A : liʕbati -ttiilee yfakkir fiihaa -lwaaḥeed čeef ygiisi -ttiilah -θθaanii, w-keef hadaak w-weeʃ... weeʃ... lfaanii... lfaanii yʕaddii... daak... wi-ykassib. lammaa ykassib ʕaadi -tyeel, yjii ybiiʕhum baʕd. yistafiid

minhom.

B : ʔeh, w-ʔidaa xallaṣati -lliʕbeh yguumuu yitʃaabaguu kull[10] waaḥad yrammii[11] -lfaanii bi-ttiileh, wi-yduggi ʕyuunah, wi-ydugg xaʃmah wi-ykassruh.

A : jihhaal baʕd č... ʃ... ʃaayfah jihhaal bi-duun maa yitʃaabaguu...

B : laa, laa, laa, ʔalʕaab ha-lʔayyaam ʔaḥsan, ṣaraaḥah.

A : ʔinti ʃaayfah -llawe... ʔe... jjihhaal maa yitʃaabaguu. ḥatta law gaʕaduu fi -lbeet maa yitʃaabguu humee[12]?

B : yitʃaabaguu, bass maa ydugguu ruuḥhum[13] bi-lliʕbeh bi-ttiileeh, fagiileeh[14] tkassaar.

A : weʃʃa fagiileh? weeʃ fa... fagaalathee, tiileh xafiifah maa fiihaa ʃii...

B : ʔitʃabax[15] haadii maa hii fagiileh, ʔeh?

ألْعَابْ زَمَانْ

أ : الْجِهَّالْ مَا يَعْرِفُوا أحَدْ. جِهَّالْ الْوَّلْ اللِّي يْرُوحُوا يِلْعَبُوا وِيَّا بَعُظْ، يِطْلَعُوا، يِلْعَبُوا التِّيلَه[1]. التِّيلَه يْجَمّعُوا وِيَّا بَعُظْ يِلْعَبُوا، يِلْعَبُوا فِي الصَّوَابِيطْ[2]، إِي أحِينْ مَا حَدْ يِعْرُفْ أحَدْ. جَـ... إِتْجَارْ مَا يِعْرُفْ جَارُه وَلاَ يِعْرُفْ هَدَاكْ[3]، هَادَ..

ب : ألْحِينْ إِنْتَ تُمْبَ هَالْجِهَّالْ يِلْعَبُوا الألْعَابْ اللِّي انْتَ تِلْعَبْ فِيهُمْ، إِنْتَ وْأبُوكْ وَاخْوَتْكَ وْجِدُّكْ.

أ : وَيشْ فِيهَا؟ أحْسَنْ مِنْ لَـ... لَلْعَابْ، وَيشْ فِيهَا. يَعْنِي أحِينْ بِاللَّه عَلَيشْ[4] لِعْبَةِ الطِّيرْ وَيشْ فِيهَا؟

ب : أيه، يِتْرَاكَظُوا وِيْطِيحُوا لَينَا[5] وْيِجُوا كِلَّه خُمْكَاتْ وْحَمَتْ وْحَالَتْهُمْ حَالَه وْ هَادْ[6] مُتْصَوَّبْ[7] وْدَا طَالِعْ مِنَّه دَمّ وْدَا مِتْشَابِكْ[8] وِيَّا دَا، وْدَا مَشـ... أ... دَا أ... مـ...

أ : مَشَّعْ.

ب : مَشَّعْ شَعْرِ الْفَانِي[9] هَادَ هُوَّ، شُو هَالألْعَابْ؟ لاَ بِاللَّه!

أ : لاَ.

ب : لاَ هِي عَدْلَه وَلاَ شِي.

أ : لِعْبَةِ التِّيلَه يْفَكِّرْ فِيهَا الْوَاحِيد تْشَيفْ يْكِيسِ التِّيلَه الثَّانِي، وْكَيفْ هَدَاكْ وْوَيشْ... وِيشْ... الْفَانِي... الْفَانِي يْعَدِّي... دَاكْ... وِيْكَسِّبْ. لَمَّا يْكَسِّبْ عَادِ تَيَالْ، يْجِي يْبِيعْهُمْ بَعْدْ. يِسْتَفِيدْ مِنْهُمْ.

ب : أيه، وْإِذَا خَلَّصَتِ الْلِعْبَه يْكُومُوا يِتْشَابَكُوا، كُلّ[١٠] وَاحَدْ يْرَمِّي[١١] الْفَانِي بِالتِّيلَه، وِيْدُكّ عْيُونَه، وِيْدُكّ خَشْمَه وِيْكَسَّرُه.

أ : جِهَالْ بَعْدْ تْشْـ.. شـ... شَايْفَه جِهَّالْ بِدُونْ مَا يِتْشَابَكُوا...

ب : لاَ، لاَ، لاَ، أَلْعَابْ هَالأَيَّامْ أَحْسَنْ، صَرَاحَه.

أ : إِنْتِ شَايْفَه الَّوَ... أ... الجُهَّالْ مَا يِتْشَابَكُوا. حَتَّى لَوْ كَعَدُوا فِي الْبَيتْ مَا يِتْشَابَكُوا هُمَا[١٢]؟

ب : يِتْشَابَكُوا، بَسّ مَا يْدُكُّوا رُوحْهُمْ[١٣] بِاللِّعْبَه بِالتِّيلَه، فَكِيلَه[١٤] تْكَسَّارْ.

أ : وَيشّ فَكِيلَه؟ وَيشْ فَـ... فَكَّالَتْهَا، تِيلَه خَفِيفَه مَا فِيهَا شِي...

ب : إِتْشَبَخْ[١٥] هَادِي مَا هِي فَكِيلَه، أيه.

Vocabulary

tiileh تِيلَه *n.* (*pl.* tyeel, tiyal) marbles (toy)
ṣawaabiiṭ صَوَابِيطْ *prop.n.* Sawabit, a game played by children (similar to sack racing)
jaar جَارْ *n.* (*pl.* jiiraan) neighbor
hadaak هَدَاكْ *demons.part.* that (m.)
ʔabuu أَبُو *n.* father (of) (var. ʔubuu)
ʔax أَخْ *n.* (*pl.* ʔixwah, (ʔi)xwaan) brother
ji(a)dd جِد *n.* (*pl.* j(u)duud, ʔajdaad) forefather; grandfather
bi-llaah ʕaleeʃ بِاللَّه عَلَيشْ *expr.* by golly; say
traakaẓ تْرَاكَظْ imperf. yitraakaẓ *v.* to race; to run
ṭaaḥ leene طَاحْ لَينَا imperf. yṭiiḥ *v.* to fall down
xummgaaṭ خُمْكَاتْ *adj.* dirty, filthy, soiled; garbage
ḥamet حَمَةْ *n.* hot, feverish

ḥaalathum ḥaalah حالتهم حالة *expr.* They are in a very bad condition.

haada هذا *demons.part.* this (m.)

mutṣawwab متصوّب *pass.par.* (*pl.* -iin) injured

ṭaaliʕ minnah daa طالع منّه دا *phr.* (lit. something coming out of him) to be bleeding

mitʃaabig wi-yya متشابك ويّا *act.par.* (*pl.* -iin) fighting with (s.o.)

maʃʃaʕ مشّع imperf. ymaʃʃiʕ *v.* to pull one's hair

faanii فاني *adj.* the other; second; next; again (var. θaanii)

kassab كسّب imperf. ykassib *v.* to make oneself win

tʃaabag تشابك imperf. yitʃaabag *v.* to fight; to quarrel

ramma رمّى imperf. yrammii *v.* to throw (s.th. at s.o.)

dagg دكّ imperf. ydu(i)gg *v.* to hit; to ring; to knock; to beat (drums); to hammer

xaʃm خشم *n.* (*pl.* xʃuum) nose

kassar كسّر imperf. ykassir *v.t.* to break

ṣaraaḥah صراحة *n.* honesty; frankness; frankly, honestly (var. ṣaraaḥatan, bi-ṣaraaḥah)

hume(e) همّ *pron.* (var. ʔuhma) they (var. huma)

ruuḥhum روحهم *ref.pron.* themselves

fagiile(e)h فكيله *adj.f.* heavy (var. θagiileh)

fagaalah فكالة *n.* heaviness; weight; dullness (var. θagaalah)

ʔitʃabax إتشبّخ *v.* Per. to hurt (s.o. or s.th.)

Notes

1) tiileh: *Marbles (used for the toy only).* This is an old boys' game, which, according to the husband in this text, is better than modern toys because it enhances children's thinking ability.

2) ṣawaabiiṭ: This is a children's game, similar to sack racing. The word //ṣabbaṭ// in the Kuwaiti dialect and the word //jalgah// in the Iraqi dialect are used for the same game.

3) hadaak: *That.* This demonstrative particle is used for masculine remote objects. The variant //daak// is also used. Note the sound change of //ð ---> d// which is a common phonological feature of Al-Qatif dialect.

4) bi-llaah ʕaleeʃ: *Say! By golly.* This expression, one of many common set phrases for expressing exhortation to the deity, can be used in most Gulf dialects to encourage the addressee to try harder.

5) yṭiiḥuu leene: *They fall down (lit. they fall for us).* Note the //ʔimaalah// in the first person plural pronoun suffix //-na ---> ne//. That is, the deflection of the final vowel //-a ---> -e//, which is a phonological feature of Eastern Saudi Arabia dialects. See Selection 16, Note 16.

6) haada: *This (m.).* This demonstrative is used for singular masculine close objects. Note that the //ha-// may always be dropped from any demonstrative. Note also that the change of //ð ---> d//. This sound change does not occur in the Riyadh dialects.

7) mutṣawwab: *Injured.* Most passive participles derived from verb Form V //tC_1aC_2C_2aC_3/tfaʕʕal// are formed by adding the prefix //mu- or mi-// to the verb, e.g., //tṣawwar// *to be photographed*; //mutṣawwar// *photographed.* The feminine singular is usually formed by deleting the final vowel and suffixing the feminine ending //-ah//, e.g., //mutṣawwbah//.

8) mitʃaabig: *Fighting with (s.o.).* Active participles derived from verb form VI //tC_1aaC_2aC_3/tfaaʕal// are usually formed by adding the prefix //mu- or mi-// to the verb and changing the final vowel //-a- ---> -i-//, e.g., //tʃaabag ---> mitʃabig//. The feminine is formed by deleting the final vowel //-i-// of the masculine form and suffixing the feminine ending //-ah//, e.g., //mitʃaabgah//.

9) faanii: *The other; second; next; again.* One must be really careful in recognizing the sound changes in Al-Qatif dialect, or else one may miss the meaning of the text. Note that if one is not aware of the phonological change of //θ ---> f// in the word //faanii// from the way it is uttered, one would think that it means *vain.*

10) ku(i)ll: *Every, each, all.* The word //kull// functions as an intensifying quantifier. It collocates with nouns only. It is used to carry the emphasis in a statement, e.g., //kill yoom yruuḥi -lmadrasah// *He goes to school every day.* It may be used also as a modifier before a noun construct, e.g., //kull muʕallmiin lmarasah// *all (of) the schoolteachers.* It can be used to mean *whole* when followed by a definite noun, e.g., //kulli -lgabiilah// *the whole tribe.*

11) ramma: *To throw (s.th. at s.o.).* This form of the verb //rama// *to throw* is not used in MSA.

12) humee: *They.* The phonetic feature //ʔimaalah//, a deflection of the short vowel //-a// towards //-e// and the long vowel //-aa// towards //-ee//, is usually present in most Eastern Saudi Arabia dialects. (See the chapter on //ʔimaalah// in Siibawayh and Al-Tajir 1982, 152–3.) Note that Al-Qatif speakers add a final vowel //-e(e)// at the end of a sentence to mark a question or an exclamation, as is the case here.

13) ruuḥhum: *Themselves.* The noun //ruuḥ// *soul, spirit* may take pronoun suffixes to form reflexive pronouns, e.g., //ljihhaal ydigguu ruuḥhum bi-ttiileh// *The children hit themselves with the marbles.*

14) fagiileeh: *Heavy.* Cf. MSA //θaqiilah//. Note that the //f// is a free variant of //θ// in most of Eastern Saudi Arabia Shi'a dialects and also in most of the Shi'a dialects of Bahrain. Note the lengthening of the final vowel, a linguistic feature of Shi'a dialects.

15) ʔitʃabax: *It hurts (s.o. or s.th.).* This word does not exist in MSA. Some Arabic dialects use the word //ʃabaq// to render the meaning of *to hit someone.* This could be the same verb with the sound change of //-q ---> -x//.

Toys of the Good Old Days

A : The children don't know anybody. In the past... the children used to go play with each other; they went out and played Marbles. They gathered together and played Marbles. They played Sack Race. Well, nowadays {they} don't know each other. One (lit. the neighbor) does not know his neighbor, and does not know that one, {and} this...

B : Now, you want the children to play the games you, your father, your brothers, and your grandfather played.

A : What's wrong with that? It is better than... the games... what's wrong with that? Well, I swear, what's wrong with the Tair game?

B : Yeah, they run and fall down. They come {home} dirty, hot, and in a very bad condition. This one is injured, and one is bleeding (lit. this coming out of him) and this one is fighting with that, and this one is...

A : Pulled {the hair}...

B : Pulled the hair of the other. This is it, what kind of games are they? No! I swear to God.

A : No.

B : It is not good or anything.

A : {When playing} the Marbles game, one thinks how to measure the other one's marble, and how the other... how... to pass the other and win. When he wins marbles, he goes and sells them also. He profits from them.

B : Yeah, and when the game is over, they fight with each other. Each one throws marbles at the other. He hits his eyes, he hits his nose and breaks it.

A : The kids also... have you seen kids who don't fight...

B : No, no, no! Today's games are better, honestly.

A : Have you seen kids who don't fight? Even if they stay at home, don't they fight?

B : They fight, but they don't hurt themselves with the toys, but with the Marbles game... It is heavy, it could hurt (lit. break) {someone}.

A : Heavy what? What's its weight (lit. heaviness)? The marble is light and there is nothing wrong with it...

B : Oh yeah! Isn't this heavy? It hurts.

byuut lawwal

This selection shows the use of the ethic dative phenomenon to express intimacy or liveliness or exaggeration to the discourse by engaging the addressee in the action.

A : kidaa gaʕadlook[1] ljaahil... maθalan, libnayyah gaaʕdatlook masakatlak ha-lʕaraayis[2] loo ha-lbaarbiyyaat wuw... w-gaʕadat tilʕab fiihaa wi-tmaʃʃiṭ ʃaʕirhoom, w-gaʕadat...

B : killaa[3] xasaayir fluus.

A : laa xasaayir fluus walaa ʃii...

B : ʔana de... (?)

A : ʕa-lʔaqall fluus f-maḥallhee, f-makaanhee[4]...

B : weeʃuu -llii xed daak, liʕib ʕaleena...

A : tnammii... tnammii daa... ʔe... mawaahibhum. txallii libnayyah ʔum ʕadleeh, muu -llawwal karaaju. lkurju walaa fiihaa ʃaʕir, laa fiihaa ma-drii weeʃ, ʔe... min xalaagiin[5] min de, b-surʕah yitlaʕwazuu, w-yiddaḥḥanuu[6]. ʔalḥiin weeʃ ḥalaawathum lʕaraayis?

B : bass maa ʕalee[7], llawwal jamb baʕooḍ libyuut, ʔaḥiin tʃuufii ʔaḥad yiḥ... yijiih ʔaḥada[8]? maa ḥad yijii, lawwal jamb baʕoḍ, killah jamb baʕoḍ...

A : ʔii, w-ḥatta loo laʕab la-ḥaalah -jjaahil...

B : wi-lʔaḥseen... llawwal maa fii siyyaaraat zay ʔaḥiin ʃidii[9] w-kill hadaak. ʔaḥiin killaa siyyaraat wuw... yi... yiṭlaʕi -djaahil w-yiz... tizdumah

siyyaarah[10]...

A : ʔeh, hadaanii[11] ʔana ʔagul-lak maa tiṭlaʕ leeh? maa yiṭlaʕ barra -ṭṭariig, yigʕid f-beeteh ʔaḥsan-lah.

B : ʔii, bassi -lawwal ʔaḥseen, llawwal ʔaḥsen, liʕbaatum[12] ʔaḥsen, muu zayy ʔaḥiin.

A : ʔii, hadaanii ʔaguul-lok ʔida gaʕduu f-beethoom zayy ljaahil ʔaḥiin waladk muu killah b-kombyuutara? haadaa baačir b-yijii maʕraẓi -lkombyuutar yimba yruuḥ yiʃtarii-leh ʔaʃriṭah. yigʕid-lak ʕala -lkombyuutaar yitʕallam ʕaleeh, čeefa yʃaɣluuh, čeefa ybannduuh, čeefa yḥiṭṭi -lliʕbeeh, w-čeefa yilʕaab. ha-lʔaʃyaa haadii killhe. laa bi-llaah, yṣiir-lak baʕdeen zeen fi -lmidraseh, mʕallmiinah yistaʔinsuu fiih...

B : haadi ʔiḥnaa ṣurnaa zeeniin... haade ʔiḥnaa ṣurnaa zeeniin... yaʕnii muu -ḥnaa zeeniin? haana trabbeenaa čidii w-laʕibnaa -lʔalʕaab w-ṣurnaa zeẹniin w-ʃuu lem... weeʃ xa... xaanatna... weeʃ xaanati -l... de -llii yigiʕduu ṭuuli -lyoom fi -lkombyuutar wi-ʕawaayinhum raaḥaat[13].

A : maa ʕaleeh ʕawaayinhum haadii, haada -lkill yilbas, yilbasuu naẓẓaaraat. taʃuuf waaḥid maa yilbas naẓẓaarah, ʔah? kabiir loo ṣaɣiir, jaahil loo de...

B : bass maa ʕaleeh...

A : w-ʔeeʃ ʕaleeh?

B : bass maa ʕaleeh min ṣaɣarii laabis naḍḍaarah w-ma-ʕraf weeʃ.

A : maa ʕaleeh, laakin dakkum[14] daaggiin ʕaafreen yimbuw -lalʕaab.

B : maa ʔanaa, maa ʕalayye, ʔanaa lal... lalʕaab yilʕabuuhaa zayyi -llawwal. yilʕabuu sabʕi -lḥajar.

A : weeʃʃi dii baʕeed?

B : sabʕi -lḥajar yjammʕuu -lde... yjiibuu yilʕabuu jaay yitjammaʕuu, wi-yḥuṭṭuu gawaaṭii w-yiḍurbuuhaa b... bi-lkuurah, wii-yfallḥuu w-baʕdeen yilḥaguuhum yiẓirbuuhum bi... llii taraa (interrupting each other) baʕdeen.

A : ʔinta timba waladk ʔalḥiin yjiib leene ḥjaarah w-gawaaṭii fi -lbeete?...

B : muu ḥajaarah... muu ḥjaarah...

A : kaan tʃallxuh tʃillux[15] ʔinte.

B : muu ḥjaarah, ma-simhaa ḥajaarah...

A : ʔa...

B : ʔisimhaa sabʕi -lḥajar, yaʕnii kuurah ʃakilhee zayyi[16] -lḥajar...

A : kuurah w-gawaaṭii nzeen, kuurah w-gawaaṭii...

B : kuurah w-gawaaṭii maa fihee ʃii...

A : ʕaʃaani ykassir leene -lbeeti -tkissur[17].

B : maa ykassiri -lbeet walaa ʔumm yaḥzanuun[18]...

بْيُوتْ لَوَّلْ

أ : كِدَا گَعَدْلُكْ[١] الْجَاهِلْ... مَثَلاً لِبْنَيَّه گَاعْدَتْلُكْ مَسْكَتْلَكْ هَالْعَرَايِسْ[٢] لُو هَالْبَارْبِيَّاتْ وُوْ... وْگَعْدَتْ تِلْعَبْ فِيهَا وِتْمَشِّطْ شَعِرْهُمْ، وْگَعْدَتْ...

ب : كِلاَّ[٣] خَسَايِرْ فْلُوسْ.

أ : لاَ خَسَايِرْ فْلُوسْ وْلاَ شِي...

ب : أَنَا دَ...

أ : عَالأَقَلّ فْلُوسْ فْمَحَلّهَا[٤]، فْمَكَانْهَا...

ب : وَيشُو اللِّي خَذْ دَاكْ، لِعِبْ عَلَينَا...

أ : تْنَمِّي... تْنَمِّي دَا... أ... مَوَاهِبْهُمْ. تْخَلِّي لِبْنَيَّه أُم عَدْلَه، مُو اللَّوَّلْ كَرَجُو. الْكُرْجُو وْلاَ فِيهَا شَعْرْ، لاَ فِيهَا مَدْرِي وَيشْ، أ... مِنْ خَلاَگِينْ[٥] مِنْ دَا، بْسُرْعَه يِتْلَعْوَزُوا، وْيِدَّحَّنُوا[٦]. أَلْحِينْ وَيشْ حَلاَوَتْهُمْ الْعَرَايِسْ؟

ب : بَسْ مَا عَلَيه[٧]، اللَّوَّلْ جَمْبْ* بَعْضْ لِبْيُوتْ، أَحِينْ تْشُوفِي أَحَدْ يِجـ... يِجِيه أَحَدَ[٨]؟ مَا حَدْ يِجِي، اللَّوَّلْ جَمْبْ بَعْضْ، كِلَّه جَمْبْ بَعْضْ...

أ : إِي، وْحَتَّى لُو لَعَبْ لَحَالَه الجَّاهِلْ...

ب : وِالأَحْسَنْ... اللَّوَّلْ مَا فِي سِيَّارَاتْ زَيْ أَحِينْ شِدِي[٩] وْكِلّ هَدَاكْ. أَحِينْ كِلاً سِيَّارَاتْ وُوْ... يِـ... يِطْلَعِ الدْجَاهِلْ وْيِز... تِزْدِمَه سِيَّارَه[١٠]...

أ : أَيه، هَدَانِي[١١] أَنَا أَگُلّكْ مَا يِطْلَع لَيه؟ مَا يِطْلَعْ بَرَّا الطَّرِيگْ، يِگْعِدْ فْبَيتَه أَحْسَنْ لَه.

ب : إي، بَسّ اللَوَّلْ أحْسَنْ، اللَّوَّلْ أحْسَنْ، لِعْبَاتُمْ[13] أحْسَنْ مُو زَيْ أحِينْ.

أ : إي هَدَانِي أكُولْ لُكْ إدَا كَعْدُوا فْبَيتْهُمْ زَيّ الْجَاهِلْ أحِينْ وَلَدْكْ مُو كِلَّه بْكُمْبْيُوتَرْ؟ هَادَا بَاتْشِرْ بْيِجِي مَعْرَضِ الْكُمْبْيُتَر يِمْبْ يْرُوحْ يِشْتَرِي لَه أشْرِطَه. يِكْعِدْ لَكْ عَلَى الْكُمْبْيُوتَرْ يِتْعَلَّمْ عَلَيه، تْشَيفْ يْشَغْلُوه، تْشَيفْ يْبَنْدُوه، تْشَيفْ يْحِطّ الْلِعْبَه، وتْشَيفْ يِلْعَبْ. هَالأشْيَا هَادِي كِلْهَا. لاَ بِاللَّه، يْصِيرْ لَكْ بَعْدَينْ زَينْ فِي الْمِدْرَسَه، مْعَلّمِينَه يِسْتَئْنِسُوا فيه...

ب : هَادِ إحْنَا صُرْنَا زَينِينْ... هَادَ إحْنَا صُرْنَا زَينِينْ... يَعْنِي مُو حْنَا زَينِينْ؟ هَانَا تْرَبَّنَا تْشِدِي وْلَعِبْنَا الألْعَابْ وْصُرْنَا زِينِينْ وْشُو لَمْـ... وَيشْ خـ... خَانَتْنَا... وَيشْ خَانَةِ الـ... دَ اللِّي يِكْعْدُوا طُولِ الْيُومْ فِي الْكُمْبْيُوتَرْ وِعْوَايِنْهُمْ رَاحَاتْ[13].

أ : مَا عَلَيه عَوَايِنْهُمْ هَادِي، هَادَا الْكِلّ يِلْبَسّ يِلْبَسُوا نَظّارَاتْ. تَشُوفْ وَاحِدْ مَا يِلْبَسْ نَظّارَه، أه؟ كَبِيرْ لُو صَغِيرْ جَاهِلْ لُو دَ...

ب : بَسّ مَا عَلَيه...

أ : وْأيشْ عَلَيه؟

ب : بَسّ مَا عَلَيه مِنْ صِغَرِي لاَبِسْ نَظّارَه وْمَا عْرِفْ وَيشْ.

أ : مَا عَلَيه، لَكِنْ دَكُمْ[14] دَاكِّينْ عَافرِينْ يِمْبُوْا اللّعَابْ.

ب : مَا أنَا، مَا عَلَيَّ، أنَا الـ... اللّعَابْ يِلْعَبُوهَا زَيّ اللَوَّلْ. يِلْعَبُوا "سَبْعِ الْحَجَرْ".

أ : وَيشّ دَي بَعَدْ؟

ب : "سَبْعِ الْحَجَرْ" يْجَمِّعُوا الذَ... يْجِيبُوا يِلْعَبُوا جَايْ يِتْجَمَّعُوا وِيْحُطُّوا گَوَاطِي وْيِضْرُبُوهَا بِـ... بِالْكُورَه، وِيْفَلْحُوا وْبَعْدَيْن يِلْحَگُوهُمْ يِظْرِبُوهُمْ بِـ... اللِّي تَرَا... بَعْدَيْنْ.

أ : إِنْتَ تِمْبَ وَلَدْكْ أَلْحِينْ يْجِيبْ لِينَا حِجَارَه وْگَوَاطِي فِي الْبَيْتَ؟...

ب : مُو حَجَارَه... مُو حْجَارَه...

أ : كَانْ تْشَلَخْه تْشِلُّخْ[١٥] إِنْتَ.

ب : مُو حْجَارَه، مَاسِمْهَا حَجَارَه...

أ : أ...

ب : إِسِمْهَا "سَبْعِ الْحَجَرْ"، يَعْنِي كُورَه شَكِلْهَا زَيْ[١٦] الْحَجَرْ...

أ : كُورَه وْگَوَاطِي نْزَيِنْ، كُورَه وْگَوَاطِي...

ب : كُورَه وْگَوَاطِي مَا فِيهَا شِي...

أ : عَشَانِ يْكَسِّرْ لِينَا الْبَيتِ تْكَسِّرْ[١٧].

ب : مَا يْكَسِّرِ الْبَيْتْ وَلَا أَمَّ يَحْزَنُونْ[١٨]...

Vocabulary

gaʕadlook گَعَدْلُكْ imperf. yagʕidlok *v.* (lit. he sat for you) to sit around

ʕaruus عَرُوسْ *n.* (*pl.* ʕaraayis) Per. a doll

maʃʃaṭ مَشَّطْ imperf. ymaʃʃiṭ *v.t.* to comb

xsaarah خْسَارَه *n.* (*pl.* xasaayir) waste; loss

f-maḥallhee فْمَحَلّهَا *phr.* (lit. in its place) well (spent); properly

liʕib ʕala لِعِبْ عَلَى imperf. yilʕab *v.* to cheat (s.o.); to trick (s.o.); to play (without ʕala)

namma نَمَّى imperf. ynammii *v.t.* to develop; to enhance; to make (s.th. or s.o.) grow

mawhibah مَوْهِبَه *n.* (*pl.* mawaahib) talent, gift (natural skill)

kurju كُرْجُ *n.* (*pl.* karaaju) Per. toy; hobbyhorse

xalag خَلَگْ *n.* (*pl.* xalaagiin; xilgaan) rags; old worn-out clothes

tlaʕwaz تْلَعْوَزْ imperf. yitlaʕwaz *v.pass.* (lit. to be messed up) to be worn out; to be bothered

ddahhan دَّحَّنْ imperf. yiddahhan *v.pass.* (lit. to become weak) to be worn out

weeʃ ḥalaawathum وِيشْ حَلاوَتْهُمْ *phr.* What's good about them? What's nice about them?

bass maa ʕalee بَسْ مَا عَلَيه *phr.* it's OK; never mind; don't worry

ʃ(č)idii شِدِي *adv.* like this; in this manner; so, thus

tizdumah siyyaarah تِزْدُمَه سِيَّارَه to be hit by a car (var. tiṣdumah sayyarah)

hadaanii هَدَانِي *demons.part.* This is me; Here I am; Look at me.

liʕbaatum لِعْبَاتْهُمْ *n.* their toys; their games; their dolls

tʕallam ʕala تْعَلَّمْ عَلَى imperf. yitʕallam *v.* to learn; to practice (on s.th.)

ʃaɣɣal شَغَّلْ imperf. yʃaɣɣil *v.t.* to use (s.th.); to operate (s.th.); to turn on

bannad بَنَّدْ imperf. ybannid *v.* Per. to shut (s.th.) down; to close

trabba تْرَبَّى imperf. yitrabba *v.pass.* to be raised; to be reared; to be brought up

xaanah خَانَه *n.* (*pl.* -aat) status; (social) class; place; rank

ʕawaayinhum raahat عَوَايِنْهُمْ رَاحَتْ *expr.* (lit. Their little eyes are gone.) Their eyesight is gone.

dakkum دَكُّمْ *demons.part.* there, they are; That's them.

sabʕi -lḥajar سَبْعِ الْحَجَرْ *prop.n.* Sab' Al-Hajar, a children game

guuṭii گُوطِي *n.* (*pl.* ga(u)waaṭii) Per. a tin can; box; a case (of s.th.); pack (of s.th.)

fallaḥ فَلَّحْ imperf. yfallaḥ *v.* to win; to succeed; to prosper

tʃallxuh tʃillux تْشَلْخَه تْشِلُّخْ *expr.* (lit. you rip him ripping) You would rip him to pieces.

zayy زيّ *prep.* like; as

ykassir... tkissur يكسّر... تكسّر *expr.* (lit. he breaks... breaking) He {totally} wrecks (s.th.); He {totally} breaks (s.th.).

ʔumm yaḥzanuun أمّ يحزنون *expr.* nothing, nothing of this sort

ḥazan حزن imperf. yiḥzan *v.* to grieve; to be sad

Notes

1) gaʕad-lok: *To sit around.* Note the suffixed prepositional phrase //-lok// *for you* after the verb //gaʕad-//. This use of the second person pronominal suffix is known as the ethic dative (Ingham 1994, 205). This dative case does not occur in MSA. It is used in some Arabic dialects as a way of adding intimacy or liveliness or exaggeration to the discourse by engaging the addressee in the action. Usually, it consists of a //v. or act. par. + -l- + 2nd persons suff. pron.//. It also occurs when the subject of the verb and the secondary recipient of it refer to the same person (see Selection 1, Note 11). There are several examples of this pattern in this text.

2) ʕaraayis: *Dolls.* Although this word is exactly like the Arabic word //ʕaraaʔis// (with the normal dialectal change of the the glottal stop to //-y-//), it is a Persian word meaning *dolls.*

3) killaa: *All of it.* Note that the sound //-h-// in the pronominal suffix //-haa// assimilates with the preceding consonant //-l-//.

4) f-maḥallhee: *Well-spent (lit. in its place).* This phrase is used to indicate that an action is done properly. Note the contraction of the preposition //fii to f-// when prefixed to a noun.

5) xalaagiin: *Rags.* Cf. MSA //xalaq//. Note that both forms of the plural //xalaagiin, xilgaan// do not exist in MSA.

6) yiddaḥḥan: *To become weak.* Note that Form V perfect tense verbs are derived from Form II //$C_1aC_2C_2aC_3$/faʕʕal// by prefixing a //t-//. When verbs begin with //d, ṭ, s, ṣ, z, j, θ, ẓ, or ḍ//, the //t-// assimilates with them, e.g., //daḥḥan ---> tdaḥḥan ---> ddaḥḥan ---> yiddaḥḥan//. Likewise, the imperfect tense marker //t-// assimilates with any of the above consonants as well.

7) bass maa ʕalee: *It's OK.* The prepositional pseudo-verb //ʕala// is negated by the negative particle //maa//. Note that //ʕala// can take pronominal suffixes like any other preposition. The final short vowel //-a// changes to the long vowel //-ee-// before all pronominal suffixes. However, the form for the first person singular in most Eastern Saudi Arabia dialects is either //ʕaleeyi or ʕalee-ya//.

8) ʔaḥada: *Anybody.* Note the employment of the vowel //-a// at the end of the sentence to indicate a question. The female speaker uses the vowel //-e// for the same purpose, e.g., //fi -lbeete// *at the house.* This peculiar feature occurs in some dialects of Bahrain and Oman as well.

9) č(ʃ)dii: *Like this, in this manner; thus.* This is a very common word, often used with the negative particle //muu// *not* to form what is known as a tail question, e.g., //hii mini -lgaṭiif, muu čiðii?// *She is from Qatif, isn't she?* Note the sound change //-ð ---> d//. Note also that Al-Qatif speakers have no rules for changing the //k ---> ʃ or č//. The same speaker in this text says //čidii and ʃidii//.

10) tizdumah sayyarah: *A car hits him.* Cf. MSA //taṣdumuhu sayyaaratun//. Note the change of the sound //ṣ ---> z//. This is not a common feature of Gulf Arabic dialects, but it occurs in only a few words, e.g., //ṣaɣiir ---> zaɣiir// *small.*

11) hadaanii: *This is me.* Demonstratives in liaison with suffixed pronouns are common in most Eastern Saudi Arabia dialects and in some dialects of Bahrain as well. This feature does not occur in MSA.

12) liʕbaatum: *Their toys.* It is very common in Gulf Arabic to assimilate the sound //-h-// to the preceding consonant //-t-// when both occur medially, e.g., //liʕbaathum ---> liʕbaatum//.

13) ʕawaayinhum raaḥat: *Their eyesight is gone.* The speaker here uses the diminutive plural form of the word //ʕeen//. //ʕyuunhum raaḥat// is also used. Note that the inanimate plural noun in this sentence took a verb form for the 3rd p.s.f.

14) dakkum: *There they are; That's them.* See Note 11 above. Demonstratives in liaison with pronoun suffixes are very common in Al-Qatif dialect. The form //hadakkum// is also used.

15) tʃallxuh tʃillux: *You would rip him into pieces.* Note that the object of this verb is its verbal noun. The object of cognate verbs is used to intensify the meaning of the verb.

16) zayy: *Like; as*. The word //zayy// is not as common as the word //miθil// in most Gulf dialects. It may occur due to the effect of the Egyptian dialect.

17) ykassir... tkissur: *He (totally) wrecks (s.th.)*. See Note 15 above for objects of cognate verbs.

18) ʔumm yaḥzanuun: *Anything; nothing of this sort (lit. mother of they grieve)*. This expression occurs after a negative statement followed by //walaa// *or*. It is used to indicate disagreement with what has been said before, e.g., //maa ykassiri -lbeet walaa ʔumm yaḥzanuun// *He does not wreck the house or anything*. //man yaḥzanuun// is also used.

Homes of the Past

A : The child sits around like this (lit. sat for you)... for example, the little girl sits and holds the dolls, or the Barbies and... she sits, plays with them, combs their hair, and does...

B : This is all a waste of money.

A : It isn't a waste of money at all (lit. or anything)...

B : I...

A : At least it is money well-spent (lit. in its place)...

B : What about that one who takes the money (lit. that) and cheats us...

A : The toys develop the children's talents. They make the little girl {learn how to be} a good mother. They are not like the old Karaaju toys. The Kurju doesn't have hair, and doesn't have, I don't know what, a... it is made of rags. They are worn out quickly. The modern (lit. the now) dolls are beautiful.

B : That's fine. In the past the homes used to be close to each other. Can you see anyone visiting anyone else in this day and age? No one comes over. In the past they, the homes, used to be next to each other. All of them were close to each other...

A : Even though if the child plays by himself...

B : What's best... there were no cars like this. Now, there are cars all over and... the child g... goes out and a car hi... hits him.

A : Huh. That's why I am telling you that he should not go out. He should not go out on the street. It is better for him to stay at home.

B : Yes, but the good old days were better, the toys were better, not like today's.

A : Yes, I am saying if they stay at home, just like the boy, your son, {he spends all his time} on the computer, isn't it? The computer exhibit is coming up {soon}. He wants to go buy him tapes. He sits in front (lit. on) of the computer and he learns how to use it, how to shut it down, how to install a game, and how to play. {He learns} all these things. No, I swear, he will later become very good at school, and his teachers will enjoy {having} him...

B : Look at (lit. this) us, we turned out OK. Look at us, we're... You mean that we are not good? We were raised this way, we played those games and we turned out to be good. What... what is... What's our {social} status (lit. what is our rank)?... What's the status of th... those who sit in front of the computer all day long, when they have lost their eyesight.

A : Don't worry about their eyes. Everybody wears eyeglasses. Do you see anyone who doesn't wear eyeglasses, whether old or young, a boy or this...

B : But is it OK...

A : What's wrong with that?

B : Is it OK to wear eyeglasses since my childhood, and I don't know what?

A : It is OK. However, there, they are insisting and dying to have the toys.

B : Not me, I don't want, I... I want them to play the games just like the good old days. Let them play Sab'i Lhajar.

A : What {on earth} is this?

B : For the Sab'i Lhajar game, they get together and play. They place tin cans {as a target} and they hit them wi... with the ball, and when they fall, they follow them and hit them, you see with...

A : Now, do you want your son to bring stones and cans to the house?...

B : Not stones... not stones...

A : You would have ripped him into pieces.

B : They are not stones... they are not called stones...

A : Uh...

B : Its name is "Sab'i Lhajar," I mean it is a ball in a shape of a stone...

A : Well, well, a ball and cans! A ball and cans...

B : There is nothing wrong with a ball and cans...

A : So that he wrecks the house [for us].

B : He will not wreck the house down or anything.

gaʕdati -lbeet

Speakers of Al-Qatif dialect use the sounds //f and θ// interchangeably, and one has to be aware of this sound change.

A : gaʕdati -lbeet ʔaguul-lok fi -lbaraad wuw... w-ʕa-lʔaqall hadaanii ʔaʃuufhoom giddaamii loo[1] waaḥad ṭaaḥ, loo waaḥad tṣawwaab, loo waaḥad ṣaabah ʃii[2], hadaanii mawjuudeh.

B : (He mumbles) ʔaruuḥuu ʔintuune[3]!

A : maa ʃuuf ruuḥii[4] ʔillaa ʔagʕid ʔaʕayyiṭ ʕaleehum fi -ʃʃawaariʕ wa-ssakeek[5] taʕaal dxill, w-taʕaal tɣadda, w-taʕaal miʃʃ[6] wijhok, w-taʕaal ma-drii weeʃe.

B : maa fiihee ʃii...

A : weeʃ ha-lḥačy ʔintee?

B : maa fiihee ʃii, bass yitʕallamuu kill ʃii, yitʕallamuu yṣiiruu zayyiin[7]. yitʕallamuu -lḥayaat čeefee, čeefe ṣuʕuubathe w-ma-ʕraf weeʃ, keefe... čeefe... čeefe -nnaas tʕiiʃ, muu čidii gaaʕdiin fi -lbeet ʕaar... ʕaarfiin gaaʕdiin yaakluu -w-yiʃrabuu wi-ynaamuu[8], weeʃ huu? weeʃ stafadnaa? maa stafadnaa mini -lḥaajaat de, ʔabdan niḥnaa. de ḥnaa weeʃ... weeʃ ḥalaawatnaa! weeʃ xaanathuma liwlaad!

A : ʔalḥiin ʔinte muu tigʕed... been lfatrah wi-lfaaniyah[9] b-tigʕid wiyyaa waladk ʕa-lkombyytara?

B : ʔanaa...

A : čaannak[10] tigʕid wi-yyaah[11].

B : ʔanaa... bass ʔaʃuuf, ʔaʃuuf weeʃi -ʃʃaɣlaat haadii...

A : čaanak tigʕid wi-yyaah...

B : ʔab...

A : zeen, w-daa laaʕab-lok bi-ssiyyaarah -llaasilkii. dakkuu yitʕalleem čeefe yliff de yamiin w-yisaar, wi-čeefe ywaddiiha siide, wi-yreewees, w-yitʕallam čeefe ysuug, b-yiswaa yḥibbuu[12] liswaagah hum min ṣaɣarhum, ljihhaal bass maṣbaneh...

كَعْدَةِ الْبَيتْ

أ : كَعْدَةِ الْبَيتْ أكُولْ لُكْ فِي الْبَرَادْ وُوْ... وْعَالأكَلْ أدَانِي أشُوفْهُمْ كِدَّامِي لُوْ[1] وَاحَدْ طَاحْ، لُو وَاحَدْ تْصَاوَبْ، لُو وَاحَدْ صَابَه شِي[2]، هَدَانِي مَوْجُودَه.

ب : أرُوحُوا إنْتُون[3].

أ : مَا شُوفْ رُوحِي[4] إلاّ أكْعِدْ أعَيِّطْ عَلَيهُمْ فِي الشَّوَارِعْ وَالسِّكِيكْ[5] تَعَالْ ادْخِلْ تَعَالْ تْغَدَّى، وْتَعَالْ مِشْ[6] وِجْهُكْ، وْتَعَالْ مَدْرِي وَيشْ.

ب : مَا فِيهَا شِي...

أ : وَيشْ هَالْحَتْشِي إنْتَ؟

ب : مَا فِيهَا شِي، بَسّ يِتْعَلّمُوا كِلّ شِي، يِتْعَلّمُوا يْصَيرُوا زَيِّين[7]. يِتْلَمُّوا الْحَيَاةْ تْشَيفَا، تْشَيفَ صُعُوبَتْهَا وْمَاعْرِفْ وَيشْ، كَيفَ... تْشَيفَ... تْشَيفَ النَّاسْ تْعِيشْ، مُو تْشِدِي كَاعْدِينْ فِي الْبَيتْ عَارْ... عَارْفِينْ كَاعْدِينْ يَاكْلُوا وْيِشْرَبُوا وِيْنَامُوا[8]، وَيشْ هُو؟ وَيشْ اسْتَفَدْنَا؟ مَا اسْتَفَدْنَا مِنِ الْحَاجَاتْ دِي أبْدَاً نِحْنَا. دَا حْنَا وَيشْ... وَيشْ حَلاوَتْنَا؟ وَيشْ خَانَتْهُمَ لِولادْ؟

أ : ألْحِينْ إنْتَ مُو تِكْعِدْ... بَينْ الْفَتْرَه وِالْفَانِيَه[9] بْتِكْعِدْ وِيَّا وَلَدْكْ عَالْكُمْبْيُوتَرَ؟

ب : أنَا...

أ : تْشَانْك[10] تِكْعِدْ وِيَّاه[11].

ب : أنَا... بَسّ أشُوفْ، أشُوفْ وَيشِ الشّغْلاَتْ هَادِي...

أ : تْشَنّكْ تِگْعِدْ وِيّاه.

ب : أبْـ...

أ : زَينْ، وْدَا لاَعَبْلُكْ بِالسّيّارَه اللاّسِلْكِي. دَكُّو يِتْعَلّمْ تْشَيفَ يْلِفّ دَا يَمِينْ وْيِسَارْ، وِتْشَيفَ يْوَدّيهَا سِيدَا، وِيْرَيوِسْ، وْيِتْعَلّمْ تْشَيفَ يْسُوگْ، بْيِسْوَى يْحِبُّوا١٢ لِسْوَاگَه هُمْ مِنْ صَغَرْهُمْ، الْجِهّالْ بَسّ مَصْبَنَه...

Vocabulary

loo لُو *cond.part.* if (var. lo, law)

tṣaawab تْصَاوَبْ imperf. yitṣaawab *v.* to be injured

ṣaabah ʃii صَابَه شي imperf. yṣiibah ʃii *expr.* Something {bad} happened to him. He was hit by something.

mawjuudeh مَوْجُودَه *pass.par.f.* to be available; present; found

ʔa-ruuḥuu ʔintuune أرُوحُوا إنْتُونَ *expr.* (lit. you (pl.) go!) OK, I've had enough!; Look who is talking!; Get out of town!

ruuḥ رُوحْ *n.* (*pl.* ʔarwaaḥ) self; soul; spirit

ʕayyaṭ ʕala عَيَّطْ عَلَى imperf. yʕayyiṭ *v.* to shout (at s.o.); to scream

si(e)kkah سكّه *n.* (*pl.* si(a)kak) alley; road

taʕaal dxill تَعَالْ ادْخِلْ *v.impv.* come inside

miʃʃ مِشّ imperf. ymiʃʃ *v.impv.* to wash; to soak

wijh وِجْه *n.* (*pl.* w(u)juuh) face; surface; right side of a fabric

yitʕallamuu -lḥayaat čeefe يِتْعَلّمُوا الْحَيَاةْ تْشَيفَ *expr.* They learn how life is.

ṣuʕuubah صُعُوبَه *n.* (*pl.* -aat) difficulty; hardship

gaaʕdiin yaakluu w-yiʃrabuu wi-ynaamuu گَاعْدِينْ يَاكْلُوا وْيِشْرَبُوا وِيْنَامُوا *expr.* They sit around and eat, drink, and sleep.

been lfatrah wi-faanyah بَينْ الْفَتْرَه والْفَانْيَه *expr.* (lit. between one time and the other) every now and then; from time to time

čannak تْشَنَّك *conj.* as if you; if you

wi-yyaah وِيَّاه *part.* with him

laff لَفّ imperf. yliff *v.* to turn; to roll; to wrap up; twist

yamiin يَمِين *adj.* right (direction); right (hand); taking an oath (when used after the verb ḥalaf)

yisaar يِسَار *adj.* left (direction); left (hand)

siide سيد *adv.* Per. straight on

reewas رَيوَس imperf. yreewe(i)s *v.* Eng. to back up, to go in reverse

b-yiswa yḥibbuu بْيِسْوَى يْحِبُّوا *expr.* they may like; it is possible that they like

maṣbaneh مَصْبَنَه *n.* boyish, childlike; childish

Notes

1) loo (var. lo; law): *If.* This conditional particle usually introduces a hypothetical conditional clause, which often has a verb in the perfect tense, e.g., //loo waaḥad ṭaaḥ// *if one (lit. fell) falls.*

2) ṣaabah ʃii: *Something {bad} happened to him.* Note that this is a hollow verb; its medial is a long vowel //-aa-//. There is no single pattern for deriving the imperfect form of a hollow verb; however, there are three most commonly used stem patterns: //yC_1uuC_2; yC_1iiC_2; yC_1aaC_2//, e.g., //gaal ---> yguul// *to say;* //ṣaab ---> yṣiib// *to hit;* //naam ---> ynaam// *to sleep.* This verb is passive in meaning, and is used to imply that someone is *struck, hit; afflicted with something bad.*

3) ʔa-ruuḥuu ʔintuune: *OK, I've had enough!* There is no English counterpart for this expression. This structure //imp.v. ruuḥ + pron. suff. + independent personal pron// is an exclamatory phrase used for expressing a command, protest, disagreement, or disbelief. The verb is frequently repeated twice in a sarcastic tone. Note that the helping vowel //ʔa-// is prefixed to the verb, a very common feature in Gulf dialects. Note also that the pronoun //ʔintuune// *you f.pl.* does not occur in Riyadh dialect.

4) ruuḥ-: *-self; soul; spirit.* This noun is used as a reflexive pronoun in Eastern Saudi Arabia dialects and in many other Arabic dialects as well. It is usually used in association with pronominal suffixes, e.g., //ruuḥii; ruuḥhum// *myself, themselves.*

5)-sekeek: *Alleys; roads.* Note that the female speaker exaggerates in lengthening the final vowel, a common feature in most dialects of Eastern Saudi Arabia.

6) maʃʃ: *To wash; to soak.* This is clearly an old MSA verb *to soak s.th. in water; to wipe s.th. clean.* However, the use of the verb //ɣasala// is more common. This is a double verb; the last two radicals of the stem are identical. The stem does not change before third person suffixes and the long vowel //-ee-// is added before the rest of the suffixes, e.g., //maʃʃ, maʃʃat, maʃʃuu// *he washed, she washed, they washed,* and //maʃʃeet, maʃʃeena, maʃʃeetuu// *I washed, we washed, you (pl.) washed.*

7) zayyiin: Most probably, the speaker made a mistake here. He probably intended to say //zeeniin// *They are nice.*

8) gaaʕdiin yaakluu -yiʃrabu wi-ynaamuu: *They sit around and eat, drink, and sleep.* This expression is usually used to describe someone who does not take responsibility, a good-for-nothing. Note that the imperfect verb for 3 m.pl. does not take the final //-n// as it does in Riyadh dialect.

9) been lfatrah wi-lfaanyah: *Every now and then.* Cf. MSA //bayna -lfatrati wa -θθaaniyah// with the common Al-Qatif sound changes in this expression. One has to be very careful not to mistake the word //faanyah// *second (f.); other* and the MSA adjective //faaniyah// *vain.*

10) čannak: *As if you, as though.* In this text, this conjunction introduces a comparison which is contrary to fact.

11) wi-yyaah: *With him.* This //waaw// is known in literary Arabic as the //waaw ʔalmaʕiyyah// *the //waaw// of accompaniment.* The most common use of this //waaw// in Gulf dialects is in the preposition //wiyya// *with,* which is really a compound formed by //w- and iyya//. In literary Arabic //ʔiyya// always has a pronominal suffix added to it, e.g. //wa ʔiyyaahaa// *with her.* In Gulf Arabic it may have a pronoun suffix or it may be followed by a noun. Note that the form //iyya// with any of third person pronoun suffixes is used in most Arabic dialects as an independent pronoun in the objective case, e.g., //ʕaṭni yyaah, or yyaahaa, or yyaahum// *Give him, or her, or them to me.*

12) b-yiswa yḥibbuu: *They may like.* This structure //b- + verb yiswa + imperf. verb// is used to indicate possibility. The verb //yiswa// *to be equal, to be worth* functions as an auxiliary and is not inflected for number or gender.

Staying at Home

A : I tell you, staying at home in a cool {atmosphere} and... at least I see them right in front of me. If one [of them] falls, or if one is injured, or if anything wrong happened to one, I am right there.

B : (He mumbles.) I had enough {of you all} (lit. you all go).

A : {If they play outdoors}, I just {suddenly} see myself shouting at them on the streets and alleys, "Come inside, you come eat lunch, and you wash your face, and you come {do} I don't know what."

B : There is nothing wrong with that...

A : What are you talking about?

B : There is nothing wrong with that. They just learn everything. They learn how to be nice. They learn how life is, and what are its difficulties, and they {learn} I don't know what, how... how... how people live. Not just like this, staying at home [knowing that] eating, drinking, and sleeping. What is this? What did we gain? We didn't gain anything from these things, nothing at all. We are... how... how nice we are! Where do the kids stand {in comparison with us}!

A : Don't you sit... do you sit from time to time with your son in front of the computer?

B : I...

A : As if you sit with him.

B : I... just see... look at what these things...

A : As if you spend time with him...

B : A...

A : Well he plays with the remote-control car. He learns how to turn {it} right and left, and how to drive straight forward, and how to back up. He learns how to drive. The kids may like to drive from their childhood, or the kids are just being children...

čeef kunnaa nsawwii -lgaarii

This selection shows the common use of the possessive pronouns //maal m.// and //maalat f.// before nouns or in association with pronominal suffixes. It also presents different patterns of broken plural.

B : l?awwal nsawwii -lgaarii[1], daak[2] lgaarii llii mini -lxaʃeb, gaarey.

A : ?eh.

B : gaarii, njiib kafaraat.

A : ?eh.

B : zeen? wi-nḥuṭṭ lenee kafar ḥadiidah min taaḥt, zeen? wi-nliffa bi-lkafareen, w-zeen, wi-n... nilʕab bi-lgaarii. ?aḥsan mni -ssiyyaarah, weeʃʃu -lgaarii? gaarii ḥalaawa... weeʃ ḥalaawata -dduffeh. baʕdeen ?asawwiiʃ haada... ?anaa... ?anaa msawwiinne w-ma-ʕraf weeʃ w-musta?nis beh w-de... walaa diiki[3] -lliʕbeh, diik lammaa yḥuṭṭuu -l... yjiibuu -le... m... l-haade l-yilʕboo bi-ttaayer...

A : ?eh.

B : bi-ttaayer yjiibuu xaʃabeh wi-yḥarrkuuhaa. haadii ḥalaawatha -l?alʕaab de...

A : w-min-huu[4] ysawwiihaa? huu bi-sawwiihaa, bi-jiib-lak masaamiir[5], w-bi-jiib-lak muṭragaa[6], w-bi-jiib-lak ma-drii weeʃ.

B : ?eh, yitʕallam.

A : laa, ssaalfah ṣaraaḥah ma-hii ʕadleh... ?aa de...

B : ʔanaa, ʔaḥiin wlaadiʃ yiʕirfuu ydigguu...

A : maa fiihaa naẓaafah.

B : ʔaḥiin wlaadiʃ yiʕirfuu ydigguu muṭragah? maa yiʕirfuu ydigguu muṭragah.

A : ʔii, taalii[7] de.

B : ʔeh, weeʃ xaanaathom?

A : ydigguu ʔiidhum.

B : weeʃ xaanaathoom?

A : bidaal-ma[8] ydigguu mismaar, ydigguu ʔayaadiihum w-ʔaṣaabiiʕhum.

B : ʔilʔawwal niḥna niʕraf kill ʃii. nsawwii ʕeerabaaneh[9], nsawwii fallaatiyyeh[10], lfallaatiyyeh lamma -ḥna... bu... ʔaḥiin weeʃu? ʔaḥiin weeʃ ʕala bindigiyyeh maa bindigiyyeh[11] ʔillaa wa-lfallaatiyyeh...

A : tibbuu lawaasṭiig wi-tguuluu lii ma-drii weeʃ.

B : ʔii, ʔii, lfallaatiyyeh nsawwiihaa min xaʃabeh w-njii wi-nṣiidi -lʕaṣaafiir, haadaa wa-ḥne weeʃi -llii saalif jiik.

A : ʔalḥiin lamma -nta tʃuuf ḥijrathom liwlaad...

B : ʔi.

A : banaatok wi-wlaadok, wi-tʃuufhom wi-tʃuuf lalʕaab haadii yistaʔinsuu fiihaa, yiṣmaxuu[12] ʕaleehee yigʕiduu bi-ssaaʕaat[13], w-yistaʔinsuu w-yilʕabuu wi-yyaa baʕẓhom lbaaʕẓ[14] la... yitʃabaguu, maa ʔagul-lak maa yitʃaabaguu, bass muu zayy ʃabgaatkom maal[15] ʔawwal, muu zayy ʔalʕaab maal ʔawwal ylaʕwizuu ruuḥhom...

B : weeʃ... weeʃ? lifluusi -llii ṣaraftiihe ʔintii, la-weeʃ lifluusi -llii ṣaraftiihe, lʔawwal maa ʔaṣruff,[16] ʔiḥnee.

تْشَيفْ كُنَّا نْسَوِّي الْگَارِي

ب : الأوَّلْ نْسَوِّي الْگَارِي[1]، دَاكْ[2] الْگَارِي اللِّي مِنِ الْخَشَبْ، گَارِيْ.

أ : أيـه.

ب : گَارِي، نْجِيبْ كَفَرَاتْ.

أ : أيـه.

ب : زَيـنْ؟ وِنْحُطّ لَينَا كَفَـرْ حَدِيدَه مِنْ تَحْتْ، زَيـنْ؟ وِنْلِفّـا بِالْكَفَـرَيـنْ، وْزَيـنْ، وِنـ... نِلْعَبْ بَالْگَارِي. أحْسَنْ مْنِ السَّيَّارَه، وَيشُو الْگَارِي؟ گَارِي حَلاَوَ... حَلاَوَتَه دُفَّه. بَعْدَينْ أسَوِّيشْ هَادَ... أنَا مْسَوِّيْنَه وْمَاعْرَفْ وَيشْ وْمُسْتَأنِسْ بَه وْدَ... وَلاَ دِيكْ[3] اللِّعْبَه، دِيكْ لَمَّا يْحُطُّوا الـ... يْجِيبُـوا الـ... مــ... الْهَادِي الِيلْعَبُوا بِالتَّايرْ...

أ : أيـه.

ب : بِالتَّايَرْ يْجِيبُوا[4] خَشَبَه وِيْحَرِّكُوهَا. هَادِي حَلاَوَتْهَا الألْعَابْ دَ...

أ : وْمِنْ هُوْ[4] يْسَوِّيهَا؟ هُو بَجِيبْ لَكْ مَسَامِيرْ[5]، وْبِيجِيبْ لَكْ مُطْرَگَه[6]، وْبِجِيبْ لَكْ مَدْرِي وَيشْ؟

ب : أيه يِتْعَلَّمْ.

أ : لاَ، السَّالْفَه صَرَاحَه مَاهِي عَدْلَه...أ دَ...

ب : أنَـا، أحِينْ وْلاَدِشْ يِعْرِفُوا يْدِگُّوا...

أ : مَـا فِيهَا نَظَافَه.

ب : أحِينْ وْلادِشْ يِعْرِفُوا يْدِگُّوا مُطْرَگَه؟مَا يِعرْفُوا يْدِگُّوا مُطْرَگَه.

أ : إي، تَالِي[7] دَا.

ب : أيه وَيشْ خَانَاتْهُمْ؟

أ : يْدِگُّوا إيدْهُمْ.

ب : وَيشْ خَانَاتْهُمْ؟

أ : بِدَالْ مَا[8] يْدِگُّوا مِسْمَارْ يْدِگُّوا أيَادِيهُمْ وْأصَابِيعْهُمْ.

ب : إلأوّلْ نِحْنَا نِعْرَفْ كِلّ شِي. نْسَوِّي عَيرَبَانَه[9]، نْسَوِّي فَلاَّتِيَّه[10]، الْفَلاَّتِيَّه لَمَّا حْنَ... بُ... أحِينْ وَيشُو؟أحِينْ وَيشْ عَلَى بِنْدِگِيَّه مَا بِنْدِگِيَّه[11] إلاَّ وَالْفَلاَّتِيَّه...

أ : تِبُّوا لَوَاصْطِيكْ وِتْگُولُوا لِي مَدْرِي وَيشْ.

ب : إي، إي، الْفَلاَّتِيَّه نْسَوِّيهَا مِنْ خَشَبَه وْنِجِي وِنْصِيدِ الْعَصَافِيرْ، هَادَا وَحْنَا وَيشِ اللِّي سَالِفْ جِيكْ.

أ : ألْحِينْ لَمَّا انْتَ تْشُوفْ حِجْرَتْهُمْ لِوْلاَدْ...

ب : إي.

أ : بْنَاتُكْ وِوْلاَدُكْ، وِتْشُوفْهُمْ وِتْشُوفْ اللّعَابْ هَادِي يِسْتَئِنْسُوا فِيهَا، يِصْمَخُوا[12] عَلَيهَا يِگْعُدُوا بِالسَّاعَات[13]، وْيِسْتَئِنْسُوا وْيِلْعَبُوا وِايَّا بَعْظْهُمْ الْبَعْظ[14] لَ... يِتْشَابَگُوا، مَا أگُلّكْ مَا يِتْشَابَگُوا، بَسّ مُو زَيّ شَبْگَاتْكُمْ مَال[15] أوّلْ، مُو زَيّ ألْعَابْ مَالْ أوّلْ يِلْعُوزُوا رُوحْهُمْ...

ب : وَيشْ... وَيشْ؟ لِفْلُوسِ اللِّي صَرَفْتِيهَا إنْتِ، لاَ وَيشْ لِفْلُوسِ اللِّي صَرَفْتِيهَا، الأوّلْ مَا أصْرُفْش[16] إحْنَا.

Vocabulary

gaarii گاري *n.* (*pl.* gawaarii) Hin. bicycle

daak داك *demons.part.* that

xaʃe(a)b خشب *n.coll.* wood

kafar كفر *n.* (*pl.* -aat) rubber tire

ḥadiidah حديده *n.* (*pl.* -aat) a piece of steel

duffe(a)h دفه *n.* (*pl.* -aat, dufaf) a wooden board

taayer تاير *n.* Eng. tire; wheel

diik ديك *demons.part.* (var. hadiik)

min-(h)uu من هو *interrog.part.* who is it (var. minhu; manhu)

mismaar مسمار *n.* (*pl.* masaamiir) nail (for carpentry)

muṭragah مطرگه *n.* (*pl.* maṭaarig) a hammer

saalfah سالفه *n.* (*pl.* suwaalif) a story, tale; an account of an event; an account or report regarding the facts of an event

taalii تالي *adv.* afterwards; next; then

bidaal maa بدال ما *conj.* instead of

ʔiṣbaʕ إصبع *n.* (*pl.* ʔaṣaabiiʕ, ṣabiiʕ) finger

ʕeerabaaneh عربانه *n.* (*pl.* -aat) carriage; cart

fallaatiyyeh فلاتيه *n.* (*pl.* -aat) (lit. the thing that releases) a slingshot

bindigiyyeh maa bindigiyyeh بندگيه ما بندگيه *expr.* (lit. a gun not a gun) agun and stuff like this

lawaaṣṭiig لواصطيگ *n.* Eng. rubber; elastic; plastic (var. laastiik)

ṣaad صاد imperf. yṣiid *v.* to hunt (with the plural form of the thing hunted); to fish (with the word samak *fish*)

ʕaṣfuur عصفور *n.* (*pl.* ʕaṣaafiir) a bird

ṣamax ʕala صمخ على imperf. yiṣmax *v.* to be glued to (s.th. figuratively); to concentrate (on s.th.) for some time

bi-ssaaʕaat بالساعات *expr.* for hours!

wiyyaa baʕẓhom lbaʕẓ ويا بعظهم البعظ *expr.* with each other

ʃabgah شبگه *n.* (*pl.* -aat) a fight

maal مال *poss.part.* belongs to, owned by

laʕwaz ruuḥah لعوز روحه imperf. ylaʕwiz ruuḥah *phr.* to hurt one's self

maa ʔaṣrufʃ ما أصرفش *phr.* I don't spend.

Notes

1) gaarii: *Bicycle.* Note that the vowel length in most conversations depends on the reaction of the speakers in a given situation. The male speaker voiced the same word changing the final long vowel to a diphthong //gaarey// just for emphasis. This word does not occur in MSA. It is borrowed from the Hindi word for carriage.

2) daak: *That (m.).* Cf. MSA //ðaaka//. This demonstrative particle is the short form of //hadaak// and it is used for singular masculine far objects. Note the change of //ð ---> d//. Note that in regard to their syntactical function, the demonstratives can be used as demonstrative adjectives in apposition to a substantive, e.g., //daak lgaarii// *that bicycle,* or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative, e.g., //haadii yistaansuu fiihe// *They enjoy this.*

3) diik: *That (f.).* This demonstrative particle is the short form of //hadiik// and it is used for feminine singular far objects.

4) min-huu: *Who is it?* The interrogative particle //min, man// can be used by itself as a one-word question. It also occurs with pronominal suffixes as is the case in this text.

5) mismaar: *Nail.* Just like MSA, Arabic dialects have many broken plural patterns and it is possible for a wide variety of singular noun patterns to take the same plural pattern, e.g., //mismaar, $C_1iC_2C_3aaC_4$/mifʕaal, pl. masaamiir, $C_1aC_2aaC_3iiC_4$/mafaaʕiil//. The plurals of the nouns //ʕaṣfuur, $C_1aC_2C_3uuC_4$// *bird*; and //taqriir, $C_1aC_2C_3iiC_4$// *report* are //ʕaṣaafiir; taqaariir// , which follow the same pattern. Since broken plurals are irregular, they should be learned as they are encountered.

6) mu(a)ṭragah pl. maṭaarig: *Hammer.* Most singular feminine nouns that have the pattern //ma$C_1C_2aC_3$ah/maffalah// and singular masculine nouns that have the pattern //ma$C_1C_2aC_3$/maffal// usually take the broken plural pattern //maC_1aaC_2iC_3/mafaaʕil//, e.g., //madrasah; maktab; maṣnaʕ; pl. madaaris; makaatib; maṣaaniʕ// *school; office; factory* respectively.

7) taalii: *Afterwards, next; then.* This adverb is the active participle of the MSA verb //talaa// *to follow; to read out loud.* MSA uses the phrase //bi-ttaalii// to mean *then, later; therefore.* This adverb also functions as a conjunction.

8) bidaal maa: *Instead of.* Note that this compound adverbial introduces an adverbial clause which may occur before or after the main clause. Note that the use of an imperfect verb after this expression is indicative of generalization, and a perfect verb is used in reference to accomplished facts.

9) ʕeerabaaneh: *Carriage; cart.* Cf. MSA //ʕarabah//. This is a pure dialectal form. Adding the //-aan-// before the feminine ending is also common in the Egyptian dialects, e.g., //ʃuɣlah ---> ʃuɣaanah// *job; something.*

10) fallatiyyeh: *A slingshot (lit. the thing that releases).* Cf. MSA //miḥðafah//. Both the MSA and the dialectal words indicate a *tool used to release or to cast away s.th.*

11) bindigiyyah maa bindigiyyah: *A gun and something like this.* This structure //noun + maa + the same noun// is very common in most Arabic dialects. It is used when mentioning a list of things done or that needs to be done, e.g., //gilt-lah lawlaad yabbuun ʔalʕaab maa ʔalʕaab w-ʔaʃriṭah maa ʔaʃriṭah// *I told him, the children want games, tapes, and stuff like this.*

12) yiṣmaxuu ʕaleehe: *They are glued to them.* This verb does not occur in MSA for this meaning. It could be a form of the MSA verb //ṣamaɣ// *to glue* with the sound change of //ɣ ---> x//, which is a common phonological change in Arabic dialects. Most Arabic dialects use the noun //ṣumx// for glue.

13) bi-ssaaʕaat: *For hours.* This expression is used to emphasize the length of time spent on something.

14) wiyyaa baʕẓhom lbaʕẓ: *With each other.* The word //baʕẓ//, unlike most quantifiers, functions syntactically as a noun because it can take pronominal suffixes.

15) maal; maalat (f.): *Belongs to, for, owned by.* This possessive pronoun is used before nouns or in association with pronominal suffixes. Note that //maal and maalat// are perhaps more common in Al-Qatif dialect than their counterpart //ḥagg//.

16) maa ʔaṣrufʃ: *I don't spend.* Note the double negative //maa... -ʃ// in this sentence. The use of double negatives is not very common in most Gulf dialects.

How We Used to Make a Bike

B : In the good old days we used to make a bike, a bike which was made of wood, a bike.

A : Yeah.

B : Yes, a bike. We'd bring tires...

A : Yeah.

B : Well, and we put a piece of steel underneath the tire, OK, and we tie (lit. wrap) it with the two tires, and we play bike. It is better than the car; what's wrong with a wooden board bike? What's nice about the wooden board... and what's nice about it, is that you put it (lit. the sides) together. Something else I make [you] this... I made it. I don't know what, and I enjoy it, and that other toy. That one when they put... they bring that... m... thing they play with the tire...

A : Yeah.

B : With the tire. They bring a log and they make it move. This is what's nice about these toys...

A : And who is going to make them? He will make them. He will bring (for you) the nails. He will bring the hammer and bring I don't know what.

B : Yes, he will learn.

A : Frankly speaking, this whole thing is not good... a...

B : I... now, do your kids know how to hammer...

A : {Doing} this, is not clean (lit. there is no cleanliness in it).

B : Do your kids know how to use a hammer? They don't know how to use a hammer.

A : Yeah! This is {what we need} next.

B : Why are they weak?

A : They will hit their hand.

B : Why are they weak?

A : Instead of hitting the nail, they will hit their hands and fingers.

B : In the good old days, we used to know {how to make} everything. We used to make a carriage, a slingshot. The slingshot when we... What is it nowadays? Now there is the gun and this stuff, but the slingshot...

A : Do you want rubber? I don't know what you are telling me.

B : Yes, yes, we make the slingshot from a piece of wood and hunt birds. This is us and how we used to be in the past.

A : Now, when you see the kids' room...

B : Uh.

A : Your daughters and your sons, when you see them and you see these toys they enjoy so much. They are glued to them. They play with them for hours, and they have fun. They play with each other. No... They fight, I don't tell you that they don't, but not like your fights in the good old days. Not like the old toys which they hurt themselves with...

B : What... what about the money you have spent? What did you spend the money for? We didn't spend {any money} in the past.

l?awlaad wa-ttalfazyoon

Speakers of Al-Qatif dialect assimilate //n ---> t// before adding pronominal suffixes.

A : ṣaddag[1] ʕaad, lyoom bittak[2] jannanatnii ʕala -nnoomah, mata naamat? maa naamat la-baʕd ḥazzathe yimkin[3] yjii gariibi -ssaaʕah.

B : weeʃ gaaʕdah tsawwii hii?

A : weeʃ gaaʕdah tsawwii? gaaʕdah killa[4] ʕala -ttalfazyoon. ṣamaxat ʕaleeh min mate, killa ʕala -ttalfazyoon maa raḍat titzaḥzaḥ.

B : ?intiina mafruuẓ[5] maa txallii leehaa talafazyoon kaan ʕala ṭuul lwaqt.

A : ?anii, ?anii -llii xalleeta leehaa, ?eh? ?anii ?awwalan zay gaaʕdah maʃɣuuleh, w-hii xallaṣeet...

B : maʃɣuulah!

A : w-hii xallaṣet waajibaathaa w-kill ʃii.

B : w-hii gaaʕdah tʃaahid wi-ʕde...

A : ?ii, smaʕ lee[6].

B : ?ii.

A : w-hii xallaṣet mudaakarathaa w-kill ʃii waajibaathaa, w-gaaʕdah maʃɣuulah čeefa ?alahhiihaa? gitla[7] yallaa[8] gʕidii dakku fii kartuun. karaatiin gaaʕdah ṭṭaalʕa (one word not clear) wi-tḥarrikhaa, w-gaʕadat, w-ṣamaxat ʕalee. jaaybiin kartuun tḥibb ʕaad. w-gaʕadat ʕalee, xallaaṣ w-jaabuu ʃii faanii baʕde, muu raaḍyah libnayyah tguum. yaa bitti

-lḥalaal ɣayyrii baddlii, guumii, ʔaḥiin ʔabuuʃ b-yistaḥrug[9], ʔalḥiin ma-drii wee w-baʕd..., maa hii raaẓyeh. w-baʕdmaa jannanatnii, w-ṭaffaʃatnii yallaa rẓeet[10] truuḥi tnaam.

B : traa ntibhii law... la-wlaadiʃ, ltiftii ʕaleehom[11] ʕadel, traa ʕawaayinhum bi-truuḥ!

A : ʔadrii čeef tʕallimnii!

B : ʔeh.

A : ʔadrii, dakku ʃufte... de... bitti -ljiiraan, nitfah[12] ṣuɣirhaa laabsah naẓẓaarah killa mni -ttalfazyuun, gaʕdathaa ʕaleeh. ʔadrii, yxarrub ʕyuunhum. w-gitleha ha-lḥačii čeef maa gilt leehaa. gilt leehaa taraa bi-ʔaffiṣ ʕyuuniʃ, bi-xarrubhaa, b-tilbasii naẓẓaarah zay ṣadiigatʃ, muu raaẓyah tifham.

B : ʔintiina tguulii leehaa ha-lkalaam haade. laʔ, ṭaffii ʕaleehaa -ttalafazyuun.

A : čee maa tiʕruf tiftaḥee, ʕindhaa -rromoot.

B : laʔ, rromoot, baʕdi -rromoot ʃiilii ʕanhe, maa yṣiir, laa laa laa!

A : maa gdirt, maa maa... maa ʃixt ʕaleehee[13].

B : ʔanaa maa ʔarẓa ṣaraaḥatan čidii, maa ʔarẓaa.

A : maa ʃixt ʕaleehee.

B : maa ʔarẓaa, ʔanaa -ttalafazyuun taraa, taraa ytaʕʕib.

A : ʔadrii yʕawwiruu ʕawaayinhom wi-ytaʕʕibhom. ḥatta lʔiʃʕaaʕaat ʕala jisimhom xaṭiirah!

B : ʔii.

A : ʔii, bass weeʃ sawwii, bass maa tigdar ʔinta timnaʕhom ʕanna. tigdar timnaʕhom ʕanna ljihhaal?

B : maa ʔagdar ʔamnaʕ ʕanhoom.

A : yaʕnii yistafiiduu.

B : ʃuufii, ʔanaa... ʔanaa ʔagulliʃ ḥaajah waḥdeh, bi-nnisbah la-ljihhaal, xalliihoom saaʕah waḥdah fi -lyoom. muu waajid.

A : ʔii, yaʕnii ʔinta haada -ssaaʕah ʔinta... ʔinta -llii tḥaddidhe.

B : ʔii.

A : bass ʔidaa jaabuulok maθa... maθalan kartuun, gaallok nibba nigʕid nʃaahdeh, tgullhom, maa tʃaahduuh, bi-ʃaahduuh, bi-xalliṣi -lkartuun wi-yjiiblak braamij ʔaḥyaanan...

B : maa fii, xalaaṣ. ʔabuukom gaal, maa fii ɣeer kalaam. w-ʔintiina baʕd mu... baʕd maa w-tigiʕdii tiṭṭallʕii fiihom.

A : ʔaanii... ʔanii maa ʔagullok ʕala wlaadak baass, wallaa ʕala -lyoom, wallaa ʕala baačor...

B : liʕyuun ʕala -l... ʔii xalaaṣ...

A : bass ʔaguullak fii ʔaḥyaanan yjiibuu baraamidj[14] ʕadleh...

B : ʔeh.

A : yigʕuduu yiṣmaxuu ʕaleehaa, yigʕuduu ʕaleehaa lee. baraamidj ḥleewah[15] yaʕnii fii. maa gad[16] ʔamnaʕhom, bass karaatiin yʃaahduu, hu miḥtaaj yʃaahduu kraatiin, nzeen?

B : ṭayyib maa ʕaleeh...

A : yaʕnii ʃwayy tasliyyeh...

B : ʔidaa jaabuu ʕani -lmidraseh, zeen? yaʕnii maa ʕaleeh...

A : ʔeh haadaa -lḥačiy lee?

B : ʔidaa jaabuu ʕani -lmadaaris...

A : yjiibuu baraamij ʕani -lmadaaris, yjiibuu baraamij taʕliimiyyeh...

B : ʔii, yjiibuu ʕan... maθalan ʕaalam lḥayawaan...

A : qatiilhom ʕaad[17]...

B : ʕaad ʔidaa jaabuu ʕaalam... ʕaalami -lḥayawaan, yjiibuu ḥaajaat zeeneh. yjiibuu ʕaad čeefa -l... ṭabiiʕati -lḥayawaanaat, ṭabiiʕat ma-ʕraf wee, wuw... wu-yjiibuu -lʃaɣlaat haadii zeenah.

A : ʔii, yistaffiidi -ṭṭifil lee. haadu ʔaguu-lak waaḥad maa yigdar yimnaʕhom.

الأوْلاَدْ وَالتّلْفِزْيُونْ

أ : صَدْگْ[1] عَادْ، الْيُومْ بِتّكْ[2] جَنّنَتْنِي عَلَى النُّومَه، مَتَى نَامَتْ؟ مَا نَامَتْ لَبَعْدْ حَزَّتْهَا يِمْكِنْ[3] يْجِي گَرِيبِ السَّاعَه.

ب : وَيشْ گَاعْدَه تْسَوِّي هِي؟

أ : وَيشْ گَاعْدَه تْسَوِّي؟ گَاعْدَه كِلّ[4] عَلَى التّلْفِزْيُونْ. صَمَّخْتْ عَلَيه مِنْ مَتَى، كِلّ عَلَى التّلْفِزْيُونْ مَا رَظَتْ تِتْزَحْزَحْ.

ب : إِنْتِينَ مَفْرُوظْ[5] مَا تْخَلِّي لِيهَا تَلفَزْيُونْ كَانْ عَلَى طُول الْوَگْتْ.

أ : أنِي، أنِي اللِّي خَلّيتَه لِيهَا؟ أه. أنِي أوّلاً زَيّ گَاعْدَه مَشْغُولَه، وْهِي خَلَّصِيتْ...

ب : مَشْغُولَه!

أ : وْهِي خَلّصَتْ وَاجْبَاتْهَا وْكِلّ شِي.

ب : وْهِي گَاعْدَه تْشَاهِدْ وِعْدَ...

أ : إي، سْمَعْ لَي[6].

ب : إي.

أ : وْهِي خَلّصَتْ مُذَاكَرَتْهَا وْكِلّ شِي وَاجِبَاتْهَا، وْگَاعْدَه مَشْغُولَه تْشَيف أَلْهَيهَا؟ گِتْلا[7] يَلاّ[8] گْعِدِي دَكُّو فِي كَرْتُونْ. كَرَاتِينْ گَاعْدَه طَالْعَه(one word not clear) وِتْحَرْكْهَا، وْگَعَدَتْ، وْصَمَخَتْ عَلَيه. جَايْبِينْ كَرْتُونْ تْحِبَّه عَادْ. وْگَعَدَتْ عَلَيه، خَلاّصْ وْجَابُوا شِي فَانِي بَعْدَه، مُو رَاظْيَه

لِبْنَيَّـه تْگُومْ. يَا بِتَّ الْحَـلاَلْ غَـيَّـرِي بَدْلِي گُـومِي، أَحِينْ أَبُوشْ بْيِسْتَـحْـرُگْ٩، أَلْحِينْ مَدْرِي وَي وْبَعْدْ... مَـا هِي رَاظْيَـه. وْبَعْدْ مَـا جَنَّنَتْنِي، طَفَّشَتْنِي يَلاَّ رْظَيتْ.١٠ تْرُوحِ تْنَامْ.

ب : تَرَى انْتِبْـهِي لَوْ... لَوْلاَدِشْ. الْتِـفْـتِي عَلَيـهُمْ١١ عَـدِلْ، تَرَى عَـوَايِنْـهُمْ بِتْرُوحْ!

أ : أَدْرِي تْشَيفْ تْعَلِّمْنِي؟

ب : أَه.

أ : أَدْرِي، دَكُّو شُفْتَ... دَ... بِتَّ الْجِيرَانْ. نِتْفَه١٢ صُغِرْهَا لاَبْسَه نَظَّارَه كِلَّ مِنِ التِّلْفِزْيُونْ گَعْدَتْهَا عَلَيـه. أَدْرِي، يْخَرُّبْ عْيُونْهُمْ. وْگِتْلَهَا هَالْحَتْشِي تْشَيفْ مَا گِلْتْ لَيـهَا. گِلْتْ لَيـهَا تَرَا بِأَفِّصْ عْيُونِشْ، بِخَرُّبْهَا، بْتِلْبَسِي نَظَّارَه زَيْ صَدِيگْتِشْ، مُو رَاظْيَه تِفْهَمْ.

ب : إِنْتِينَ تْگُولِي لَيهَا هَالْكَلاَمْ هَادَ. لاَ، طَفِّي عَلَيهَا التِّلْفِزْيُونْ.

أ : تْشَ مَا تِعْرِفْ تِفْتَحَا عِنْدْهَا الرِّمُوتْ.

ب : لاَ، الرِّمُوتْ، بَعْدِ الرِّمُوتْ شِيلِيه عَنْهَا، مَا يْصِيرْ، لاَ لاَ لاَ!

أ : مَا گْدِرْتْ، مَا مَا... مَا شِخْتْ عَلَيهَا١٣.

ب : أَنَا مَا أَرْظَى صَرَاحَةً تْشِدِي، مَا أَرْظَا.

أ : مَا شِخْتْ عَلَيهَا.

ب : مَا أَرْظَى، أَنَا التِّلْفِزْيُونْ تَرَا، تَرَا يْتَعِّبْ.

أ : أَدْرِي يْعَوِّرُوا عَـوَايِنْهُم وِيْتَـعِّـبـهُمْ. حَتَّى الإِشْعَاعَاتْ عَلَى جِسِمْهُمْ خَطِيرَه.

ب : إِي.

أ : إِي، بَسّ وَيشْ سَوِّي، بَسّ مَا تِكْدَرْ إِنْتَ تِمْنَعْهُمْ عَنَّه. تِكْدَرْ تِمْنَعْهُمْ عَنَّه الْجِهَّالْ؟

ب : مَا أَكْدَرْ أَمْنَعْ عَنْهُمْ.

أ : يَعْنِي يِسْتَفِيدُوا.

ب : شُوفِي، أَنَا... أَنَا أَكُلّشْ حَاجَه وَحْدَه، بِالنِّسْبَه لَلْجِهَّالْ، خَلِّيهُمْ سَاعَه وَحْدَه فِي الْيُومْ. مُو وَاجِدْ.

أ : إِي، يَعْنِي إِنْتَ هَادَ السَّاعَه إِنْتَ... إِنْتَ اللِّي تْحَدِّدْهَا.

ب : إِي.

أ : بَسّ إِدَا جَابُوا لُكْ مَثَ... مَثَلاً كَرْتُونْ، كَالُكْ نِبَّ نِكْعِدْ نْشَاهْدَه، تْكُلْهُمْ لاَ تْشَاهْدُوه، بِشَاهْدُوه، بِخَلِّصِ الْكَرْتُونْ وِيْجِيبْ لَكْ بَرَامِجْ أَحْيَاناً...

ب : مَا فِي، خَلاَصْ. أَبُوكُمْ كَالْ، مَا فِي غِيرْ كَلاَمْ. وْإِنْتِينَ بَعْدْ مُ... بَعْدْ مَا وْتِكْعِدِي تِطَّلَّعِي فِيهُمْ.

أ : اَنِي... أَنِي مَا أَكُلُّكْ لَى وْلاَدَكْ بَاسْ، وَلاَ عَلَى الْيُومْ، وَلاَ عَلَى بَاتْشُرْ...

ب : لِعْيُونْ عَلَى الـ... إِي خَلاَصْ...

أ : بَسّ أَكُولْ لَكْ فِي أَحْيَاناً يْجِيبُوا بَرَامِدْج[14] عَدْلَه...

ب : أَه.

أ : يِكْعُدُوا يِصَمْخُوا عَلَيهَا، يِكْعُدُوا عَلَيهَا لَي. بَرَامِدْجْ حْلَيوَه[15] يَعْنِي فِي. مَا كَدْ[16] أَمْنَعْهُمْ بَسّ كَرَاتِينْ يْشَاهْدُوا، هُو مِحْتَاجْ يْشَاهْدُوا كَرَاتِينْ،

نْزَينْ؟

ب : طَيِّبْ مَا عَلَيه...

أ : يَعْنِي شْوَيَّ تَسْلِيَه...

ب : إدَا جَابُوا عَنِ الْمِدْرَسَه، زَينْ؟ يَعْنِي مَا عَلَيه...

أ : أه هَادَا الْحَتْشِيْ لَي؟

ب : إدَا جَابُوا عَنِ الْمَدَارِسْ...

أ : يْجِيبُوا بَرَامِجْ عَنِ الْمَدَارِسْ، يْجِيبُوا بَرَامِجْ تَعْلِيمَيَّه...

ب : إي، يْجِيبُوا عَنْ... مَثَلاً عَالَمْ الْحَيَوَانْ...

أ : قَتِيلْهُمْ عَادْ[١٧]...

ب : عَادْ إدَا جَابُوا عَالَمْ... عَالَمِ الْحَيَوَانْ، يْجِيبُوا حَاجَاتْ زَينَه. يْجِيبُوا عَادْ تْشَيفَ الـ... طَبِيعَةِ الْحَيَوَانَاتْ، طَبِيعَةْ مَعْرِفْ وَي، وُوْ... وُيْجِيبُوا الْشَغْلاتْ هَادِي زَينَه.

أ : إي، يِسْتَفِيدِ الطِّفِلْ لَي. هَادُ أكُولْ لَكْ وَاحَدْ مَا يِگْدَرْ يِمْنَعْهُمْ.

Vocabulary

ṣaddag صَدَّگْ imperf. yṣaddag *v.* to believe

bint بِنْتْ *n.* (*pl.* -aat) daughter; girl

jannan جَنَّنْ imperf. yjannin *v.* to drive one crazy; to give one a hard time; to take one's breath away

noomah نُومَه *n.* (*pl.* -aat) sleep; sleeping; nap

ḥazzah حَزَّه *adv.* (bed)time; time; now (with def.art.)

yimkin يِمْكِنْ *v.* maybe; possibly; perhaps

killa كِلّ *intens.* a lot; always; regularly
ʔawwalan أوّلاً *adv.* first(ly)
lee لَي *part.* an exclamation particle
mudaakarah مُذاكَرَه *n.* homework; studying (var. muðaakarah)
lahha لَهّى imperf. ylahhii *v.t.* to entertain; to keep s.o. busy; to distract
gaal گال imperf. yguul *v.* to say; to tell
yallaa يَلّا *part.* let's (go); come on (to move rappidly)
kartuun كَرْتون *n.* (*pl.* karatiin) Eng. cartoons
staḥrag اسْتَحْرَگ imperf. yistaḥrug *v.* to become angry, to become furious (var. staḥmag)
ṭaffaʃ طَفَّش imperf. yṭaffiʃ *v.t.* to give (s.o.) a hard time; to expel (s.o.)
yallaa rẓeet يَلّا رْظيت *expr.* She barely agreed.
ltifat ʕala الْتَفَت عَلى imperf. yiltifit *v.* to take care of (s.o.); to look after (s.o.); to keep an eye (on s.o.)
nitfah نِتْفَه *n.* a little (of s.th.); a small amount
ʔaffaṣ أفَّص imperf. yʔaffiṣ *v.t.* to hurt (s.th.); to ruin (s.th.)
ṭaffa طَفّى imperf. yṭaffii *v.t.* to turn off, to switch off; to put out, to extinguish
romoot رُموت *n.* Eng. remote control
ʃaal ʕan شال عَن imperf. yʃiil *v.* to take (s.th.) away from (s.o.)
ʃaax ʕala شاخ عَلى imperf. yʃiix *v.* to scream at (s.o.), to shout; to scold
taʕʕab تَعَّب imperf. ytaʕʕib *v.t.* to wear (s.o.) out, to make one tired; to trouble (s.o.)
ʔiʃʕaaʕaat إشْعاعات *pl.n.* rays
jisim جِسم *n.* (*pl.* ʔajsaam) body
ṭallaʕ fii طَلَّع في imperf. yṭalliʕ *v.* to watch (s.o.), to look out (for s.o.)
barnaamidj بَرْنامِدْج *n.* (*pl.* baraamidj) programs (var. barnaamij)
ḥleewah حْليوَه *adj.f.* nice, beautiful
gad گد *part.* perhaps (when followed by imperf.v.)
taʕliimiyyeh تَعْليميّه *adj.* educational
ʕaalam lḥayawaan عالَم الْحَيَوان *prop.n.* 'Alam Al-Hayawan, the Animal

World (TV show)

gatiilhm ʕaad قتيلهم عاد *expr.* (lit. their killed one) They die for (s.th.); They are crazy about (s.th.).

haadu هادُ *demons.part.* this

Notes

1) ṣaddag: *Believe (me; it).* This imperative verb is usually used to qualify one's statement, and it often takes the object pronominal suffix //-nii//. It also means *well* with a pause after it. Note that the imperative of a Form II strong verb is formed according to the pattern //$C_1aC_2C_2i(a)C_3$/faʕʕi(a)l//, e.g., //ʕallam, imp. ʕallim// *teach.*

2) bittak: *Your daughter.* Cf. //bintak//. Note the assimilation of //n ---> t// before the pronominal suffix. This is a common feature in Eastern Saudi Arabia dialects and in some dialects of Bahrain.

3) yimkin: *Maybe; possibly; perhaps.* This is the imperfect form of the verb //ʔamkan//. It is an impersonal verb used as a speculative. It may also stand alone, especially as a conversational turn. It only occurs in the third person singular masculine in the imperfect tense.

4) killa: *Always; constantly; a lot.* The word //killa// is used as an intensifier to express a degree of quality. It may either follow or precede the word it modifies.

5) mafruuẓ: *Supposed to; to have to; obliged.* This is the passive participle of the verb //faraẓ//. Passive paticiples of triliteral strong verbs follow the //$maC_1C_2uuC_3$/mafʕuul// pattern.

6) lee!: This particle is used to conclude an exclamatory sentence. It is usually expressed by a sharp rise in voice pitch and extreme lengthening of the vowel //-e//. This particle is not used in Riyadh dialect.

7) git-la: *I said to her.* Cf. //gilt-la//. Note that the //-l-// is often assimilated or deleted when it is in liaison with //-t-//, which is known in Arabic as //taaʔ ʔlamutakallim// *the speaker's //taaʔ//.*

8) yallaa: *Let's (go).* This is a contraction of //yaa ʔallah//, and it is used to urge s.o. to action. It can stand alone or may be followed by an imperfect or an imperatve verb, e.g., //yallaa gʕidii// *Come on, sit down!*; //yallaa nruuḥ// *let's go!* This particle is also used before a perfect verb to mean *barely.* Note in this text the sentence //yallaa rẓeet truuḥ tnaam// *She*

barely agreed to go to sleep.

9) staḥrag: *To become angry, to become furious.* This is Form X of the verb //ḥarag// *to burn.* This Form is usually derived from a Form I verb by adding the prefix //(ʔi)sta-// and deleting its first vowel. Note the semantic extention in the meaning of this verb.

10) yallah rẓeet: *She barely agreed.* See Note 8 above.

11) ltiftii ʕaleehom: *Take care of them.* This is the imperative form of a Form VIII verb //ltifat//. It is usually derived from a Form I verb by infixing a //-t-// after its first radical. This verb is always used in liaison with the preposition //ʕala// for this meaning.

12) nitfah: *A little (of s.th.; a small amount.* This noun is derived from the MSA verb //natafa// *to pluck.* Note that the use of this word is purely dialectical. It is used either as a quantifier or as an adjective.

13) ʃixt ʕaleehee: *I screamed at her.* This verb could be from the MSA verb //ʃayyaxa ʕala// *to say bad things to s.o.*

14) baraamidj: *Programs.* Note the change of //j ---> dj//. The native speakers are not usually consistent in making this sound change.

15) ḥleewah: *Nice, beautiful.* Note that this is the diminutive of //ḥulwah//, which is more common in most Gulf dialects.

16) gad: *Perhaps, may be.* This particle occurs before an imperfect verb to render a present progressive meaning, e.g., //maa gad namnaʕhom// *We are not going to forbid them.* It also renders the meaning *perhaps, may be.*

17) gatiilhum ʕaad: *They die for (s.th.).* This expression is used to indicate one's fondness for something.

The Children and the TV

A : Well, believe {it or not}, today your daughter drove me crazy going to sleep. When did she go to sleep? She didn't go to sleep till maybe about an hour after her bedtime.

B : What was she doing?

A : What was she doing? She was sitting in front (lit. on) of the TV all the time. She was really glued to it. She was watching TV constantly. She did not want to budge.

B : You were not supposed to leave her {in front of} the TV all that time.

A : I... was I the one who let her? First of all, I was somewhat busy, and she had finished...

B : Busy!

A : She finished her homework and everything.

B : She was watching and...

A : Yes, listen!

B : Yeah.

A : She finished her studies and all her homework and I was busy; so how should I entertain her? I said to her, "OK sit, the cartoons are on." She was watching cartoons (one word not clear). She was glued to it, you {couldn't} move her. There was (lit. they brought) a cartoon {show} she likes. She sat in front of it, after it was over, there was another one, and the girl didn't want to get up. {I said to her}, "Please, change, get up, now your father will get mad, now I don't know what"... and yet she didn't agree. After she had driven me crazy, and given me a very hard time, she barely agreed to go to bed.

B : Well, take care of your children. Keep an eye on them. Their eyes will be ruined.

A : I know, don't tell me {that}.

B : Yes.

A : I know, I see the... neighbor's daughter, she is just a little girl and she wears glasses. It is all because of the TV. She stays in front of it all the time. I know that it ruins their eyes. I told her this, how {can you say} I didn't? I told her, "Well, it hurts your eyes, it ruins them, and you will wear glasses just like your friend," but she didn't want to listen.

B : No, turn off the TV {instead} of giving her this talk.

A : How... she knows how to turn it on. She has the remote control.

B : No! Take the remote control away from her. No, no, no this could not be!

A : I was not able, I didn't... scream at her.

B : Honestly, I don't approve of this, I don't!

A : I didn't scream at her.

B : I don't approve. You see, the TV wears {you} out.

A : I know that it hurts their eyes, and makes them tired; even the rays are very dangerous to their bodies.

B : Yes.

A : Yes, what can I do. You can not stop them. Can you stop the children from {watching} it?

B : I can not stop them.

A : Well, they benefit...

B : Well, look, I tell you something concerning the children: let them watch one hour a day, not a lot.

A : You mean that you are the one who specifies this hour.

B : Yes.

A : But for example... if a cartoon {show} is on, and they say to you, "We want to watch it," you tell them, "Don't watch it." They will watch it, and when the cartoon show is over, sometimes they show other programs...

B : "No more, that's it, your father said so." There is nothing wrong with this. You also... sit and watch them.

A : I... I am not telling you about your children only, or about today or tomorrow...

B : The eyes on the... that's...

A : But I am telling you that sometimes they show good programs...

B : Yeah.

A : They get hooked on them, they sit and watch them. I mean there are nice programs, I am not going to forbid them {from watching}. Let them watch only cartoons. They need to watch cartoons, OK?

B : Well, it is OK...

A : I mean a little for entertainment...

B : If they show {programs} on schools, OK, I mean it is OK...

A : Yeah, what is this [talk]?

B : If they show {programs} on schools...

A : They bring programs on schools, they show educational programs...

B : Yes, for example they show... {programs} on the Animal World.

A : Well, they are fond of that.

B : Well, if they show the world... the Animal World, they have nice things, they show how is the... nature of animals, the nature of I don't know what, and... they show these nice things.

A : Yes, the child benefits {from them}. This is what I am telling you, that one cannot forbid them {from watching}.

ɣala -lmaʕiiʃeh[1]

This selection shows the //taaʔ marbuuṭah// in an //ʔiḍaafah// construct. It also shows the figurative discription of the high cost of living.

A : walaa ʕaad ha-l... ha-lʔajaaraat lla -hnii, ʔintiina maaxdeh[2]...

B : kill ʃii ẓaww[3], kill ʃii ẓaaw... kill ʃii ẓaaww!

A : kill ʃii ẓaww, naar naar[4], ẓaww naar!

B : ẓaww ʃaabbeh[5]!

A : ẓaww ʃaabbeh...

B : maa min... maa min ʔabden kill ʃii...

A : ḥariigah!

B : ḥariigah ʔeh.

A : ḥariigah, ʔiyy, haadileen[6] libyuut, zeen? ʔaḥiin fi -lʔawwal lbeet haadaa maa ykallif ʃii. ʔeh, ʔaḥiin libyuut ɣaalyeh, zeen? ʔey, ma-ʕalee... ma-ʕalee xalaṣ ʔeh...) zeen? ʔintiina muu tguulii liyyii[7] nzeen tidfaʕi -l... lifluus haadii... fi -lʔajaaraat, laʔ, lmafruuẓ haadii nistafiid minhaa ʔiḥne, naakil minḥee w-niʃrab minhee[8], ʔeh.

B : ʔiḥnaa muu saalfat[9] fluus ʔaajaar maa ʔaajaar[10], nubba niʕruf čeefe -lgaarʃ ween nwaddiih[11].

A : ʔii, ʔii.

B : ween nwaddiih? yaʕnii da bi-nruuḥ lil... baqqaalaat, libgaalaat[12] haadii, nubba niʃtarii leenaa, muu kill ʃii naaxeed bi-ddaraazen[13] w-taalii nṭalliʕi -lguuṭii wi-nṭaaliʕ taariixa ʔintaha w-nirmiih...

A : nta... nta...

B : w-niflita draam, yinfalaat. law tʃuuf lkaraatiin wi-lgawaaṭii -llii falatnaahum fi lidraam. killhum w-laa-wee, ʔintahat muddathum[14] maaxdiin leenaa bi-čaff[15], bi-čaff maaxdiin, darzaan w-ma-drii čam, tubba leenaa ʃwayyii nitʕallam...

A : ʔinti... ʔintiina min tiflitii[16] haaðe tẓiig xilgii, ʔanaa yʕawwirnii galbii. wallah yʕawwirnii galbii...

B : weeʃ nsawwii baʕed?

A : yʕawwirnii galbii.

B : haada -ḥnaa...

غَلاَ الْمَعِيشَه[1]

أ : وَلاَ عَاد هَالـ... هَالأجَارَتْ اللَّهْنِي، إِنْتِينِ مَاخْذَه[2]...

ب : كِلّ شِي ظَوّ[3]، كِلّ شِي ظَوّ... كِلّ شِي ظَوّ!

أ : كِلّ شِي ظَوّ، نَارْ نَارْ[4]، ظَوّ نَارْ!

ب : ظَوّ شَابَّه[5]!

أ : ظَوّ شَابَّه...

ب : مَا مِنْ... مَا مِنْ أَبْدَاً كِلّ شِي...

أ : حَرِيگَه!

ب : حَرِيگَه أَه.

أ : حَرِيگَه، إِيّ، هَادِلَينْ[6] لِبْيُوتْ، زَينْ؟ أحِينْ فِي الأوَّلْ الْبَيتْ هَادَا مَا يْكَلِّفْ شِي. أَه، أحِينْ لِبْيُوتْ غَالْيَه، زَينْ؟(إِيْ، مَاعَلَيه... مَا عَلَيه خَلَصْ أَه...) زَينْ؟إِنْتِينَ مُو تْگُولِي لِيّ[7] نْزَينْ تِدْفَعِي الـ... لِفْلُوسْ هَادِي... فِي الأجَارَتْ، لأ، المَفْرُوظْ هَادِي نِسْتَفِيدْ مِنْهَا، نَاكِلْ مِنْهَا وِنِشْرَبْ مِنْهَا[8] أَه.

ب : إحْنَا مُو سَالْفَة[9] فْلُوسْ أجَارْ مَا أجَارْ[10]، نُبَّ نِعْرُفْ تْشَيفَ الْكَرْشْ وَينْ نْوَدِّيه[11].

أ : إِي، إِي.

ب : وَيْنْ نْوَدِّيه؟ يَعْنِي دَا بَنْرُوحْ لِلْـ.. بَقّـالاَتْ، لِبْگَالاَتْ[12] هَادِي، نُبَّ نِشْتَرِي لَينَا، مُو كِلّ شِي نَاخِيدْ بِالدَّرَازِن[13] وْتَالِي نْطَلِّع الْگُوطِي وِنْطَالِعْ تَارِيخَه إِنْتَهَى وْنِرْمِيه...

أ : نْتَـ.. نْتَـ...

ب : بْنِفْلِتَه دْرَامْ، يِنْفَلاَتْ. لَوْ تْشُوفْ الْكَرَاتِينْ وِالْگَوَاطِي اللِّي قَلَتْنَاهُمْ فِي لِدْرَامْ. كِلَّهُمْ وْلاَ وَي، إِنْتَهَتْ مُدَّتْهُمْ[14] مَاخْدِينْ لَينَا بِالتّشَف[15]، بِالتَّشَفَ مَاخْدِينْ، دَرْزَينْ وْمَدْرِي تْشَمْ تُبَّ لَينَا شْوَيّ إِي نِتْعَلَّمْ...

أ : إِنْتِ... إِنْتِينَ مِنْ تِفْلِتِي[16] هَادِي تْظِيكْ خِلْكِي، أَنَا يْعَوِّرْنِي كَلْبِي. وَاللَّه يْعَوِّرْنِي كَلْبِي...

ب : وَيشْ نْسَوِّي بَعَدْ؟

أ : يْعَوِّرْنِي كَلْبِي.

ب : هَادَ حْنَا...

Vocabulary

ɣala -lmaʕiiʃeh غَلاَ الْمَعِيشَه *phr.* high cost of living; inflation
ʔa(i)jjaar أجَارْ *n.* (*pl.* -aat) rent; leasing
maaxdeh مَاخْدَه *act.par.f.* (lit. taker) taking
ẓaww ظَوّ *adj.* expensive; fire; a spark of fire; light
naar naar نَارْ نَارْ! *n. expr.* (lit. fire, fire!) very expensive
ʃaabbeh شَابَّه *adj.* blazing (fire); flaming; sparking; skyrocketing (prices); a young girl
maa min مَا مِنْ *neg.part.* not one; there are none; absolutely not
ḥariigah حَرِيگَه *n.* (*pl.* ḥaraayig) very expensive; a fire
haadileen هَادِلَينْ *demons.part.* these (var. hadeleen, deeleen)

liyyii لِي *prep.* to me; for me

naakil minhee نَاكِل مِنْهَا *expr.* We live on it; It's my only source of income.

ʃarab شَرَب imperf. yiʃrab *v.* to drink

saalfat fluus سَالْفَة فْلُوس *phr.* a matter of money

ʔaajaar maa ʔaajaar أَجَار مَا أَجَار *expr.* rent and things like that

ʔa(a)jaar أَجَار *n.* (*pl.* -aat) rent; fee, rate; (official) charge

garʃ گَرْش *n.* (*pl.* gruuʃ) penny, small change

baqqaal بَقَّال *n.* (*pl.* -aat) grocers; grocery stores (var. baggaal)

darzan دَرْزَن *n.* (*pl.* daraazin) Eng. dozen

ṭaalaʕ طَالَع imperf. yṭaaliʕ *v.t.* to read; to watch (TV)

taariix تَارِيخ *n.* (*pl.* tawaariix) date; history

rama رَمَى imperf. yi(a)rmii *v.t.* to throw away

falat فَلَت imperf. yiflit *v.t.* to throw away; to fall; to let loose

draam دْرَام *n.* (*pl.* -aat) Eng. (garbage) can; barrel

kartuunah كَرْتُونَه *n.* (*pl.* karaatiin) Eng. box; carton; crate

laa wee لَا وَي *interrog.part.* what for (var. laa weeʃ)

ʔintahat muddathum إِنْتَهَت مُدَّتْهُم *phr.* Their date expired.

čaff چَفّ *n.* basket; wholesale (with the prefix bi-)

čam چَم *interrog.part.* how much, how many (var. kam)

min tiflitii مِن تِفْلِتِي *phr.* when you throw (s.th.) away

ẓayyag xilgii ظَيَّگ خِلْگِي imperf. yẓayyig xilgii *expr.* It made me depressed.

xilg خِلْگ *n.* (*pl.* ʔaxlaag) temper, temperament

ʕawwar عَوَّر imperf. yʕawwir *v.t.* to hurt; to ache; to injure

galb گَلْب *n.* (*pl.* gluub) heart

Notes

1) ɣala -lmaʕiiʃeh: *High cost of living; inflation.* Cf. MSA //ɣalaaʔu -lmaʕiiʃah//. Note the deletion of the glottal stop and the shortening of the final vowel due to the construct.

2) maaxdeh: *Taking.* Cf. MSA //ʔaaxiðah//. This is the active participle of verb //ʔaxad// or its short form //xad//. Note that adding the initial //m-// had contributed to the deletion of the hamza. This construction is pure dialectal.

3) ẓaww: *Expensive; fire; light.* The expression //kill ʃii ẓaww// *Everything is very expensive* is a figurative description comparing the increase in prices to fire. The speakers in this text describe inflation using several terms meaning *fire*. This description of inflation is similar to the English *skyrocketing prices*.

4) naar naar: *Very expensive (lit. fire, fire!).* Note again how the speaker is dramatizing the increase in prices and the high cost of living by repeating the word *fire* twice. He also says that it is like //ẓaww naar// *sparking fire*. This term is also used in other Arabic dialects to describe inflation.

5) ʃaabbeh: *Blazing (fire); flaming.* This adjective preceded by //ẓaww// is another figurative expression meaning *skyrocketing inflation.* The word //ʃaabbeh// is used in MSA for a *young lady* not for *blazing fire.*

6) haadileen: *These.* Cf. MSA //haʔulaaʔ//. This demonstrative substantive is a plural form used to refer to objects that are near the speaker in physical space or time. Note that there are no dual demonstrative forms in Arabic dialects. The plural form is used with dual nouns, e.g., //haadileen lbinteen// *these two girls.*

7) liyyii: *To me; for me.* Most prepositions ending in the final vowel //-i// change to its basic form //-y-// before the first person singular pronominal suffix //-yi(i) or -ya//, e.g., //liyyii// *to me, for me;* //fiyyii//>, *in me;* //ʕalayyii// *on me.*

8) naakil w-niʃrab minhee: *We live on it (lit. we eat and drink from it).* This common expression is used in most Arabic dialects when referring to an only source of income.

9) saalfat fluus: *A matter of money.* The feminine suffix //taaʔ marbuuṭah -ah// in singular feminine nouns is usually voiced as a final vowel //-a or -e//, e.g., //xallnii ʔaxabbirk saalfah// *Let me tell you a story.* However, the //taaʔ marbuuṭah// is voiced when a feminine singular noun is in an //ʔiḍaafah// construct, e.g., //muu saalfat fluus// *It is not a matter of money.* It is also voiced when it occurs before pronominal suffixes, e.g., //sayyaarah// *car;* //sayyaaratii// *my car.*

10) ʔaajaar maa ʔaajaar: *Rent and things like that.* (See Selection 20, Note 11.)

11) garʃ: *Penny.* The expression //nubba niʕruf čeefe -lgaarʃ ween nwaddiih// *we need to learn how to pinch our pennies (lit. where we send the penny)* is used to express one's need for money.

12) baqqaalaat, libgaalaat: *Grocers; grocery stores.* Note that the female speaker here said this word in its MSA form, and she gave it a regular plural form instead of using its MSA form //baqqaalah//. Note also that she said the same word again in its dialectal form. This element of diglossia is a very common feature in most Arabic dialects.

13) naaxeed bi-ddaraazin: *We buy (lit. take) by the dozens.* This structure //verb + bi- + definite plural noun// is used to express the extreme extent of an action. (See Selection 20, Note 13.)

14) ʔintahat muddathum: *Their date expired.* Note that the concept of having an expiration date on products had recently been introduced to the area by the West.

15) bi-čaff: *By the basket; wholesale; in quantity.* It is posssible that this word is the MSA //jaff// which means *whole; wholesale.* (See Note 13 above.)

16) min tiflitii haade: *When you throw this away.* Note that in this sentence the preposition //min// is used to introduce a conditional sentence. It precedes an imperfect verb in the protasis plus an imperfect verb in the apodosis, e.g., //min tifiltii haade tẓiig xilgii// *When you throw these away , I get depressed.* Note also that in MSA, the preposition //min// never precedes a verb. However, it is used in MSA and in most Arabic dialects in a temporal meaning to express the time *from which or since which* the action takes or has taken place.

High Cost of Living

A : Also this... this rent here that you have (lit. you took)...

B : Everything is very expensive (lit. spark of fire), everything is very expensive... everything is very expensive!

A : Everything is very expensive (lit. fire, fire), very expensive!

B : {Prices are going up like} a blazing fire.

A : Like a blazing fire.

B : Not one... not one {thing} at all, everything is {going up like}...

A : Fire.

B : Yes, {like} fire.

A : {Like} fire, yes, these homes, well, in the past this home didn't cost much (lit. a thing). Yes, homes are expensive now, ok? ((Background talk) Yes, fine... fine yes... fine). Well, don't you tell me that you pay... this money for rent. No, we are supposed to benefit from it. We should live on it (lit. we eat and drink from it), yes.

B : It is not a matter of money and rent, we need to know how to pinch (lit. where to send) our pennies.

A : Yes, yes...

B : How do we stretch it? I mean we go to these grocery shops to buy groceries. We shouldn't buy everything by the dozens. Later, we take the can out and we see that its date had expired, so we throw it away...

A : Exp... exp...

B : We throw it in the garbage can. It is wasted. I wish you could see the boxes and the cans that we throw in the garbage. Why all of them? Because their date had expired, and we bought wholesale, by the dozens. I don't know how much. We need to learn a little...

A : You... when you throw these away, I get depressed. My heart aches, I swear, my heart aches...

B : What else can we do?

A : My heart aches.

B : Well, this is us...

maṣaariif wu-dyuun

This selection presents numerous dialectal expressions that describe one's financial situation. It also shows that the interrogative particle //ween, where// is used in liaison with //maa// to function as an adverb.

A : ṭuuli -lyoom niʃtiɣel ʕalʃaan haadii njii wi-njimmiʕ... ha-lgarʃ[1] w-ʔintuune tjuu taaxduuhaa w... wi-ṯḥuṭṭuuhaa ma-drii f-ween...

B : haadaa bass ʔiḥne? taraa -lkilli yʕaanii.

A : ʔeh.

B : haadii baʕd beet[2] ʔixtii čidii, ygullook haadaa rajulhaa wi-wlaadhee ysafftuu[3], ysafftuu, ysafftuu raayiḥ, raayiḥ, ween-maa[4] yruuḥuu gaaluu 'ʔambaa', ʔe... hii bahlawaanaat, w-hii maṣṣaaṣaat[5] w-ḥalawiyyaat w-hii ma-drii weeʃ, w-ɣeeri -lʔukuulaat ygullook ʔaʃyaa mfallaajaat[6] w-ɣeerhaa. ʔagullhum ḥag wee? ḥag weeʃ ha-lsa... lmaṣaariif de killhee? ʔigtiṣdii ʃwayy, tʕallamii, čeefe tḥuṭṭii -lgarʃ ḥaggiʃ. wi-lifyaabi[7] -llii yruuḥi -ssuug, yaaxduu leehum f-kill ṭalʕat suug[8], taaxid leehaa ma-drii čam foob, hii wi-wlaadha. yaʕnii maa min maswah, kill ʃii ɣaalii ʔalḥiin...

A : čaan zeen...

B : kill ʃii ɣaalii... kill ʃii ɣaalii...

A : hadeleen ze... hadeleen zeen, maʕaaʃaathum zeeneh, wi-fluushum raahyah. hadaleen lle fi -l... ligdeeḥ, ʔii. hadaleen lli fi -lqura hnaak yruuḥuu, lle ʕindah beet ḥaalatah la-llah[9], w-ʃaariilah siyyaarah maarsedis b-miʔateen ʔalf, w-laa weeʃ? ḥagg weeʃ ha-ssalfeh ʔeh?...

B : ʔi... ʔi...

A : ḥag weeʃ yaaxidlii siyyaaraah...

B : yitfaʃxaruu bass... yitfaʃxaruu.

A : b-daak liḥsaab, w-huu... w-huu gaaʕidlii fii beet ḥaalatah la-llah.

B : yiguʕduu yitfaʃxaruu bass giddaam xalga -llaah w-hom ʕala goolathom[10], 'm-barraa hallah hallah w-min daaxil yiʕlam -allah[11]'.

A : ʔeh, maa ʕidhum[12] min saalfah...

B : maa min... maa min yaʕnii de tguul le... yitʕallamuu čeefe yaʕnii yiqtiṣduu, čeefe yaʕnii yiʕmaluu ḥsaab la-lgarʃ, haade zay maa yiguulu, 'xaʃʃii -lgarʃi -lʔaswad... lgarʃi -lʔabyaẓ la-lyoom lʔaswad'...

A : wallah... wallah ʔaxuuʃ haadaa[13] -lli muu gaadir yitzawwaj wi-lḥaalatah la-llah, bi-yruuḥi...

B : laa maa gaadir yʕarris, ʔii wallah...

A : bi-yruuḥ yiʃtarlii siyyaarah bi-daak liḥsaab, weeʃʃu? laa-weeʃ, la-weeʃ? w-kill yoom wi-ysaafir, ʕaadi -ssafaraat...

B : w-bi-lʔaqṣaaṭ[14] baʕd b-yaaxide, yʃuufi -lfawaayid ʔilla b-yaaxidhe.

A : yasaafor... ysaafor, ween ysaafor? ysaafor kill yoom ʔe... yuṣruflah bi-lxamsiin ʔalf, bi-lmiyyat ʔalf...

B : bi-ttaalii leen je yʕarrees...

A : ḥaaltah la-llah.

B : maṣaariif wuw... wu-dyuun ʕaleeh.

A : ʔii.

B : ɣirbaal[15] xoobeh[16].

A : ʔinṣaḥiih, ʔinṣaḥiih, guulii leeh... guulii leeh...

مَصَارِيفْ وْدْيُونْ

أ : هَالِفْلُوسْ هَالِـ.. دَاكْ، طُول الْيُومْ نِشْتِغِلْ عَلَشَانْ هَادِي نْجِي ونِـجَمِّعْ... هَالْكَرْشْ[١] وْإِنْتُونَا تْجُوا تَاخْذُوهَا وْ... وِتْحُطُّوهَا مَدْرِي فْوَينْ...

ب : هَادَا بَسّ إِحْنَ؟ تَرَا الْكِلّ يْعَانِي.

أ : أه.

ب : هَادِي بَعْدْ بَيتْ إِخْتِي[٢] تْشِدِي، يْكُلُّوكْ هَادَا رَجُلْهَا ووْلَادْهَا يْسَفَّتُوا[٣]، يْسَفَّتُوا، يْسَفَّتُوا رَايِحْ، رَايِحْ، وَينْ مَا[٤] يْرُوحُوا گَالُوا "أَمْبَا"، أ... هِي بَهْلَوَانَاتْ، وْهِي مَصَّاصَاتْ[٥] وْحَلَوِيَّاتْ، وْهِي مَدْرِي وَيشْ، وْغَيرِ الأكُولاتْ يْكُلُوكْ أَشْيَاءْ مْفَلأجَاتْ[٦] وْغَيرْهَا. أكُلْهُم حَكْ وَي... حَكْ وَيشْ هَالسّـ.. الْمَصَارِيفْ دَا كِلْهَا. إِگْتِصْدِي شْوَيّ، تْعَلَّمِي تْشَيفَ تْحُطِّي الْكَرْشْ حَكِّشْ. وِلِفْيَابِ[٧] اللِّي يْرُوحِ السُّوگْ، يَخْدُوا لَيهُمْ فْكِلّ طَلْعَةْ سُوگْ[٨]، تَاخِذْ لَيهَا مَدْرِي تْشَمْ فُوبْ، هِي ووْلادْهَا. يَعْنِي مَا مِنْ مَسوَه، كِلّ شِي غَالِي أَلْحِينْ...

أ : تْشَانْ زَينْ...

ب : كِلّ شِي غَالِي... كِلّ شِي غَالِي...

أ : هَدَلَينْ زَ... هَدَلَينْ زَينْ، مَعَاشَاتْهُمْ زَينَه، وِفْلُوسْهُمْ رَاهْيَه. هَدَلَينْ اللِّي فِي الـ... لِگْدَيحْ، إِي. هَدَلَينْ اللِّي فِي الْقُرَى هْنَاكْ يْرُوحُوا، اللِّي عِنْدَه بَيتْ حَالَتَه لأَللَّه[٩]، وْشَارِيلَه سِيَّارَه مَرْسَيدِسْ بْمِئْتَينْ أَلْفْ، وْلاَ وَيشْ؟ حَكْ وَيشْ هَالسَّالْفَه أه؟...

ب : إ... إ...

أ : حَكْ وَيشْ يَاخِذْلِي سِيَّارَه...

ب : يِتْفَشْخَرُوا بَسّ... يِتْفَشْخَرُوا.

أ : بْدَاكْ لِحْسَابْ، وْهُو... وْهُو گَاعِدْلِي فِي بَيتْ حَالْتَه لَـ لَّه.

ب : يِگْعْدُوا يِتْفَشْخَرُوا بَسّ گِدَّامْ خَلْكَ اللّه وْهُمْ عَلَى گُولَتْهُمْ[10]، "مْبَرًا هَلَّه هَلَّه وْمِنْ دَاخِلْ يِعْلَمْ أَللّه"[11].

أ : أه، مَا عِدْهُمْ[12] مِنْ سَالْفَه...

ب : مَا مِنْ... مَا مِنْ يَعْنِي دَ تْگُولْ لَـ... يِتْعَلَّمُوا تْشَيفَ يَعْنِي يِقْتِصْدُوا، تْشَيفَ يَعْنِي يِعْمَلُوا حْسَابْ لَلْگَرْشْ هَادَا زَيْ مَا يْگُولُوا، "خَشَّي الْگَرْشِ الأَسْوَدْ... الْگَرْشِ الأَبْيَظْ لَلْيُومْ الأَسْوَدْ"...

أ : وَاللّه... وَاللّه أَخُوتْشْ هَادَا[13] اللِّي مُو گَادِرْ يِتْزَوَّجْ وِالْحَالْتَه لَـ لَّه، بِرُوحِ...

ب : لاَ مَا گَادِرْ يْعَرِّسْ إِي وَاللّه...

أ : بِيْرُوحْ يِشْتَرْلِي سِيَّارَه بِدَاكْ لِحْسَابْ، وَيشُّ؟ لاَ وَيشْ، لَوَيشْ؟ وْكِلّ يُومْ وِيْسَافِرْ، عَادِ السَّفْرَاتْ...

ب : وْبِالأَقْصَاطْ[14] بَعْدْ بَيَاخْدَه، شُوفِ الْفَوَايِدْ إِلاَّ بْيَاخِدْهَا.

أ : يَسَافِرْ... يْسَافِرْ، وَيـنْ يْسَافِرْ؟ يْسَافِر كِلّ يُومْ أ... يُصْرُفْلَه بِالْخَمْسِينْ أَلْفْ، بِالْمِيَّةْ أَلْفْ...

ب : بِالتَّالِي لَـينْ جَا يْعَرِّيسْ...

أ : حَالْتَه لَـ للّه

ب : مَصَاريفْ وُوْ... وُدْيُونْ عَلَيه.

أ : إي.

ب : غِرْبَالْ[15] خُوبَه[16].

أ : إنْصَحِيه، إنْصَحِيه، گُولِي لَيه... گُولِي لَيه...

Vocabulary

deen دَيْن *n.* (*pl.* dyuun) debt

maṣruuf مَصْرُوف *n* (*pl.* maṣaariif) expenses; costs

jammaʕ ha-lgarʃ جَمَّعْ هَالْگَرْش *expr.* (lit. to gather this penny) to save a (little) money

beet ʔixtii بَيت إخْتِي *phr.* (lit. my sister's house) my sister's family

saffat سَفَّت imperf. ysaffit *v.* (lit. to stack) to spend (excessively)

ween-maa وَيْن مَا *adv.* wherever

bahlawaan بَهْلَوَان *n.* (*pl.* -aat) acrobat; clown

maṣṣaaṣah مَصَّاصَه *n.* (*pl.* -aat) lollipop; pacifier

ʔukuulaat أُكُولاَت *pl.n.* food

mfallaajaat مْفَلَّجَات *pl.n.* frozen things (var. mθallajaat)

ʔigtaṣad إگْتَصَدْ imperf. yigti(a)ṣid *v.* to be economical, to be frugal

foob فُوب *n.* (*pl.* fyaab) dress; garment (var. θoob)

ṭalʕat suug طَلْعَة سُوگ *phr.* going out shopping

maʕaaʃ مَعَاش *n.* (*pl.* -aat) income; livelihood

raahyah رَاهْيَه *adj.* abundant

gdeeḥ گْدَيح *n.* working class; people living in rural areas

maarsedis مَارْسَيدِس *prop.n.* Ger. Mercedes

ḥagg weeʃ حَگ وَيش *interrog.part.* what for?; What is it for? (var. laa weeʃ, laa wee)

yaaxidlii يَاخِذْلِي *expr.* (lit. He takes for me.) he buys; he takes

tfaʃxar تْفَشْخَرْ imperf. yitfaʃxar *v.* to show off; to brag

ḥsaab حْسَابْ *n.* installments; bought on credit; account; arithmetic

xalga -llaah خَلْگَ اللّه *expr.* God's creation; human beings; people

ʕala goolathom عَلَى گُولَتْهُمْ *expr.* (lit. based on their saying) as they have said; as it is said (var. zayy maa yiguulu)

m-barraa hallah hallah w-min daaxil yiʕlam ʔallah مْـبَـرًّا هَلَّه هَلَّه وْمِنْ دَاخِلْ يِـعْلَمْ أَللّه *prov.* Nice and dandy on the outside and only God knows what's on the inside; fair without and foul within

ʕind + pron.suff. عِنْدْ *v.* to have

yiʕmaluu ḥsaab la-lgarʃ يِعْمَلُوا حْسَابْ لَلْگَرْشْ *expr.* (lit. They make an account for the penny.) They are accountable for their money; They should tighten their belts.

xaʃʃii lgarʃi lʔabyaḍ la-lyoom lʔaswad خَشِّي الْگَرْش الأبْيَضْ لَلْيُومْ الأسْوَدْ *prov.* (lit. Hide your white penny for a black day.) Save your money for a rainy day.

ʔaxuuʃ haadaa أَخُوشْ هَادَا *phr.* this brother of yours

ʕarras عَرَّسْ imperf. yʕarris *v.* to get married

qiṣṭ قِصْطْ *n.* (*pl.* ʔaqṣaaṭ) installment; share; portion

ɣirbaal غِرْبَالْ *n.* (*pl.* ɣaraabiil) (lit. sieve with big holes) big spender

xoobeh خُوبَه *adj.* Per. a good-for-nothing; a failure; unsuccessful; a disappointment

Notes

1) njammiʕ ha-lgarʃ: *We save a little money (lit. to gather this penny).* Note that the male speaker here used the first person plural imperfect tense marker //n-// for first person singular, a common practice in Arabic dialects.

2) beet ʔixtii: *My sister's family (lit. my sister's house).* Note the use of //beet// before a kinship term often means *the family of.* It is also used before proper nouns to mean the same thing.

3) ysafftuu... raayiḥ, raayiḥ: *They spend and spend, always going out (lit. going going); They spend stacks of money.* This verb occurs in MSA to mean *drinking a lot without being satisfied.* It may also be the MSA verb //sataf// *to stack* with the local metathesis and the use of Form II here could be for exaggeration: spending stacks or bundles of money. This kind of semantic function is a very common feature in most Arabic dialects. Note that the speaker repeats the verb three times, indicating that the children spend and spend and eat and eat, but they don't have enough. (See Frayhah 1947, 83.)

4) ween-maa: *Wherever.* Cf. MSA //ʔaynamaa//. When the particle //ween// is used in liaison with //-maa//, it functions as an adverb, e.g., //ween-maa yruuḥuu yguuluu ʔambaa// *Wherever they go they say, "I want."* //ween// *where* is also used as an interrogative particle to introduce a question or can be used independently as a one-word question, especially in conversation. It can be preceded by a preposition, e.g., //la-ween; min ween// *where to; from where.* It may also take pronominal suffixes, e.g., //weenak// *Where are you?.*

5) maṣṣaaṣah: *Lollipop; pacifier.* This word is the feminine active participle of the MSA verb //maṣṣa// *to suck; to absorb.* The masculine active participle //maṣṣaaṣ// means *the one who sucks, sucker.* However, when it is used in the feminine form, its meaning changes to *that which one sucks, lollipop; pacifier.*

6) mfallajaat: *Things frozen, chilled, i.e., cold beverages, ice cream, etc.* Cf. MSA //muθallajaat//. Note the change of //θ ---> f//, a common phonological change in Eastern Saudi Arabia Shi'a dialects.

7) foob, pl. fyaab: *Dress, garment.* Cf. MSA //θawb, pl. ʔaθwaab//. Note that the MSA word //θiyaab// is used as a colletive noun. For the change of //θ ---> f// see previous note. The dipthong //-aw-// corresponds to //-oo-// and the diphthong //-ay-// corresponds to //-ee-// in most Gulf dialects.

8) ṭalʕat suug: *Going out shopping.* The feminine ending //taaʔ marbuuṭ -ah// changes to //-t// in a noun/noun construct. The word //ṭalʔah// in MSA is //ʔism marrah// *instance noun.* Usually, it has the form //$C_1aC_2C_3$ah/faʕlah// and indicates the manner of doing what is expressed by the verb.

9) ḥaaltah la-llah: *He is in a very bad condition.* This expression is used to describe one's extremely bad condition, which God alone can do something about.

10) ʕala goolathom: *As they have said; as it is said.* This phrase is usually used before quoting someone or repeating a saying. The noun //goolah// can either be followed by a pronominal suffix or by a noun. Note that the expression //zayy maa yiguuluu// *as they say* is used interchangeably with this phrase.

11) m-barraa hallah hallah w-min daaxil yiʕlam ʔallah: *Nice and dandy on the outside and only God knows what's on the inside; fair without and foul within.* This is a very common saying in the Gulf area. It is often used to describe someone who shows off and hides behind his/her clothes. Note the contraction of the preposition //min ---> m-//. The sound change //n ---> m// in liaison with the sound //b// is very common in most Arabic dialects. (For more information on the assimilation of //n ---> m// see Sibawayh 1316 A.H., the Chapter on //ʔidɣaam//, 404.

12) ʕidhum: *They have.* Cf. //ʕindhum//. Three consonant clusters are allowed only if two of the consonants are the same. If this is not the case, the cluster is reduced by the deletion of one consonant or insertion of a vowel, e.g., //ʕindahum//.

13) ʔaxuuʃ haadaa: *This brother of yours.* Note that the demonstrative adjective can be used either before or after the noun it modifies.

14) bi-lʔaqṣaaṭ: *By installment; (without the prep.) share; portion.* Note the sound change of //s ---> ṣ// due to regressive assimilation. (For the use of the preposition //bi-// before a plural definite noun see Selection 6, Note 11, and Selection 22, Note 13.)

15) ɣirbaal: *A sieve (that has big holes); big spender.* Note the symbolic usage of this word. Using the //ɣirbaal// for sifting indicates that everything put in it passes through, in this case, the man is like a //ɣirbaal//, meaning that he can not hold on to his money.

16) xoobah: *Good-for-nothing.* One may think that this word is derived from the MSA verb //xaaba// *to fail; to be disappoÁnted; to become poor.* But the fact of the matter is that it does not occur in MSA. It is borrowed from Persian.

Expenses and Debts

A : I work all day long [to get] to save this {little} money (lit. we come and gather this penny), and you come take it and... and I don't know where you spend (lit. put) it...

B : Is it just us? You see everybody is suffering.

A : Yeah.

B : {Let's take} my sister's family, for example (lit. like this). Her husband says that her children spend, spend, and spend, and wherever they go they say, "I want," whether it is acrobats, lollipops, sweets, and I don't know what {else}. He says, this is other than food and frozen things and others. I tell them, for what... for what are all these expenses. Be a little economical. Learn how to spend your money. {Over and above} the clothes one {buys} when he goes to the suq. They buy {clothes} every time they go out to the suq. She buys I don't know how many dresses for her and for her children. I mean there is no way out, everything is expensive nowadays...

A : It was nice...

B : Everything is expensive... everything is expensive...

A : These are well{-to-do people}, their incomes are good, and their money is abundant. However, those who are in the rural areas, yes, those who are there, living in the villages. One has a horrible home, and yet he buys himself a Mercedes for two-hundred thousand {riyals}, what for? Why is this thing, huh?...

B : E... e...

A : Why would he buy a car...?

B : They show off. Just to show off.

A : For that much money, when he is living in a horrible home?

B : They just show off in front of God's creation while they are, as they say, "They are nice and dandy on the outside and only God knows what's on the inside".

A : Yeah, they don't have anything...

B : There isn't... well you may say why don't they learn how to be economical, and how to think twice before spending money, as they say, (lit. hide your black... white penny for the black day) "Set your money aside for a rainy day"...

A : I swear, how about this brother of yours who is not able to get married, and who is penniless, he goes...

B : No, he cannot get married, I swear.

A : He goes and buys an expensive car, what is it for? What for? What for? And he always (lit. every day) travels, and the trips...

B : He also buys on credit. He sees the interest {rates} and yet he buys it.

A : He travels... travels, where does he travel to? He travels every day e... and he spends in the fifty thousands, hundreds of thousands {of riyals}...

B : And when he wanted (lit. came) to get married...

A : He is penniless.

B : He has expenses and... he has debts...

A : Yeah.

B : He is {like} a sieve {with big holes}, a good-for-nothing.

A : Advise him, advise him, tell him... tell him...

suug b-ʕaʃarah[1]

This selection shows that //nafs, self// when used after a noun with a resumptive pronoun suffix functions as an imphatic word.

A : ʃift ʔaaxir marrah lammaa riḥnaa, ʔah? kam saffatnaa, ṣarafnaa?

B : ʔeh.

A : kam ʔalf wi-ʃwayyah ṣarafna.

B : ʔalf w-xamsmiit ryaal!

A : ʔalf w-xams miyyah, huh, huh.

B : ʕala, ʕala... ʕala weeʃ?

A : wi-lʔaʃyaa nafishaa ʔidaa riḥt leehaa f-ʔamaakin faanyah suug b-ʕaʃrah maa suug b-ʕaʃrah -lmunaẓẓifaat...

B : ʔeh.

A : lmunaẓẓifaat taaxid falaafeh[2], ṭagum[3] wiyyaa baʕuẓ b-ʕaʃrah ryaal, wi-hnii -lwaaḥid tlaagiih bi-θnaʕʃar ryaal (claps)[4]! nafsi -lmunaẓẓaf, nafsah huu hu[5]!

B : ḥaraamiyyeh[6], ḥaraamiyyeh, yilʕabuu ʕaleenee.

A : ḥaraamiyyeh, yaʕnii yilʕabuu ʕaleene, yistɣilluuna -stiɣlaal[7].

B : laa laa laa laa, ʔanaa wallaahi, laa bi-llaah, haada -lmarrah -jjaayeh laa tguulii ruuḥ hnii w-maa marzuug, maa jarraaʃ, maa da... maa ba-ruuḥhom, waddiiʃ suuga b-ʕaʃraa zeen, tistaʕjli laa ʃtarii -llii tibɣaah.

A : ʔii, ha-rraddah[8] ṣaraaḥah ma-ḥnaa raayḥiin leehum, bass taalii taʕaal daa nruuḥ suug b-ʕaʃrah, maa fiihom ʔakil w-maa ʔakil, čeefa -lwaaḥid yaʕnii de?

B : lʔakeel hnaak w... yruuḥ weene? lʔamaakin ʔe... lʔamaakin maθalan lʔakil ween yruuḥ ʔamaakin raxiiṣah, zeen? lbaqqaalaati -ṣṣaɣiirah muu haadi -ll... lsuubar maarkitaat.

A : ʔalḥiin baa-gul-lok ʃii, ʃʃahoor gal... garrab yxallaṣ, maa ʕidnaa ʃii ʔabdan, maa min! maa min fluus, killa -ntahet, w-baʕdeen deleen, ʔidaa ba-naaxid ʕiʃyaat killa min barraa jaahzeh, ṣaar leenaa[9] fatrah kinnaa naaxid[10] killi -lʔakil jaahiz, yubba leenaa naaxid fi -lbeet ʃwayy nwaffar, tidrii ʔinna ʔakil fi -lbeet yaʕnii ʔalḥiin lpiitze, niʃtariihaa barra b-xams w-ʔarbʕiin ryaal, bass ʔidaa sawweet ʔanii[11] fi -lbeet, maa bi-tkallifnii wa-laa ʃii. ʔiṭṭaḥiin, čiisi -ṭṭaḥiin bi-čamm[12] niʃtariih? b-ʕaʃr ryaalaat.

B : ʕaʃrah ryaal.

A : zeen?

B : ʔeh.

A : w-ʔida xat-lii[13] xudrah[14] w-maa xudrah wi-ssawaalif dii maa bi-tkallifnii killhaa, killhaa, killhaa, killhaa xamsṭaʕʃar ryaal wiḥdit -lpiitzaa.

B : čiis da -ṭṭaḥiin nsawwii fiih ʕiʃriin ʔalf biitzaa[15].

A : nsawwii biitzee, nsawwii xoobz, nsawwii w-de... kleejaat[16]...

B : ʔii.

A : nsawwii fiihe keek, nsawwii fiihe ʔaʃyaa waajid, fiihe barakah[17], muu naaxid min barra kill ʃii, yilʕabuu ʕaleene!

B : ʔii wallah laa taaxdi...

A : yubba la-lwaaḥid yaʕnii ṣudg, ṣudg... yi... yigtaṣid...

B : wa-laa truuḥii... truuḥii li-lʔamaakin deel maa ysammuuhom deleen -lfaast fuud deleen... hadelin maa yiṣlaḥuu, deleen ʔaṣlan, maa yiṣlaḥuu. taaxduu mini hnii, taaxduu leekom laḥeem zeen? wi-taswwuuh fi -lbeet.

A : ʔidaa -lawaaḥid yubba yitʕallam ʃway čeefe... čeefe yimsuk ʔiidah ʃwayy[18]. maa yiflit ʕala goolathom da... liḥzaam[19].

B : baʕdeen ʔintiinee, haadii -lfiizaa -llii ʕindeʃ, zeen? ʔaḥiin kam maaxdeh ʕaleehaa deen?

A : waajid, waajid yaaxduu ʕalayyi.

B : ʕiʃriin ʔalfe?

A : laʔ, yaʕnii... ʔi čidii.

سُوگْ بْعَشَرَه[1]

أ : شِفْتْ آخِرْ مَرَّه لَمَّا رِحْنَا أه؟ كَمْ سَفَتْنَا، صَرَفْنَا؟

ب : أه.

أ : كَمْ أَلْفْ وِشْوَيَّه صَرَفْنَا.

ب: أَلْفْ وْخَمْسْمِيتْ رْيَالْ!

أ : أَلْفْ وْخَمْسْ مِيَّه، هُه، هُه.

ب: عَلَى، عَلَى... عَلَى وَيشْ؟

أ : والأشْيَا نَفْسْهَا إِذَا رِحْتْ لَيهَا فْأَمَاكِنْ فَانْيَه سُوگَ بْعَشْرَه مَا سُوگْ بْعَشْرَه الْمُنَظِّفَاتْ...

ب : أه.

أ : الْمُنَظِّفَاتْ تَاخِذْ فَلاَفَه[2]، طَكُمْ[3] وِيَّا بَعُظْ بْعَشْرَه رْيَالْ، وِهْنِي الْوَاحِدْ تْلاَگِيه بِتْنَعْشَرْ رْيَالْ[4]! نَفْسِ الْمُنَظِّفْ، نَفْسَه هُو هُو[5]!

ب : حَرَامِيَّه[6]، حَرَامِيَّه، يِلْعَبُوا عَلَينَا.

أ : حَرَامِيَّه، يَعْنِي يِلْعَبُوا عَلَينَا، يِسْتَغِلُّونَا اسْتِغْلاَل[7].

ب : لاَ لاَ لاَ لاَ، أَنَا وَاللَّه، لاَ بِاللَّه هَادَ الْمَرَّه الجَّايَه لاَ تْگُولِي رُوحْ هْنِي وْمَا مَرْزُوگْ، مَا جَرَّاشْ، مَا دَ... مَا بَرُوحْهُمْ، وَدَّيشْ سُوگَ بْعَشْرَه زَينْ، تِسْتَعْجِلِ لاَ اشْتَرَي اللِّي تِبْغَاه.

أ : إِي، هَالرِّدَّه[8] صَرَاحَه مَحْنَا رَايْحِينْ لَيهُمْ، بَسّ تَالِي تَعَالْ دَا نْرُوحْ سُوگْ أبُو عَشْرَه، مَا فِيهُمْ أكِلْ وْمَا أكِلْ، تْشَيفَ الْوَاحِدْ يَعْنِي دَ؟

ب : الأكَيلْ هْنَاكْ وْ.... يْرُوحْ وَينَ؟ الأمَاكِنْ أ... الأمَاكِنْ مَثَلاً الأكِلْ وَينْ يْرُوحْ أمَاكِنْ رَخِيصَه، زَينْ؟ الْبَقَّالاَتِ الصِّغِيرَه مُو هَادِي الـ.. السُوبَرْ مَارْكِتَاتْ.

أ : ألْحِينْ بَاگُولْ لُكْ شِي، الشُّهُورْ كَلْ.. كَرَّبْ يْخَلِّصْ، مَا عِدْنَا شِي أبْدَاً، مَا مِنْ، مَا مِنْ فْلُوسْ، كَلَّا انْتَهَتْ، وْبَعْدَينْ دَيلَينْ إذَا بَنَاخِذْ عِشْيَاتْ مِنْ بَرَّا جَاهْزَه، صَارْ لَينَا[9] فَتْرَه كِنَّا نَاخِذْ[10] كِلّ الأكِلْ جَاهِزْ، يُبَّ لَينَا نَاخِذِ فِي الْبَيتْ، شْوَيَّ نْوَفِّرْ، تِدْرِي إِنَّ أكِلْ فِي الْبَيتْ يَعْنِي ألْحِينْ البِيتْزَه، نِشْتَرِيهَا بَرَّا بْخَمْسْ وْأرْبَعِينْ رْيَالْ، بَسّ إِذَا سَوَّيتْ أنِي[11] فِي الْبَيتْ مَا تْكَلِّفْنِي وَلاَ شِي. إِلطَّحِينْ... تْشِيسِ الطَّحِينْ بِتْشَمْ[12] تِشْتَرِيه؟ بْعَشِرْ رْيَالاَتْ.

ب : عَشْرَه رْيَالْ.

أ : زَينْ؟

ب : أه.

أ : وْإِذَا خَتَلِي[13] خُدْرَه[14] وْمَا خُدْرَه وِالسَّوَالِفْ دَي مَا بِتْكَلِّفْنِي كِلْهَا، كِلْهَا، كِلْهَا خَمْسْطَعْشَرْ رْيَالْ وِحْدَةْ الْبِيتْزَا.

ب : تْشِيسْ دَ الطَّحِينْ نْسَوِّي فِيه عِشْرِينْ ألْفْ بِيتْزَا[15].

أ : نْسَوِّي بِيتْزَا، نْسَوِّي خُوبِزْ، نْسَوِّي وْدَ... كْلَيجَات[16]...

ب : إِي.

أ : نْسَوِّي فِيه كَيكْ، نْسَوِّي فِيه أشْيَا وَاجِدْ، فِيهَا بَرَكَه[١٧]، مُو نَاخِذْ مِنْ بَرَّ كِلّ، شِي يِلْعَبُوا عَلَينَا.

ب : إِي وَاللّه لاَ تَاخْذِي...

أ : يِمْبَ لَلْوَاحِدْ يَعْنِي صُدْكْ، صُدْكْ... يِـ... يِكْتَصِدْ.

ب : وَلاَ تْرُوحِي... تْرُوحِي لِلأَمَاكِنْ دَيلْ مَا يْسَمُّوهُمْ دَيلَينْ الْفَلسْتْ فُود دَلَينْ... هَدَلَينْ مَا يِصَلْحُوا، دَلَينْ أَصْلاً، مَا يِصَلْحُوا. تَاخْذُوا مِنِ هْنِي تَاخْذُوا لَيكُمْ لَحَيمْ زَينْ؟ وِتْسَوُّه فِي الْبَيتْ.

أ : إِذَا الْوَاحِدْ يُبْ يِتْعَلَّمْ شْوَيْ تْشَيفْ... تْشَيفْ يِمْسُكْ إِيدَه شْوَيّ[١٨] مَا يِفْلِتْ عَلَى كُولَتْهُمْ دَ... لِحْزَام[١٩].

ب : بَعْدَينْ إِنْتِينَا، هَادِي الْفِيزَا اللِّي عِنْدِشْ، زَينْ؟ أَحِينْ كَمْ مَاخْدَه عَلَيهَا دَينْ؟

أ : وَاجِدْ، وَاجِدْ يَاخْذُوا عَلَيّ.

ب : عِشْرِينْ أَلْفَ؟

أ : لأ، يَعْنِي أ... تْشِدِي.

Vocabulary

suug b-ʕaʃrah سُوگْ بْعَشْرَه *n.* a ten {riyal} store (similar to a dollar store)
munaẓẓif مُنَظِّفْ *n.* (*pl.* -aat) detergent; cleansing agent
falaafeh فَلاَفَه *n.* three (var. θalaaθeh)
ṭagum طَكُمْ *n.* (*pl.* ṭguum(eh)) Gr. a set (of s.th.)
nafsah, huu hu نَفْسَه، هُو هُو *ref.pron.* he, himself; the same
ḥaraamii حَرَامِي *n.* (*pl.* ḥaraamiyyeh) robber, thief

yilʕabuu ʕaleenee يلعبوا علينا *expr.* (lit. They play on us.) They cheat us; They toy with us.

staɣall استغل imperf. yistaɣill *v.* to take advantage (of s.o. or s.th.)

stiɣlaal استغلال *n.* taking advantage (of s.o. or s.th.)

jaayeh جايه *act.par.f.* next (time); coming (event)

marzuug مرزوگ *prop.n.* Marzoug (a name for a male); blessed (by God), fortunate

jarraaʃ جرّاش *prop.n.* Jarrash (a name for a male)

staʕjal استعجل imperf. yistaʕjil *v.* to hurry; to be quick

ha-rraddah هالردّه *adv.* this time

ntaha انتهى imperf. yintahii *v.* to be gone; to be expired; to be finished; to be ended

ʕaʃaa عشا *n.* (*pl.* ʕiʃyaat) dinner

jaahzeh جاهزه *adj.f.* already made; ready

min barraa من برّا *phr.* (lit. from outside) carry-out (food); from outside the country

ṣaar li- صار لـ imperf. yṣiir *v.* it has been

kinnaa naaxid كنّا ناخذ *v.* we used to take

waffar وفّر imperf. ywaffar *v.* to save (money); to provide

b(p)iitza بيتزا *n.* Ita. pizza

ʔidaa إدا *cond.part.* if (var. ʔiða)

ʔanii أني *f.pron.* I

ṭaḥiin طحين *n.coll.* flour

čiis تشيس *n.* (*pl.* (ʔa)kyaas) bag (var. kiis)

bi-čamm بتشم *interrog.part.* for how much

xudrah خدره *n.coll.* vegetables (var.^)

ʕiʃriin ʔalf biitzaa عشرين ألف بيتزا *phr.* twenty thousand pizzas

xoobz خوبز *n.coll.* bread (var. xubz)

kleejaat كليجات *n.* Per. a loaf of sweet bread

keekah كيكه *n.* (*pl.* -aat, keek) Eng. a cake

barakah بركه *n.f.* (*pl.* -aat) blessing; blessed

deel دَيـْل *demons.part.* these

faast fuud فاسْتْ فُـوْدْ *n.* Eng. fast food

ʔaṣlan أصْلاً *adv.* basically; originally, primarily

yimsuk ʔiidah ʃwayy يِمْسُكْ إيدَه شْوَيّ *expr.* (lit. He holds his hand a little.) He is a bit tightfisted; He has a tight grip on his (money).

ḥzaam حْزَام *n.* (*pl.* -aat) belt

fiizaa فيزا *n.* Eng. Visa (credit card)

kam maaxdeh ʕaleehaa deen كَمْ مَاخْذَه عَلَيْهَا دَيْن *phr.* (lit. How much debt have you taken against it.) How much have you charged on it?

Notes

1) suug b-ʕaʃrah: *Ten {Riyal} Store.* The name of this store is a direct translation of a Western name. The Western influence on the area is apparent throughout this text. The speakers talk about carry-out, pizza, and fast food. Note that after saying a price or an amount of money, the unit of money is not mentioned, but is understood.

2) falaafeh: *Three.* Cf. MSA //θalaaθah//. Note the sound change of //θ ---> f//, a feature particular to the Eastern Saudi Arabia Shi'a dialects and to some Bahrain dialects as well.

3) ṭagum: *A set (of s.th.).* Although one may find this word in some Arabic dictionaries, it is borrowed from the Greek //Tagma// *a set of anything; a suit (clothes).*

4) The speaker here claps once after she expresses the difference in prices of the same detergent. Note that a single, forceful, oblique strike of one hand against the other preceded by a sharp rise in voice pitch is used to express exclamation, surprise, disapproval, and/or disbelief. Gestures are very important in Middle Eastern culture, and Western learners may not understand some conversations if they are not aware of them.

5) lmunaḍḍif nafsah, huu huu: *The same detergent itself; itself.* Note that the word //nafs// *self* is used as an emphatic word. It occurs after the noun with a resumptive pronoun suffix, and, for more emphasis, a resumptive independent personal pronoun is often used as well.

6) ḥaraamiyyeh: *Robbers, thieves.* This is the plural form of //ḥaraamii//. Most of the //nisbah// and occupational nouns have this unusual broken plural pattern, adding //-iyyah// to the singular, e.g., //kweetii, kweetiyyah// *Kuwaiti.*

7) yistɣilluunaa -stiɣlaal: *They take advantage of us {big time}.* The cognate or the absolute accusative is usually used for emphasis, magnifying the force of the verb. Any transitive or intransitive verb may take its abstract noun as an absolute accusative.

8) ha-raddah: *This time.* Cf. MSA //riddah// *again.* Note that this instance noun functions as an adverb.

9) ṣaar leenee: *We have been.* The verb //ṣaar// *to become* keeps its perfect form when used with the preposition //li- + pronominal suffix//. It is usually followed by a word or words that have a durative meaning, as is the case in this selection.

10) kinnaa naaxid: *We used to take.* When the verb //kaan// precedes an imperfect verb, it indicates a past-habitual action. Note that in this case the verb //kaan// is inflected for number and gender exactly like the verb it precedes.

11) ʔanii: *I (f.).* First person masculine and first person feminine have two forms in Shi'a and some Bahrain dialects, e.g., //ʔana(a); ʔani(i)// *I (m.); I(f.).* Note that some speakers may not make the distinction between the two forms.

12) bi-čamm: *For how much.* The particle //čamm// is one of the most common interrogative particles used to ask *how much; how many.* It also means *for how much* when used with the prefix //bi-//.

13) xat-lii: *I took me.* Cf. MSA //ʔaxðtu lii//. Note the assimilation of //d ---> t//, a common phonological feature of most Gulf dialects.

14) xudrah: *Vegetable.* Note that the sound //-ḍ-// which is usually voiced as //ẓ//, is voiced in this word as the sound //-d-//. This phonological sound change is not very common in Gulf dialects.

15) ʕiʃriin ʔalf biitzaa: *Twenty thousand pizzas.* Note that the speaker used this exaggerated number just to indicate that they can make a lot of pizzas with a bag of flour. Note also that the male speaker changed the English sound //p ---> b//, while the female speaker voiced it as //p//.

16) kleejaat: *A loaf of sweet bread.* This special dessert bread contains sugar, flour, and eggs and is baked in the //tannuur//, a clay-lined bread oven.

17) fiihaa barakah: *It goes a long way; it is blessed (lit. there is a blessing in it).* This is a common phrase in most Arabic dialects.

18) yimsuk ʔiidah ʃwayy: *He is a bit tightfisted; he has a tight grip on his money.* This is a common expression used to advise one to refrain from spending his money freely and to be a little more frugal.

19) yiflit liḥzaam: *To give rein to oneself (lit. to let loose of the belt).* This expression is used in this context to mean *One should not spend freely; One has to tighten the belt.*

The Ten {Riyal} Store

A : Did you see how much money we spent the last time we went {to the market}?

B : Yeah.

A : We spent a little over a thousand.

B : Fifteen hundred riyals!

A : Well well, fifteen hundred.

B : For... What for?

A : And the same things you can get (lit. if you go to it) from other stores {such as} the Ten {Riyal} Store... the cleaners...

B : Yeah.

A : You buy cleaners in a set of three for ten riyals, while here, you buy (lit. find) one for twelve riyals! The same cleaner, the same one!

B : They are robbers, robbers, they cheat us.

A : They are robbers, I mean they cheat us, they take advantage of us, big time.

B : No, no, no, no, I swear by God, next time you say to go here to Marzoug or Jarrash or that... I will not go to them. I will send you to the Ten {Riyal} Store, OK, and you quickly buy whatever you want.

A : Yes, certainly this time we are not going to them. Let's go to the Ten {Riyal} Store, but it does not have food, well, what can you do?

B : For food there... where would you go? The places e... for instance, the stores where you may find (lit. go) inexpensive food, OK, the small grocery stores, not these supermarkets.

A : Now, I tell you something, the mo... month is about over, and we don't have anything at all. There is no money, all of it is gone, especially if we want to order carry-out dinners. For a while, we have been buying prepared food for all {of our meals}. We have to eat at home to save a little. Do you know that eating at home... for example a pizza, we buy it from outside for forty-five riyals, but if I make it at home, it will cost me nothing. How much do we pay for (lit. buy) a bag of flour? Ten riyals.

B : Ten riyals.

A : OK?

B : Yeah.

A : And if I buy some vegetables and this stuff, all in all a pizza will not cost me fifteen riyals.

B : We can make twenty thousand pizzas with a bag of flour.

A : We can make pizza, we can make bread, we can make this... loaf of sweet bread...

B : Yes.

A : We can make cakes, we can make a lot of things with it. It goes a long way. We should not buy everything from outside. They cheat us.

B : Yes, I swear, don't take...

A : Honestly, honestly one has to be frugal.

B : And don't go, don't go to these places which they call fast food. These are not good. Basically, these are not good. You buy meat from here, OK, and you fix it at home.

A : Really, one must learn how to... to be a bit tightfisted, and as they say, "One should not give rein to himself" (lit. let loose of the belt).

B : Something else, this Visa card of yours, OK, how much [debt] did you charge on it?

A : A lot, I owe them a lot.

B : Is it twenty thousand?

A : No, well... something like this.

suugi -lʔaḥad

This selection presents several comparative adjectives derived of the //ʔafʕal/ʔaC_1C_2aC_3// pattern.

A : txayyal[1], ṣaddag, gabil kam yoom[2] raayḥah -lmujammaʕ[3] llii hnaak fi -lxubar[4], ʃtareet liyyii da malaabis kallafatni b-daak liḥsaab, w-ruḥt ʔila -ssuug hnii, suugi -lʔaḥad[5], lageet nafs lifyaab ṣaddag b-siʕr, b-nuṣṣi -ssiʕr ʔidaa muu ʔaqall mini -nuṣṣ.

B : ṭabʕan.

A : txayyal!

B : taraa hii yilʕabuu ʕala -nnaas. taraa yilʕabuu ʕala -nnaas. ʔilwaaḥid... lwaaḥid laazem ykuun ḥadir.

A : ʔim.

B : hnii... hnii lammaa[6] yruuḥuu yiʃtaruu -l... lʔaɣraaẓ, lwaaḥid laazim yaaxid ḥadar[7]. muu kill ʃii yruuḥ yiṣruf fluusah w-baass[8].

A : ʔim...

B : zeen? ṣaar maa...

A : ṣaar... ṣaar tsarig ʕali... yilʕabuu ʕaleenaa, yilʕabuu ʕaleenaa.

B : ʔay.

A : yaʕnii nafsi -lbiẓaaʕah, ʃifti -ṭṭamɣah[9] ḥaggathe nafsi -ṣṣinaaʕah, nafs kill ʃii, nafs ḥatta -l... de... li... ligmaaʃ[10] nafsi -lxaamaa. killhe hii hii. w-siʕr yaʕnii ʔanzal[11] bi-nnuṣṣ, ʔila weeʃ čidii? haadaa -lwaaḥad maa yibba-leeh yruuḥ ʔila ha-lʔamaakin di -lɣaalyah...

B : hadaleen...

A : ysaffit fluus baass.

B : hadaleen yaʕirfuu keef yiṣṭaaduu fii -lmaaʔi -lʕikir[12] ʔismeh...

A : ʔim...

B : yiṣṭaaduu fi -lmaaʔi -lʕikir. yaʕnii -lwaaḥid minnaa maa yidriy ween yruuḥ yiʃtarii, ween yḥuṭṭ fluusah. yaʕnii leen raaḥ yiʃtarii ha-l... nafnuuf ʔaw llii yiʃtarii bi-ha-lfoob, zeen? yruuḥ, zeen? ʔashal maa kaan[13], weeneh? yruuḥ maḥallaat haad lmujammaʕaat ha-liḥleewaa, zeen? maa-hii... ha... yaʕnii haadii -lmujammaʕaat hii -lmakaan lle yilʕabuu ʕala -nnaas fiihe...

A : haaduu yinṣubuu ʕaleenaa[14], ʔii, yilʕabuu ʕaleenaa...

B : yilʕabuu ʕala -nnaas fiihe, laʔ, lammaa ʔintuu truuḥuu ʕa-lʔamaakin zzeenah, maθalan zayy, ruuḥuu suugi -(lḥukum...the word is not clear?) bi-ddammaam. ddammaam, ssuug hnaak maa fiihe ʃii, suug ʃaʕbii[15].

A : laa ḥatta -ddammaam muu ʃaʕbii...

B : yaʕnii taqriiban...

A : muu ʃaʕbii, laʔ... laʔ muu ʃaʕbii...

B : yaʕnii taqriiban... yaʕnii muu ʃaʕbii, bass zeen...

A : laa, bass ʔasʕaarah baʕd rax... ɣaalyeh kamaan...

B : ʔarxaṣ... ʔarxaṣ min lmujammaʕ, ween lmujammaʕi -rraaʃid lammaa truuḥii ʔintenee...

A : ʔii, ʔii, ʔii ʔaɣla, ʔaɣla, maa ʔagullak laʔ.

B : daak mujammaʕi -rraaʃid, haadaak ʔe... daak ʔel... nafnuuf ʔaw daaki -lfistaan daak, ʔaw daaki -lθoob lle... foob daak lle fi -daak liḥsaab, b-miyyateen taaxdiih, b-suug hn... bi-ssuug taaxdii b-miyyeh.

A : ʔii, ʔaguul-lak nuṣṣi -ssiʕr, nuṣṣuh, nuṣṣuh, nuṣṣuh, nuṣṣuh, čeefe čidii maa ʔadrii, ʔaguul-lak txoobet txoobet. ʔagulluh, ʔadrii maa ʃtareet, ʔanaa ʔadrii, ʔaʕawwdeh?

B : lah.

A : yirẓuu ʕaad, maa yirẓuu ʔaʕawwdeh. had-aanii saffatti fluusii, w-xassart ruuḥii maxaasiir ʕa-lfaaẓii...

سُوگِ الأحَدْ

أ : تْخَيَّلْ[١]، صدَگْ، گَبْلْ كَمْ يُومْ[٢] رَايْحَه الْمُجَمَّعْ[٣] اللِّي هْنَاكْ فِي الْخُبَرْ[٤]، اشْتَرَيتْ لِيْ دَ مَلاَبِسْ كَلَّفَتْنِي بْدَاكْ لِحْسَابْ، وْرُحْتْ إلَى السُّوگْ هْنِي ، سُوگِ الأحَدْ[٥]، لَگَيتْ نَفْسْ لِفْيَابْ صَدَگْ بْسِعْرْ... بْنُصِّ السِّعْرْ إدَا مُو أَگَلّ مِنِ النُّصّ.

ب : طَبْعاً.

أ : تْخَيَّلْ!

ب : تَرَا هِي يِلْعَبُوا عَلَى النَّاسْ، تَرَا يِلْعَبُوا عَلَى النَّاسْ. إلْوَاحِدْ... الْوَاحِدْ لاَزَمْ يْكُونْ حَدِرْ

أ : إمْ.

ب : هْنِي... هْنِي لَمَّا[٦] يْرُوحُوا يِشْتَرُوا الـ... الأغْرَاضْ، الْوَاحِدْ لاَزِمْ يَاخِدْ حَدَرْ[٧]. مُو كِلّ شِي يْرُوحْ يِصْرُفْ فْلُوسَه وْبَاس[٨].

أ : إمْ...

ب : زَينْ؟ صَارْ مَا...

أ : صَارْ... صَارْ تْسَرِگْ عَالـ... يِلْعَبُوا عَلَينَا، يِلْعَبُوا عَلَينَا.

ب : أيْ.

أ : يَعْنِي نَفسِ الْبَظَاعَه، شِفتِ الطَّمْغَه[٩] حَكَّتْهَا نَفسِ الصِّنَاعَه، نَفسْ كِلّ شِي، نَفَسْ حَتَّى الـ... دَ... لـ... لِكْمَاشْ[١٠] نَفسِ الْخَامَه، كِلْهَا هِي هِي. وْسِعْرْ يَعْنِي أنْزَلْ بِالنُّص[١١]، إلَى وَيشْ تْشِدِي؟ هَادَا الْوَاحَدْ مَا يِبْلِيه يْرُوحْ إلَى هَالأمَاكِنْ دِ الْغَالْيَه...

ب : هَدَلَينْ...

أ : يْسَفّتْ فْلُوسْ بَاسَ.

ب : هَدَلَينْ يَعرْفُوا كَيفْ يِصْطَادُوا فِي الْمَاءِ الْعِكِر[١٢] إسْمَه...

أ : إمْ...

ب : يِصْطَادُوا فِي الْمَاءِ الْعِكِرْ. يَعْنِي الْوَاحِدْ مِنَّا مَا يِدْرِيْ وَينْ يْرُوحْ يِشْتَرِي، وَينْ يْحُطّ فْلُوسَه. يَعْنِي لَينْ رَاحْ يِشْتَرِي هَالـ... نَفْنُوفْ أوْ اللِّي يِشْتَرِي بِهَالْفُوبْ، زَينْ؟ يْرُوحْ ، زَينْ؟ أسْهَلْ مَا كَان[١٣]، وَينَه؟ يْرُوحْ مَحَلاَّتْ هَادْ الْمُجَمَّعَاتْ هَالْحَلْيُوه، زَينْ؟ مَا هِي... هَـ... يَعْنِي هَادِي الْمُجَمَّعَاتْ هِي الْمَكَانْ اللِّي يِلْعَبُوا عَلَى النَّاسْ فِيهَا...

أ : هَادُو يِنْصُبُوا عَلَينَا[١٤] إي، يِلْعَبُوا عَلَينَا...

ب : يِلْعَبُوا عَلَى النَّاسْ فِيهَا، لأ، لَمَّا إنْتُو تْرُوحُوا عَالأمَاكِنْ الزَّينَه، مَثَلاً زَيّ، رُوحُوا سُوقِ (الْحُكْمْ...)، بِالدَّمَّامْ. الدَّمَّامْ، السُوگْ هْنَاكْ مَا فِيهَا شِي، سُوگْ شَعْبِي[١٥].

أ : لاَ حَتّى الدَّمَّامْ مُو شَعَبِي...

ب : يَعْنِي تَقْرِيباً...

أ : مُو شَعْبِي، لأ، لأ مُو شَعْبِي...

ب : يَعْنِي تَقْرِيباً... يَعْنِي مُو شَعْبِي، بَسّ زَين...

أ : لاَ بَسّ أسْعَارَه بَعْدْ رَخْـ.. غَالْيَه كَمَانْ...

ب : أرْخَصْ... أرْخَص مِنْ الْمُجَمَّعْ، وَينْ الْمُجَمَّعِ الرَّاشِدْ لَمَّا تْرُوحي إنْتِينَا...

أ : إي، إي، إي أغْلَى، أغْلَى، مَا أكُلْكْ لاَ.

ب : دَاكْ مُجَمَّعِ الرَّاشِدْ هَادَاكْ أ... دَاكْ إلـ.. نَفْنُوفْ أوْ دَاك الفِسْتَانْ دَاكْ، أوْ دَاك الثُّوبْ اللَـ.. فُوبْ دَاكْ اللِّي فِي دَاكْ لِحْسَابْ، بْمِيَّتَينْ تَاخْدِيه بْسُوكه هْنـ.. بِالسُّوكْ تَاخْدِيه بْمِيَّه.

أ : إي، أكُولْ لَكْ نُصّ السَّعْرْ، نُصُّه، نُصُّه، نُصُّه، نُصُّه، تْشَيفْ تْشِدي مَا أدْرِي، أكُولْ لَكْ تْخُوبَيت تْخُوبَيتْ. أكُولْ لاَ، أدْرِي مَا اشْتَرِيتْ، أنَا أدْرِي، أعَوّدَه؟

ب : لَه.

أ : يِرظُوا عَادْ، مَا يِرْظُوا أعَوّدَه. هَدَانِي سَفَتّ فْلُوسِي، وْخَسَّرْتْ رُوحِي مَخَاسِيرْ عَالْفَاظِي...

Vocabulary

txayyal تْخَيَّلْ imperf. yitxayyal *v.* to imagine

gabil kam yoom كَبِلْ كَمْ يُومْ *phr.* a few days ago

mujammaʕ مُجَمَّعْ *n.* (*pl.* -aat) a housing compound, a housing complex

ʔalxubar ألْخُبَرْ *prop.n.* Al-Khubar (once a fishing village, now a major industrial city on the east coast of Saudi Arabia)

kallaf كَلَّفْ imperf. ykallif *v.* to cost; to delegate (s.o. to do s.th.)

b-daak liḥsaab بْدَاكْ لِحْسَابْ *expr.* (lit. for that account) for that much (money)

suugi -l?aḥad سُوگ الأحَدْ *prop.n.* Sunday Market, Sunday bazaar (a bazaar held anywhere on any Sunday)

laaga لاگَى imperf. ylaagii *v.* to find

ḥadir حَذِرْ *adj.* being careful, cautious (var. ḥaðir)

lammaa لَمَّا *conj.* when

ɣaraḍ غَرَضْ *n.* (*pl.* ?aɣraaḍ) things; stuff; motive

ḥadar حَذَرْ *v.n.* caution; carefulness (var. ḥaðar)

ba(a)ss بَاسّ *conj.* that's it; only; but (var. bass)

tsarig تْسَرگْ imperf. yitsarig *pass.v.* to be stolen

ṭamɣah طَمْغَه *n.* Per. label; brand; stamp

ṣinaaʕah صِنَاعَه *n.* (*pl.* -aat) brand {name}; trade; industry; manufacture (of industrial products)

gmaaʃ گْمَاشْ *n.coll.* fabric, material, cloth

xaamah خَامَه *n.* (lit. raw cotton fabric) material, fabric

?anzal bi-nnuṣṣ أنْزَلْ بِالنُّصّْ *adj.* less than half

ṣṭaad اصْطَادْ imperf. yiṣṭaad *v.* to hunt; to fish; to trap

ʕikir عِكِرْ *adj.* troubled (water); muddy, turbid

nafnuuf نَفْنُوفْ *n.* (*pl.* nafaaniif) (woman's) dress (made from delicate material)

?ashal maa kaan أسْهَلْ مَا كَانْ *phr.* (lit. the easiest there is) the most convenient

naṣab ʕala- نَصَبْ عَلَى imperf. yinṣub *v.* to deceive; to cheat, to swindle; to throw (the net into); to set

naṣṣaab نَصَّابْ *act.par.* swindler; a crook

suugi -ddammaam سُوگ الدَّمَّامْ *prop.n.* Dammam Suq, Dammam Market

suug ʃaʕbii سُوگْ شَعْبِي *phr.* (lit. people's market) downscale suq

?arxaṣ أرْخَصْ *compar.adj.* cheaper

raxiiṣ رَخِيصْ *adj.* cheap; inexpensive

mujammaʕi -rraaʃid مُجَمَّعِ الرَّاشِدْ *prop.n.* Al-Rashid Compound (a shopping area)

fistaan فستان *n.* (*pl.* fasaatiin) (woman's) dress

txobet تخبت *v.pass.* Per. to be disappointed; to be shocked

ʕawwad عود imperf. yʕawwid *v.* to return (s.th.), to take (s.th.) back; to make s.o. get used to s.th.

xassar خسر imperf. yxassir *v.t.* to cause loss (to s.o.)

maxaasiir مخاسير *pl.n.* losses

ʕa-lfaaẓii عالفاظي *expr.* for nothing; in vain

Notes

1) txayyal: *Just imagine.* This is the imperative form of the Form V imperfect verb //yitxayyal//, which is usually formed by the deletion of the imperfect tense marker.

2) gabil kam yoom: *A few days ago.* The interrogative particle //kam// *how many; how much* can also function as a quantifier. When it does, it governs the numbered noun, and because of this, it should be preceded or followed by a preposition, e.g., //ʃareet-lii kam min foob// *I bought myself a few dresses.* Note that //kam// is not inflected for number or gender.

3) mujammaʕ: *A housing compound.* The use of this word in most Gulf dialects, especially the Saudi, is relatively recent. It may be a direct translation of its English counterpart. After the oil was discovered, compounds were built either to house Western workers in a designated area or to house government and non-government offices.

4) ʔal-xubar: *Al-Khubar.* This city is located between Dammam and Dhahran on the East Coast of Saudi Arabia. These coastal cites are mainly petroleum towns that have expanded phenomenally since oil was first discovered.

5) suugi -lʔaḥad: *Sunday Market/Bazaar.* Having a flea-market-type bazaar on any day of the week was a very common practice in most countries of the Middle East. (For more information on suqs see Selection 3, "Suqs in Saudi Arabia.")

6) la(i)mmaa: *When.* This conjunction may introduce an adverbial clause of time which may refer to an action that happened prior to the time of utterance or which may happen in the future, e.g., //lammaa riḥti -ssuug lageet kill ʃii ɣaalii// *When I went to market, I found {that} everything was expensive;* //lamma yijii ʔaḥmad bi-nxabbrah// *When Ahmad comes, we will tell him.* //lamma// may also introduce a timeless adverbial clause, e.g., //lammaa -lwaaḥid yruuḥi -ssuug laazim yimsik ʔiidah// *When one goes to the market, one has to be tightfisted.*

7) laazim yaaxid ḥadar: *One has to be cautious.* Cf. MSA //ʕalayhi ʔan yaʔxuða ḥaðrahu//. Note the sound change of //ð ---> d//, which is a common feature in the Eastern Saudi Arabia dialects. The learner must always keep in mind all these phonological changes in the dialects in order to understand the real meaning of a given word.

8) baass: *That's it; only; but.* Note the lengthening of the vowel, a very common feature of Eastern Saudi Arabia Shi'a dialects. The word //bass// functions as a coordinating conjunction, e.g., //riḥti -ssuug bass maa ʃareet ʃii// *I went to the market, but I didn't buy anything.* It also functions as an interjection, e.g., //bass ʕaad// *Enough! Stop it! That's it!*; //bass ʔummii raaḥt ʔalxubar// *Only my mother went to al-Khubar.*

9) ṭamɣah: *Label; brand; stamp.* This is a dialectal word borrowed from the Persian //ṭamɣaa// *to brand by fire.* Most Arabic dialects use its Turkish counterpart //damɣah// instead.

10) gmaaʃ: *Fabric, material, cloth.* One must make the distinction between this word and //gmaaʃ// *pearl.* This word is used figuratively to mean *of the same kind; made of the same material.*

11) ʔanzal bi-nnuṣṣ: *Less than half.* Note that this comparative adjective is derived from the verb //nazal// *to descend, to go down.* This form of adjective does not occur in MSA. The comparative form of adjectives is //ʔaC_1C_2aC_3/ʔafʕal//, e.g., //kabiir, ʔakbar; ṣaɣiir, ʔaṣɣar// *big, bigger; small, smaller.* Note that the comparative is not inflected for number or gender. The superlative is formed by making the comparative form definite, e.g., //lbeeti -lʔakbar// *the biggest house,* or by using the comparative in construct without agreement in number or gender with the noun it modifies, e.g., //ʔakbar beet//.

12) yiṣṭaaduu fi -lmaaʔi -lʕikir: *They fish in troubled water.* Note that the speaker uses the MSA form //maaʔ// instead of the dialect form //maay or muuya//. This is a common saying that means *knowing when to take advantage of someone.*

13) ʔashal maa kaan: *The most convenient.* Note the use of the superlative form of the adjective //sahl// *easy.* (See Note 11 above.)

14) yinṣubuu ʕaleenaa: *They are cheating us.* Athough this verb occurs in MSA, it is not used for such a meaning. The usage is pure dialectal, and it is always followed by //ʕala//. The active participle //naṣṣaab// *swindler* is very common also.

15) suug ʃaʕbii: *A downscale suq (lit. people's suq).* Note that the speaker is comparing the downscale old suq with the nice modern suq in the compound.

The Sunday Bazaar

A : Imagine, believe {me}, a few days ago I went to the compound, the one in Khobar. I bought some clothes, they cost me a lot. {Later} I went to the suq here, to the Sunday Bazaar. I found the same clothes for the price... for half the price if not less than half. Can you believe it?

B : Of course.

A : Imagine!

B : Well, the thing is, they cheat the people. They cheat the people. One has to be careful.

A : Hum...

B : Here... when one goes to buy things here, one has to be very careful. He should not spend all his money and that's it.

A : Hum...

B : Fine? It became...

A : It has become... become stealing... they cheat us, they cheat us.

B : Yeah.

A : I mean they are the same merchandise. I saw their label, they are the same brand. Everything is the same. It's even the same e... the same fabric, everything is the same, and the price is less than half. Why is this? One should not go to those expensive places...

B : These...

A : It is just spending money.

B : These people know how to fish in troubled waters. It is called...

A : Mm...

B : They fish in troubled waters. This means that each one of us must know where to shop, and where to spend one's money. For instance, when he goes to buy this dress or to buy this outfit, OK? Well, he goes to the most convenient (lit. easiest) place. Where does he go? He goes to the stores in the nice compounds, fine? They are not... I mean these compounds are places where the people get cheated...

A : These people are deceiving us. Yes, they cheat us...

B : They cheat the people in them. No, when you go to the nice places, for instance, go to (Al-Hukm... the word is not clear) in Damam. There is nothing wrong with the suq there, in Damam. It is a downscale suq.

A : No, even the Damam {suq} is not a downscale...

B : Well, just about...

A : It is not down-scale. No, no, it is not downscale...

B : Well, sort of... it is not downscale, but nice...

A : No, its prices are also ch... expensive...

B : They are cheaper... cheaper than the compound's. There, when you go to Al-Rashid Compound...

A : Yes, yes, yes it is more expensive. It is more expensive, I am not saying no.

B : An expensive dress a... or a gown which is for two hundred {riyal} at Al-Rashid Compound, you buy it for a hundred {riyal} at the {downscale} suq.

A : Yes, I am telling you for half-price, half, half, half, half, how is that? I don't know. I tell you I was shocked. I say no, I know what I have bought, should I take it back?

B : No!

A : Will they accept {it}. They would not allow me to take it back. Here I am, I have spent my money and caused myself losses for nothing...

ʔalxuṭuubah fi -lgaṭiif

This selection shows that expressing an impossible condition in the past can be achieved by using the conditional particle //law, if// to introduce the conditional clause and the indeclinable auxilliary //kaan, to be// before the verb in the main clause.

A : maa dareetii?

B : weʃʃu baʕd?

A : traa ʕaddoo[1] xaṭaab.

B : ʕaduu, ṣaḥeeḥ[2]? matee?

A : ʔeeh, ʔaxad zakkaay[3]!

B : mata xaṭab?

A : ṣaarlah yawmeen ma-drii falaaf ʔayyaam.

B : laaʔ.

A : xaaṭub wuw...

B : zeen, čeefe, min weena ʕarafhaa dii? min nafs baldatah?

A : ʔeh, min nafshaa... jiiraanhom.

B : čeefa xaṭabhaa?

A : jiraanhom.

B : čeefa xaṭabhaa.

A : haadaa huu kaan killa[4] yduur ʕind beethom[5], llawwal.

B : ʔuh.

A : w-huu ṣaɣiir killa yduur, w-saamii... yis... ṣaar yisʔal ʕanhaa, zeen? w-saʔal ʔixteeh ʕanha[6]. w-ʔixtah raaḥat kallamatha.

B : ʔum... yaʕnii huu yiʕrufhaa min gabl ʔeh, laa maa yiʕrufhaa?

A : ʃaafha, maa ʕarafhaa?

B : ʃaafha, yiʕruf ʃakilhe?

A : yiʕruf ʃakilhe baas.

B : ʔeh, wu-čeefa ʔixtah xaṭabathaa ʔilah[7]?

A : ʔii xtaar.

B : zeen, bass maa yiʕrufhaa, weeʃ xalgathee, weeʃ de?

A : maa yirḍaah b-he.

B : čeefa maa yirḍa... da yguul yiʕrufhaa.

A : yiʕrufha ʃaaf ʃakilhe, bass mitɣaṭṭyah hiyya de.

B : čeef ʃaaf ʃakilhee w-hii mitɣaṭṭiyyeh[8]?

A : ʔii, ʃaafhaa min ʕindi -lbeet marrah...

B : čeefa yʃuufhaa w-hii mitɣaṭyeh?

A : ʔii, kill yoom yruuḥ wi-yḥuum ʕala -lbeet[9], maa ʃiftiihom, taʕirfiihom deleen liṣbayyaan čeefa ṭariigathom, ʔey...

B : laakin čeefe yirḍa yixṭub waḥdeh w-huu maa yiʕruf ʕanhaa ʃii? hii čeefa tiqbal ʔidaa maa tiʕirfooh, maa gaʕdat wiyyaah, maa ḥaačateeh, maa da čeefa yiʕirfuu yaʕnii yirṭubṭuu b-ha-ṭṭariiqah haadii?

A : haadii law ʔabuuhaa ʃaafhee, kaan dabḥhaa[10], ʔinna tiʕirfooh, maa tiʕirfooh, ʔinn, ma... maa yigdar... maa yirḍa ʔabuuhaa, ʔabuuhaa maa yirḍa min deleeni -nnaasi.

-lgadiimiin...

B : ʔim...

A : ʔabdan maa yirḍaw, ʕaddoo ma yxalluuh yʃuuf banaathom ʕaddu...

B : bass ʕaadil maa yiʕruf ʔinna deleen yaʕnii maa yigdaruu yimkin yistamirruu wa..., yixṭubhaa w-yigʕid... w-zeen yʃuufuu baʕḍ wagti -lxuṭuubah wilaa maa yʃuufuu baʕoḍ?

A : ḥatta yoom lxuṭuubah maa yirḍa ʔabuuhaa.

B : ʔuuh!

A : laazim yimlik ʕaleehe[11].

B : ḥatta ʔidaa ʕaqadaw?

A : laazim yimlik ʕaleehee.

B : ṣaḥiiḥe?

A : ʔuh.

B : ʔinzeen, w-ʔidaa malačuu w-gaʕduu wiyyaa baʕoḍ...

A : ʔii, yimkin, bass fi -lbeet yigʕid wiyyaahe.

B : ʔeh.

A : yigiʕid wiyyaahe.

B : bass yaʕnii hal[12] ʔinta tiʕtiqid ʔinna haadii -ṭṭariiqah, ṭariiqah ʕadleh w-ḥaḍaariyyeh, ʔah?

A : weeʃ haadii -lʕaadaat wi-ttaqaaliid, maa nigdar ʕa... maa yigdaruu ysawwuu fiihaa ʃii, fa-laazim lʕaadaat wu-ttaqaaliid...

B : bass ʔinta nzeen, wijahat naẓark yaʕnii...

A : ʔanaa ṣaraaḥatan...

B : ʔinna -lʕilaaqaat haadii -llii min ha-nnooʕ tistamaar? ʔidaa maa yiʕirfuu baʕooḍ, maa yifhamuu baʕooḍ, maa yḥibbuu baʕooḍ, maa de... čeefa yʕiiʃuu?

A : wallaah taraa... ʔabaaʔnaa w-ʔajdaadna killhom ʕaaʃuu čidii.

B : bass maa ʔadrii, llawwal ʕilaaqaathom ɣeer lee[13]! tʃuufi -lʔabuu f-waadii wi-lʔummi f-waadii[14]. haadaa yruuḥ wi-yʕarris ʕaleehaa[15] wi-čidii w-de w-hii gaaʕdeh w-saakteh.

A : nʃaallah titkallamii ʕani -lḥibb, ha-lʔayyaam, llii ysammuuh -lḥibb.

ألْخُطُوبَه فِي الْكَطِيفْ

أ : مَا درَيتِي؟

ب : وَشُو بَعْدْ؟

أ : تَرَا عدُّو[1] خَطَبْ.

ب : عدُو، صَحَيحْ[2]؟ مَتَي؟

أ : أيه، أخَدْ زَكَّاي[3]!

ب : مَتَى خَطَبْ؟

أ : صَارْ لَه يَوْمَينْ مدْرِي فَلاَفْ أيَّامْ.

ب : لأُ!

أ : خَطَبْ وُو...

ب : زَينْ، تْشَيفَ، مِنْ وَينَ عرَفْهَا دِي؟ مِنْ نَفْسْ بَلْدَتَه؟

أ : أيه، مَنْ نَفْسْهَا... جِيرَانْهُمْ.

ب : تْشَيفَ خَطَبْهَا؟

أ : جِيرَانْهُمْ.

ب : هَادَا هُو كَانْ كِلّ[4] يْدُورْ عِنْدْ بَيتْهُمْ، اللّوَّلْ.

ب : أه.

أ : وْهُو صَغِيرْ كِلّ يْدُورْ، وْسَامِي... يِسْـ.. صَارْ يِسْأَلْ عَنْـهَا، زَيـنْ؟ وْسَأَلْ إِخْتَه عَنْهَا[6]. وْإِخْتَه رَاحَتْ كَلِّمَتْهَا.

ب : أمْـ... يَعْنِي هُو يِعْرُفْهَا مِنْ گَبلْ أه، لاَ مَا يِعْرُفْهَا؟

أ : شَافْهَا، مَا عَرَفْهَا.

ب : شَافْهَا، يِعْرُفْ شَكِلْهَا؟

أ : يِعْرُفْ شَكِلْهَا بَاسْ.

ب : أيه، وُتْشَيفَ إِخْتَه خَطَبَتْهَا إِلَه[7]؟

أ : إِي، خْتَارْ.

ب : زَينْ، بَسّ مَا يِعْرُفْهَا، وَيشْ خَلْگَتْهَا، وَيشْ دَا؟

أ : مَا يِرْضَاه بْهَا.

ب : تْشَيفَ مَا يِرْضَى... دَا يْگُولْ يِعْرُفْهَا.

أ : يِعْرُفْهَا شَافْ شَكِلْهَا، بَسّ مِتْغَطْيَه هِيّ دَا.

ب : تْشَيفْ شَافْ شَكِلْهَا وْهِي مِتْغَطِّيَّه[8]؟

أ : إِي، شَافْهَا مِنْ عِنْدِ الْبَيتْ مَرَّه...

ب : تْشَيفَ يْشُوفْهَا وْهِي مِتْغَطْيَه؟

أ : إِي، كِلّ يُومْ يْرُوحْ وِيْحُومْ عَلَى الْبَيتْ[9]، مَا شِفْتِيهُمْ، تَعِرْفِيهُمْ دَلَين لِصْبَيَّانْ تْشَيفَ طَرِيگَتْهُمْ، أيْ...

ب : لَكِنْ تْشَيفَ يِرْضَى يِخْطُبْ وَحْدَه وْهُو مَا يِعْرُفْ عَنْهَا شِي؟ هِي تْشَيفَ تِقْبَل إِدَا مَا تِعِرْفُه، مَا كَعْدَتْ وِيَّاه، مَا حَاتْشَتَيه، مَا دَا، تْشَيفَ يِعِرْفُوا يَعْنِي يِرْطُبْطُوا بْهَالطَّرِيكَه هَادِي؟

أ : هَادِي لَوْ أبُوهَا شَافْهَا، كَانْ دَبَحْهَا[10]، إِنَّ تِعِرْفُه،مَا تِعِرْفُه، أيه، مَـ... مَا يِكْدَرْ... مَا يِرْضَى أبُوهَا، أبُوهَا مَا يِرْضَى مِنْ دَلَينِ النَّاسِ الْكَدِيمِينْ...

ب : إِمـ...

أ : أَبْدَاً مَا يِرْضَوْا، عَدُّو مَا يْخَلُّوه يْشُوفْ بْنَاتْهُمْ عَدُّو...

ب : بَسّ عَادِلْ مَا يِعْرُفْ إِنَّ دَيلِينْ يَعْنِي مَا يِكْدَرُوا يِمْكِنْ يِسْتَمِرُّوا، وَ... يِخْطُبْهَا وْيِكْعِدْ... وْزَينْ يْشُوفُوا بَعْضْ وَكْتِ الْخُطُوبَه وِلاَّ مَا يْشُوفُوا بَعُضْ؟

أ : حَتَّى يُومْ الْخُطُوبَه مَا يِرْضَى أبُوهَا!

ب : أُوه!

أ : لاَزِمْ يِمْلِكْ عَلَيهَا[11].

ب : حَتَّى إِدَا عَقَدَوْا؟

أ : لاَزِمْ يِمْلِكْ عَلَيهَا.

ب : صَحِيحَ؟

أ : أه.

ب : إِنْزَينْ وْإِدَا مَلَتْشُوا وْكَعْدُوا وِيَّا بَعُضْ...

أ : إِي، يِمْكِنْ، بَسّ فِي الْبَيتْ يِكْعِدْ وِيَّاهَا.

ب : بَسّ يَعْنِي هَلْ[12] إِنْتَ تِعْتِقِدْ إِنّ هَادِي الطَّرِيقَه ، طَرِيقَه عَدْلَه وْحَضَارِيَّه، أَه؟

أ : وَيشْ هَادِي الْعَادَاتْ وِالتَّقَالِيدْ مَا نِكْدَرْ عَـ... مَا يِكْدَرُوا يْسَوُّوا فِيهَا شِي، فَلاَزِمْ الْعَادَاتْ وْالتَّقَالِيدْ...

ب : بَسّ إِنْتَ نْزَيِنْ، وِجْهَةْ نَظَرْكْ يَعْنِي...

أ : أَنَا صَرَاحَةً...

ب : إِنّ الْعِلاَقَاتْ هَادِي اللِّي مِنْ هَالنُّوعْ تِسْتَمَارْ؟ إِدَا مَا يِعْرِفُوا بَعْضْ، مَا يِفْهَمُوا بَعْضْ، مَا يْحِبُّوا بَعْضْ؟، مَا دَ... تْشَيفْ يْعِيشُوا؟

أ : وَاللّه تَرَا... أَبَاءنَا وْأَجْدَادْنَا كِلْهُمْ عَاشَوْا تْشِدِي.

ب : بَسْ مَا أَدْرِي، اللَّوَّلْ عِلاَقَاتْهُمْ غَيرْ لَي[13]! تْشُوفْ الأَبُو فْوَادِي وِالأُمّ فْوَادِي[14]. هَادَا يْرُوحْ وِيعَرِّسْ عَلَيهَا[15] وِتْشِدِي وْدَا، وْهِي گَاعْدَه وْسَاكْتَه.

أ : انْشَالله تِتْكَلَّمِي عَنِ الْحِبّ، هَالأَيَّامْ اللِّي يْسَمُّوه الْحِبّ.

Vocabulary

xuṭuubah خُطُوبَه *n.* engagement, betrothal

ʕaddoo عَدّو *prop.n.* Addo (a name for a male)

xaṭab خَطَبْ imperf. yixṭab *v.* to be engaged

ṣaḥeeḥ صَحَيحْ *adj.* Is that right?; true; right; You're right.

zakkaay زَكَّايْ *adj.f.* (*pl.* -aat) (lit. the one who pays alms tax) a religious woman

baldah بَلْدَه *n.* (*pl.* -aat) town; homeland (var. garyeh, diireh)

daar دَارْ imperf. yduur *v.* to hang around; to go round; to roam; to turn around

saʔal ʔixteh ʕanhaa سَأَلْ إِخْتَه عَنْهَا *phr.* He asked his sister about her.

xaṭabathaa ʔilah خطبتها إله *phr.* (lit. She engaged her to him.) She proposed to her for him.

xa(i)lgah خلگه *n.* outward appearance, (s.o's.) looks

raḍa bi- رضى بـ imperf. yirḍa *v.* to be pleased (of s.th. or s.o.); to approve; to accept; to agree (on s.th.)

mitɣaṭṭiyyeh متغطّيه *adj.f.* veiled; covered

ḥaam ʕala -lbeet حام على البيت imperf. yḥuum *expr.* to hang around the house; to hover around the house; to go around the house

ṣbayy صبيّ *n.dim.* (*pl.* ṣbayyaan) youngster, lad

ṭariigah طريگه *n.* (*pl.* ṭurug) style; method, way

ḥaača حاتش imperf. yaḥaačii *v.t.* to talk (to s.o.)

rṭabaṭ ارطبط imperf. yirṭabiṭ *v.* to be committed; to be tied; to be connected

law ʔabuuhaa ʃaafhee, kaan dabaḥhaa لو أبوها شافها، كان دبحها *expr.* If her father saw her, he would have killed her.

naas gadiimiin ناس گديمين *phr.* old-fashioned people

stamarr استمرّ imperf. yistami(a)rr *v.* to go on; to continue

malač ʕala- ملتش على imperf. yimlič *v.* (lit. to rule (over s.o.)) to marry; to reign (var. malak)

ʕaqad عقد imperf. yaʕqid *v.* to sign a marriage contract; to hold (a meeting); to make a knot (var. ʕagad, yaʕgid)

hal هل *interrog.part.* It introduces direct or indirect questions.

ḥaḍaariyyeh حضاريه *adj.* modern; civilized

ʕaadah عاده *n.* (*pl.* -aat) customs (with the def.art. or in pl. form); practice; habit

taqliid تقليد *n.* (*pl.* taqaaliid) traditions (in pl. form); custom; imitation

wijhat naḍar وجهة نظر *phr.* point of view

nooʕ نوع *n.* (*pl.* ʔanwaaʕ) kind (of s.th.), sort, type

ʔabb أب *n.* (*pl.* ʔabaaʔ, ʔubuwaat) father, dad

lʔabuu f-waadii wi-lʔummi f-waadii الأبو فوادي والأمّ فوادي *expr.* (lit. The father is in one valley and the mother is in another valley.) They are on a different wave length; The father is in one world and the mother is in another.

ʕarras ʕala- عرّس عليـ imperf. yʕarris ʕaleehaa *v.* to marry another wife (while having the previous one(s))

saakteh ساكتة *act.par.f.* silent; quiet, calm, still

ḥibb حِبّ *n.* love (var. ḥubb)

Notes

1) ʕadoo(l): This is the diminutive of the proper name //ʕaadil//. Note that the female speaker in this text says the basic name //ʕaadil//. Calling someone (especially a young person) by the diminutive of his name is common among Arabic speakers. It is usually used to express endearment or, at times, sarcasm.

2) ṣaḥeeḥ: *Is it true, is that right?* Note the change of the long vowel //ii ---> ee//, a common feature of the Eastern Saudi Arabia Shi'a and some Bahrain dialects. This phonological sound change does not occur in Riyadh dialects.

3) zakkaay: *A religious woman (lit. the woman who pays alms according to Islamic law).* This term is used to describe a woman who is a practicing Muslim. Such a woman is distinguished by the way she dresses and by her conduct.

4) killa: *A lot; regularly, always.* This adverbial particle is usually found in a preverb or a pre-participial position in a sentence, e.g., //huu kaan killa yduur ʕind beethom// *He used to hang around their home regularly.* This particular use of //killa// was not recorded in Riyadh dialect.

5) kaan killa yduur ʕind beethom: *He used to hang around their home a lot.* The verb //daar// is a hollow verb, having a medial long vowel //-aa-//. There are three stem patterns to derive the imperfect form of Form I hollow verbs: //-C_1uuC_2-; -C_1iiC_2-; -C_1aaC_2-// e.g., //daar, yduur// *to go round;* //gaal, yguul// *to say;* //ṣaar, yṣiir// *to become;* and //naam, ynaam// *to sleep.* Note that the Saudi society does not allow males and females to socialize with each other even at an early age. This young man has only a vague recollection of how his fiancée looked when she was very young.

6) saʔal ʔixteh ʕanhaa: *He asked his sister about her.* Since men and women do not socialize, the role of sisters, mothers, or female relatives is very important in finding a future wife for a brother or a son. It is common for a Saudi man to ask his sister or his mother to give him a full description of the girl and perhaps to show him a picture of her.

7) xaṭabathaa ʔilah: *She proposed to her for him.* In a Muslim society such as the Saudi, it is customary for a female from the man's side to talk to the girl and her mother and to receive the initial approval of the girl's family before the men on both sides discuss the issue.

8) mitɣaṭṭiyyeh: *She is veiled; covered.* Cf. MSA //mutaɣaṭṭiyah//. Note the different forms of this word in the text. The speaker geminated the //-yy-// in this form to express exclamation and surprise.

9) yḥuum ʕala -lbeet: *He hangs around the house; he hovers around the house.* For the hollow verb //ḥaam, yḥuum//, see Note 4 above.

10) law ʔabuuhaa ʃaafhee, kaan dabaḥhaa: *If her father saw her, he would have killed her.* This is a conditional sentence used to express an impossible condition in the past. This type of conditional clause is usually introduced by the conditional particle //law, lo// and by adding the indeclinable auxiliary //kaan// before the verb in the main clause. Note that the verbs in both clauses are in the perfect tense.

11) yimlič ʕaleehe: *He maries her (lit. he takes possession of her).* Note that a couple are legally married as soon as they sign the marriage contract. However, some conservative people do not allow the groom to see the bride until the wedding day when he takes her to his home.

12) hal: This MSA interrogative particle is not very common in the dialect. Note that the question introduced by this particle is mostly in MSA.

13) lee!: This interjection occurs in Eastern Saudi Arabia dialects and is used at the end of a sentence to express exclamation or disbelief.

14) lʔabuu f-waadii wi-lʔummi f-waadii:*The father is in one world and the mother is is in another.* This is a very common saying used to express the existence of a big gap between two parties. Note that prefixing the preposition //fii// to nouns does not occur in MSA.

15) yʕarris ʕaleehaa: *He marries another wife.* Polygamy is allowed in the Muslim faith. One may have up to four wives at one time. This expression is used mostly in some Gulf dialects.

Engagement in Qatif

A : Didn't you know?

B : Know what?

A : You see, Adou got engaged.

B : Adou? Is that right? When?

A : Yeah, he got engaged to a religious woman.

B : When did he get engaged?

A : It has been two, three days ago, I don't know.

B : No!

A : He got engaged and...

B : Well, how is that? And how did he get to know her? Is she from the same town he is from?

A : Yes, from the same {town}... they are neighbors.

B : How did he get engaged to her?

A : They are neighbors.

B : How did he get engaged to her?

A : First, he used to hang around their home.

B : Oh.

A : When he was young he used to hang around regularly a... Well, and Sami started asking about her. And he asked his sister about her. His sister went and talked to her.

B : M... Does this mean that he had known her before or he didn't?

A : He had seen her, but he didn't know her.

B : He saw her. Does he know what her outward appearance is like?

A : He only knows what she looks like (lit. her figure).

B : Yeah, and how did his sister propose to her on his behalf (lit. for him)?

A : Yes, he chose...

B : Well, but he does not know her, {he doesn't know} what her looks are like, and this stuff.

A : She has what pleases him.

B : What pleases him... this says that he knows her.

A : He knows her, he saw what she looks like; however, she is veiled.

B : How could he see her figure if she is veiled?

A : Yes, he goes every day and hangs around {her} house. Haven't you seen them? You know these youngsters and their style, a...

B : Nevertheless, how would he accept to get engaged to someone whom he doesn't know a thing about? How does she accept, if she doesn't know him, and she didn't sit with him, she didn't talk to him? How do they know, I mean, to be committed in this manner?

A : If her father saw that she knew him, he would have killed her. What's this "knowing him" stuff? He cannot, her father does not accept this. He is one of those old-fashioned people...

B : M...

A : They will never accept. They will not let Adou see their daughters, Adou...

B : But Adel doesn't know that these... maybe they cannot go on, I mean to get engaged to her and wait... Well, will they see each other after the engagement, or will they not?

A : Her father will not allow it even on the day of engagement.

B : Oh!

A : He has to marry her (lit. to take possession of her).

B : Even if they sign the marriage contract?

A : He has to take her as his wife.

B : Is that right?

A : Oh.

B : Well, if they sign the marriage contract and get married, they sit with each other...

A : Yes, it is possible; however, he should sit with her at home.

B : Yes.

A : He sits with her.

B : But, I mean, do you think that this method is the right and modern method, huh?

A : Well, these are the customs and the traditions we cannot... they cannot do anything about them. So, the customs and the traditions must...

B : Fine, I mean from your point of view...

A : Honestly, I...

B : Can relationships of this sort go on? How can they live, if they don't know each other, and they don't love each other, [and not this]...?

A : Well, you see, all of our fathers and forefathers lived like this.

B : But in the past, their relationships were different. You see the father is in one world (lit. valley) and the mother is in another. Yet he marries another woman besides her, and things like this, and she keeps silent.

A : Are talking about love? About what they call love nowadays?

ʔazzawaaj fi-lgaṭiif

Speakers of Al-Qatif dialect often use a tag question when expecting an agreement to a question.

A : ḥamdoo... keefa tzawwaj?

B : ḥamdo baʕdi -ṣṣaagʕah.

A : ḥamdoo!

B : wi-čeef ʕarras? w-ʔana weeʃ ʕarrafnii čeefa yʕarrees[1]?

A : ʔintiya[2] tguuliilii -lḥibb, haadaa yḥibb kaan.

B : ʔii.

A : yḥibb, ʕalyaa, madrii weeʃ ʔisimhaa dii. w-ʔisimhaa ʕalyaa?

B : laa ʔi... ʔi... maa -ddakkar[3] ʔisimhee, maa ddakkarhaa.

A : wi-yḥibbhaa kaane.

B : ʔii ʕa-liḥsaab[4]!

A : čeefa ṣaarat? ʔaʕṭaahaa xaatim, tiʕurfii ʔintiin haada.

B : maa da ʔana smiʕt ʔinnha f-beet ʔabuuhaa gaaʕdeh.

A : f-beet ʔabuuhaa?

B : ʔii gaaʕdah f-beet ʔabuuhaa libnayyah ʔalḥiin.

A : laa wee... weeʃ ṣaar?

B : maa ʔadrii, ʃakilhom čidii[5], ʃakilhum čidii ʔinnhom bi-yinfiṣluu[6], bi-yiṭṭallaguu.

A : ṭallaguu?

B : maa ʔadrii haadaa -llii samaʕtuh.

A : tawwa[7] yguuli... tguul kaanu yḥibbuu baʕooḍ.

B : maa ʔadrii, yaʕnii ʃuuf hu muu miqyaas, bass lʔafḍel[8] ʔinnhom yiʕirfuu baʕḍ, yaʕnii, ʕaʃaan yigdaruu w-de... laʔannu waʃʃu baa-gullak ʔanii, ʔinna -lḥoob muu kill ʃii, ṣaḥḥ lo laaʔ[9]?

A : ṣaḥḥ.

B : liʔanhom yḥibbuu baʕḍ, w-gaʕdoo ma-drii kam sanah w-hom bi-ḥibbuu baʕḍ, wa-laa yidruu ʔahelhee wa-laa yidruu ʔaleh. zeen, haadii -lʕilaaqaati -lxaṭaʔ. ṣaḥḥ loo laʔ? w-bass ḥoob wi-čidii, w-talafuunaat w-hadrah w-madrah wuw... w-hadrah faarɣah[10] w-gaal leehaa ʔaḥibbiʃ, gaalatlah ʔaḥibbak. w-gaam ʕarrasaw. maa fii beenhom tafaahoom, tiʕruf daa... huu mṭawwaʕi[11] -ʃwayy, zeen?

A : mṭawwaʕ, ʔeh.

B : w-hii, ʃwayy ʔii, nzeen, hii maa tibba titɣaṭaa[12], huu gaal leehaa laʔ, ɣaṣb tɣaṭṭay, hii maa tirẓa. hu... w-yaʕnii fii ʔaʃyaaʔ muu mitfaahmiin ʕaleehe, yaʕnii wi-yḥibbuu baʕḍ ʃu... ʃu-lfaaydeh, nzeen? yaʕnii tlaagii ʕilaaqaathom, zayy, fiihaa tanaaquḍaat.

A : ʃe ʔaḥiin law raaḥat... raaḥat gaalat la-ʔabuuhaa, ʔaw gaalat la-mmhaa ʔinnii ʔanaa ʔaḥibbeh w-ʔamba ʔaʃuufuh w-ʔagʕid wiyyaa, yirẓa ʔeh.

B : maa tguul leehom čidii, bass tguul leehom ʔinna fii waaḥid yumbaanii...

A : ʔe... ʔoo... yaʕnii ʕaʃaan yigʕid yimbaaki, ykall...

B : laʔ, ʕaʃaan yiʕirfuuh w-yisʔaluu ʕannah, w-yiʕirfuuh, ridjaal xooʃ[13] ʔaadamii[14] law maa huu xooʃ ʔaadamii, yiʕirfuuh yaʕnii, weeʃ rangoo, weeʃ de, yinfaʕ leehaa law maa yinfaaʕ, čeefa čidii?

A : haadii -lʕilaaqaati -lḥadiiθah -llii ysammuuhaa.

B : weʃuu... hom min mata mʕarrsiin?

A : min sniin wi-mniin[15].

B : ʔayy sniin wi-mniin? ṣaarlhum xams sniine? sabʕi -sniine?

A : sabʕi -sniin.

B : ʔii w-sabʕi -sniin, tawwi-nnaas...

A : sabʕi -sniin tɣayyarati -ddinyaa, ʔeh.

B : ʔayy tɣayyarati -ddinyaa, laa tɣayyarati -ddinyaa wa-laa ʃii...

A : tɣayyarati -ddinyaa w-ṣaarat ddinyaa weeʃ ɣeer ʔaḥiin...

B : laa tɣayyarat wa-laa ʃii.

A : ʔaḥiin, ʔaḥiin deelaak yiṭlaʕuu -ssuug, wi-yʃuufuu baʕḍ, w-yitʕaarafuu ʕala baʕḍ, ʕaad ʔidaa ʕindhe, katab leehaa rugum, wi-tʕaarafuu ʕala baʕḍ, w-yitsoolafuu wiyyaa baʕḍ bi-ttalafuun, wi-yruuḥuu wi... ḥatta yiltaguu wiyyaa baʕoḍ[16], ma-ntiina maa tidrii?

B : ʔii, bass haadii ɣalaṭ. yaʕnii ʔanii ʔagullook ʕan čeefe ʔinnhom ʔidaa bi-ʕarrsuu ykuunuu mitfaahmiin, muu laazim yḥibbuu baʕḍ. muu laazim bi-kuun laazim ʔillaa ḥoob.

الزْوَاجْ فِي الْكَطِيفْ

أ : حَمْدُو... كَيفَ تْزَوَّجْ؟

ب : حَمْدُو بَعْدِ الصَّگْعَه.

أ : حَمْدُو!

ب : وِتْشَيفْ عَرَّسْ؟ أنَا وَيشْ عَرَّفْنِي تْشَيفَ يْعَرَّيسْ[1]؟

أ : إِنْتِيَ[2] تْگُولِيلِي الْحِبّ، هَادَا يْحِبّ كَانْ.

ب : إِي.

أ : يْحِبّ عَلْيَا مَا دْرِي وَيشْ إِسِمْهَا دِي. وْإِسِمْهَا عَلْيَا؟

ب : لاَ إِ... إِ... مَا دَّگَّرْ[3] إِسِمْهَا، مَا دَّگَّرْهَا.

أ : وِيْحِبَّهَا كَانَ.

ب : إِي عَلِحْسَابْ[4]!

أ : تْشَيفَ صَارَتْ؟ أعْطَاهَا خَاتِمْ، تِعُرْفِي إِنْتِينْ هَادَ.

ب : مَا دَا أنَا سْمِعْتْ إِنَّهَا فْبَيتْ أبُوهَا گَاعْدَه.

أ : فْبَيتْ أبُوهَا؟

ب : إِي گَاعْدَه فْبَيتْ أبُوهَا لِبْنَيَّه ألْحِينْ.

أ : لاَ وَي... وَيشْ صَارْ؟

ب : مَا أدْرِي، شَكِلْهُمْ تْشِدِي[5]، شَكِلْهُمْ... تْشِدِي إنَّهُمْ بِينْفِصْلُوا[6]، بِيِطَلَّگُوا.

أ : طَلَّگُوا؟

ب : مَا أدْرِي هَادَا اللِّي سَمَعْتَه.

أ : تَوّ[7] يْگُولِ... تْگُولْ كَانُوا يْحِبُّوا بَعُوضْ.

ب : مَا أدْرِي، يَعْنِي شُوفْ هُو مُو مِقْيَاسْ، بَسّ الأفْضَلْ[8] إنْهُمْ يِعْرِفُوا بَعْضْ، يَعْنِي عَشَانْ يِگْدَرُوا وَدَ... لأنُّو وَشُّو بَاگُولَّكْ أنِي إنَّ الْحُوبْ مُو كِلّ شِي، صَحّ لُو لاٌ[9]؟

أ : صَحّ.

ب : لأنْهُمْ يْحِبُّوا بَعْضْ، وْگَعْدُوا مَدْرِي كَمْ سَنَه وْهُمْ بِحِبُّوا بَعْضْ، وَلاَ يِدْرُوا أهِلْهَا وَلاَ يِدْرُوا أهْلَه. زَينْ، هَادِي الْعِلاَقَاتِ الْخَطَأْ. صَحّ لُو لأ؟ وْبَسّ حُوبْ وِتْشِدِي، وْتَلَفُونَاتْ وْهَدْرَه وْمَدْرَه وُوْ... وْهَدْرَه فَارْغَه[10] وْگَالْ لَيهَا أحِبِّشْ، گَالَتْلَه أحِبَّكْ. وْگَامْ عَرَّسَوْا. مَا فِي بَينْهُمْ تَفَاهُمْ، تِعْرُفْ دَا... هُو مْطَوَّعِ[11] شْوَيّ، زَينْ؟

أ : مْطَوَّعْ، أه.

ب : وْهِي، شْوَيّ إي، زَينْ هِي مَا تْحِبّ تِتْغَطَّى[12]، هُو گَالْ لَيهَا، لأ، غَصْبْ تْغَطّيْ، هِي مَا تِرْضَى. هُو... وْيَعْنِي فِي أشْيَاءْ مُو مِتْفَاهْمِينْ عَلَيهَا، يَعْنِي وِيْحِبُّوا بَعْضْ شَ... شُو الْفَايْدَه، نْزَينْ؟ يَعْنِي تْلاَگِي عِلاَقَاتْهُمْ، زَيّ فِيهَا تَنَاقُضَاتْ.

أ : شَ... أحِينْ لَوْ رَاحَتْ... رَاحَتْ گَالَتْ لأبُوهَا، أوْ لَمَهَا إنِّي أنَا أحِبَّه وْأمْبَ أشُوفُه وْأگْعِدْ وِيَّا، يِرْظَى، أه؟

ب : مَا تْگُولْ لَيهُمْ تْشِدِي، بَسّ تْگُولْ لَيهُمْ إنّ فِي وَاحِدْ يِمْبَانِي...

أ : أ... أُو... يَعْنِي عَشَانْ يِگْعِدْ يِمْبَاك، يْكَلّـ...

ب : لاَ، عَشَانْ يِعِرْفُوه وْيِسْأَلُوا عَنّه، وْيِعِرْفُوه رِدْجَالْ خُوش[13] اَدَمِي[14] لَوْ مَا هُو خُوشْ اَدَمِي، يِعِرْفُوه يَعْنِي وَيشْ رَنْگُوه، وَيشْ دَا، يِنْفَعْ لَيهَا لَوْ مَا يِنْفَعْ، تْشَيفْ تْشِدِي؟

أ : هَادِي الْعِلاَقَاتِ الْحَدِيثَه اللِّي يْسَمُّوهَا.

ب : وَشُو... هُمْ مِنْ مَتَى مْعَرّسِينْ؟

أ : مِنْ سْنِينْ وِمْنِينْ[15].

ب : أيّ سْنِينْ وِمْنِينْ؟ صَارْ لْهُمْ خَمْسْ سْنِينَ؟ سَبْعِ سْنِينَ؟

أ : سَبْعِ سْنِينْ.

ب : إِي وْسَبْعِ سْنِينْ، تَـوّ النَّاسْ...

أ : سَبْعِ سْنِينْ تْغَيَّرَتِ الدِّنْيَا، أه.

ب : أيّ تْغَيَّرَتِ الدِّنْيَا، لاَ تْغَيَّرَتِ الدِّنْيَا وَلاَ شِي...

أ : تْغَيَّرَتِ الدِّنْيَا وْصَارَتْ الدِّنْيَا وَيشْ غَيرْ أحِينْ...

ب : لاَ تْغَيَّرَتْ وَلاَ شِي.

أ : أحِينْ، أحِينْ دَيلاَكْ يِطْلَعُوا السُّوگْ، ويِشُوفُوا بَعْضْ، وْيِتْعَارَفُوا عَلَى بَعْضْ، عَادْ إِذَا عِنْدْهَا، كَتَبْ لَيهَا رُگُمْ، وْيِتْسُولَفُوا ويَّا بَعْضْ بِالتَّلَفُونْ، ويِرُوحُوا و... حَتَّى يِلْتَكُوا ويَّا بَعْضْ[١٦]، مَنْتِينْ مَا تِدْرِي؟

ب : إِي، بَسّ هَادِي غَلَطْ. يَعْنِي أنِي أگُلُّوكْ عَنْ تْشَيفْ إِنْهُمْ إِذَا بِعَرَسُوا يِكُونُوا مِتْفَاهْمِينْ، مُو لاَزِمْ يْحِبُّوا بَعْضْ. مُو لاَزِمْ بِكُونْ لاَزِمْ إِلاَّ حُوبْ.

Vocabulary

ḥamdoo حَمْدُو *prop.n.* Hamdu (a name for a male)

ṣaagʕah صَاگْعَه *adj.* loudmouth; one who yells; the one who strikes (with a heavy object)

ʔintiya إِنْتِيِ *pron.f.* you (var. ʔintii, ʔintiin(e))

ʕalyaa عَلْيَا *prop.n.* Alya (a name for a female)

ddakkar دَّكَّرْ imperf. yiddakkar *v.* to remember

ʕa-liḥsaab عَلْحْسَابْ *expr.* supposedly; You can say that again; on credit

ʕaṭa عَطَى imperf. yaʕṭii *v.* to give

xaatim خَاتِمْ *n.* (*pl.* xawaatim) (engagement) ring; ring (jewelery)

ʃakilhom čidii شَكِلْهُمْ تْشِدِي *phr.* (lit. Their shape is like this.) They seem so.

nfaṣal انْفَصَلْ imperf. yinfaṣil *v.pass.* to be separated

ṭṭallag طَّلَّگْ imperf. yiṭṭallag *v.pass.* to be divorced

ʔafḍa(e)l أفْضَلْ *adj.* preferable

ṣaḥḥ lo la? صَحّ لَو لاَ *phr.* Is it true or not?

hadrah w-madrah هَدْرَه وْمَدْرَه *expr.* useless talk; nonsense

faarɣah فَارْغَه *adj.f.* empty; vacant

mṭawwiʕ مْطَوِّعْ *act.par.* (lit. the person who makes s.o. obedient) a religious policeman (who enforces the Islamic Law in people's daily conduct)

tɣaṭṭa تْغَطَّى imperf. yitɣaṭṭa *v.* to be veiled; to veil oneself; to be covered; to cover oneself

ɣaṣb غصب *adv.* by force; against one's will; in spite of one's will

ʃu-lfaaydah شو الفايده *expr.* What good does it do?; What's the use?; What's the benefit?

tanaaquḍ تناقض *n.* (*pl.* -aat) contradiction; conflict

xooʃ خوش *adj.* Per. good, fine (var. zeen)

ʔaadamii آدمي *adj.* person, human being

rang رنگ *n.* Per. color

ḥadiiθah حديثه *adj.f.* modern

mʕarris معرس *act.par.* (*pl.* -in) to be married; the person getting married

min sniin wi-mniin من سنين ومنين *expr.* for years and years

tlaaga wiyyaa تلاگى ويا imperf. yitlaaga *v.* to meet (s.o. at a place)

di(u)nyaa دنيا *n.* world; life

deelaak ديلاك *demons.part.* those

tʕaaraf ʕala تعارف على imperf. yitʕaaraf *v.* to get to know s.o.

rugum رگم *n.* (*pl.* ʔargaam) number

tsoolaf wiyyaa تسولف ويا imperf. yitsoolaf *v.* to chat

Notes

1) yʕarees: *He got married.* Note the change of the final vowel //-a- ---> -ee-//. This vowel lengthening occurs oftenly at the end of a sentence or a question to express exclamation. This is a phonological feature in Eastern Saudi Arabia Shi'a dialects.

2) ʔintiya: *You (f.).* Gulf dialects in general and Al-Qatif dialect in particular have various forms of each of the independent pronouns. It is recommended that the learner retain these forms in his/her active vocabulary. Note that the female speaker in this selection uses the pronoun //ʔana// *I,* but she uses the form //ʔaani(i)// more frequently.

3) ddakkar: *He remembered.* Cf. MSA //taðakkara/yataðakkaru//. Note the sound change of //ð- ---> d//, a common phonological feature of Eastern Saudi Arabia dialects. Note also the assimilation of //t- ---> d-// which occurs frequently in Form V verbs beginning in //d, s, z, j, θ, ṭ, or ð//.

4) ʕa-liḥsaab: *Supposedly; You can say that again; on credit.* The preposition //ʕala// *on* can be shortened to //ʕa-// and prefixed to nouns and adjectives. This change is only dialectal. It does not occur in MSA. This expression is used in most Arabic dialects.

5) ʃakilhom čidii: *They seem so.* The word //ʃakil + pron. suffix// functions as a verb, in this case. It is usually followed by the adverb //čidii// *so.*

6) yinfiṣluu: *They are separated.* The most common way of deriving the passive form of a transitive triliteral verb is by adding the prefix //(ʔi)n-// to it, e.g., //faṣal, nfaṣal//. Note that such verbs may also have a reflexive function, e.g., *to separate oneself.*

7) taww-: *Just.* This particle occurs in most Gulf Arabic dialects. It is used with pronominal suffixes before verbs to mean *just,* in the sense of recently completing an action, e.g., //tawwah raaḥi -ʃʃuɣl// *He just went to work.*

8) lʔafḍa(e)l: *The most preferable.* The superlative of an adjective is usually formed by prefixing the definite article //al-// to the comparative. Another way to form the superlative is to use the comparative form of the adjective in conjunction with a definite or an indefinite noun, or a definite plural noun, e.g., //ʔafḍal ʃii// *the most preferable thing;* //ʔafḍal ʔaʃyaa// *the most preferable things;* and //ʔafḍali -lʔaʃyaa// *the most preferable (of the) things.*

9) ṣaḥḥ lo laʔ: *Is it true or not?* When one expects an agreement to a question, he uses a tag question as is the case here. Another common tag question is //muu čidii// *Isn't that so?*

10) hadrah faarɣah: *Empty talk.* The word //hadrah// *talk, chat* is not very common in Gulf Arabic; it may be borrowed from MSA, meaning *to make strong noise; to be useless.* The expression //kalaam faariɣ// *empty talk* is also used.

11) m(u)ṭawwiʕ: *A religious policeman (lit. the person who makes s.o. obedient).* Usually a //mṭawwiʕ// roams the streets to enforce the //ʃariiʕah// in people's daily conduct, since Islam is an integral part of a Muslim's social life. He may force people to go pray during prayer time, or he may arrest someone for eating or smoking during the fasting hours of Ramadan.

12) tɣaṭṭa: *To be veiled; to be covered.* Usually the prefix //t-// is added to Form II verbs to express reflexivity or passivity.

13) xooʃ: *Good, fine.* This word is borrowed from Persian and is mostly used in the Eastern Province and Kuwait dialects. The word //zeen// is more commonly used in other Gulf dialects.

14) ʔaadamii: *Person, human being.* This relative adjective or, as it is called in MSA, //ʔism nisbah// is formed by adding the suffix //-i(i)// to the noun from which it is formed. It denotes who or what a person or a thing belongs to, or is connected with, e.g., //ʔaadam, ʔaadamii// *Adam, belonging to Adam.* The suffix //-iyyah// is used to form the feminine, e.g., //suʕuud, suʕuudii, suʕuudiyyah// *a Saudi.*

15) min sniin wi-mniin: *For years and years.* This expression is used to emphasize that an action took place a long time ago. The expresssion //min sniin wi-sniin// is also used.

16) yitlaaguu wiyyaa baʕoḍ: *They meet each other.* Since Saudi Arabia is considerd the cradle of Islam, it has a very conservative Muslim society. It is not religiously or socially acceptable for men and women to interact or see each other or even talk on the phone with each other.

Marriage in al-Gatif

A : How did Hamdo get married?

B : Hamdo, the loudmouth (lit. the one who yells)?

A : Hamdo.

B : How did he get married? How would I know how he got married?

A : You are talking about love, this guy was in love.

B : Yes.

A : He loved Alya, what's her name, her name is Alya...

B : No, e... e... I don't remember her name. I don't remember her.

A : And he used to love her...

B : Yeah, supposedly!

A : What happened is, he gave her a ring, you know that.

B : Well, I heard that she is staying at her father's house.

A : At her father's house?

B : Yes, the girl is staying at her father's house now.

A : No, wha... what happened?

B : I don't know, it seems as if they... as if they are going to be separated, be divorced.

A : They are divorced?

B : I don't know; this is what I heard.

A : He just said... you said that they loved each other.

B : I don't know. Well, look, love is not a measuring stick. However, the most preferable {thing} is to know each other. I mean so that they can and... because what I am telling you is that love isn't everything; is it true or not?

A : True.

B : Because they love each other. They were in love with each other, I don't know for how many years while neither her parents nor his were aware of it. Well, these are the wrong relationships, is it true or not? It is just love and stuff like this, phone calls and useless conversations and... and empty talk. He said to her, "I love you," and she said to him, "I love you." There was no understanding between them. You know that... he is a little

conservative, OK?

A : Yeah, conservative.

B : And she is a little..., well, she does not want to be veiled. He said to her, "No, you have to be veiled in spite of your will," and she didn't want to. Well... there are things that they have not agreed upon, yet they love each other. Well, but what good does it do {them}? I mean you find that their relationship has {some} contradictions.

A : Now, what if she go... goes to her father or she tells her mother, "I love him, I want to see him and visit with him." Would they accept?

B : She shouldn't say this to them, but she should tell them, "There is someone who wants me"...

A : Oh... you mean because he sits with you and talks...

B : No, so that they get to know him and ask about him, if he is a good man or not. They know him, I mean, they know who he is (lit. what color is he), and what's this... well, whether he is good for her or not, things like this.

A : This is what they call modern relationships.

B : Well, for how long have they been married?

A : For years and years.

B : What "years and years"? Has it been five years, seven years?

A : Seven years.

B : Yeah, seven years, a... and the people just...

A : The world has changed in seven years, yeah.

B : What "world has changed"? The world has not changed or anything...

A : The world has changed. Life is different now...

B : It didn't change or anything.

A : Now those {people} go out to malls, and see each other, and get to know each other, and then if they meet each other and he gives (lit. writes) her {his} number, they will chat with each other over the phone. They even go and meet each other, you know this, don't you?

B : Yes, but this is wrong. Well, I am telling you that if they get married, they should have {some} understanding, they shouldn't necessarily love each other. It is not just love that should be there.

ṣadiigah liyyii

The particle //maa// may be added to adjectives, adverbs, prepositions or nouns to form adverbial conjunctions.

A : zeen, ʔanaa ʔaʕrif ṣadiigah liyyii, zeen? jaahaa xaṭabhaa wildi -lḥalaal, nzeen? ʔummhaa w-ʔabuuhaa gaalaw, 'laa tmallčuu ʔalḥiin', zeen? 'laazim nubba niʕirfoo liṣbayy'[1]. w-saʔaluu ʕannah w-saayalo[2] wi-čidii w-de gaaluu lahom, 'xooʃi ṣbayy'. w-ʔabuuhaa ʕaad waaḥid faahim, w-gaʕad wiyya liṣbeey wi-tfaaham wiyyaah w-ʃaafah čeefa huu čidii, w-gaal la-bitta[3] taʕaalii[4] ʔigʕidii wi-yyaanaa, w-gaʕdat wi-yyaah wi-tfaahamaw, ʕarrasat txayyal...

B : w-muu mitɣaṭṭyeh baʕed?

A : txayyal lee...

B : muu mitɣaṭṭyeh?

A : maa ʔadrii ʕanhaa mitɣaṭṭyeh w-laa mitɣaṭṭyeh, tṣaddig ʕaade[5]? ʕarrasat ʕaleeh w-hii tguul liyyii, 'ʔanii baʕidnii[6] maa ʔaḥibbeh, bass ʔaḥiss ʔinnii murtaaḥah ʔilah maswa xooʃ ʔaadamii', zeen? w-taalii yoom ʕarrasat ʔasʔalhaa, 'wee ḥabbeetiih ʔaw maa ḥabbeetiih'? tguul lii, 'ḥabbeeteh'. daak ḥabbateh, w-jaabuu jihhaal[7] w-mustaʔinsiin w-murtaaḥiin f-ḥayaathom[8], laʔanna wee? ʕilaaqathom kaanat tafaahom mini -lʔasaas, maa kaanat ḥubb. ʔii, w-dakku stamarraw, ɣeeri -llii b-yiguʕduu yḥibbuu baʕḍ wi-ykallmuu ʔahaaliihom... ykallmuu qaṣdii min waraa ʔahaaliihom[9] w-bi-lxaʃʃeh[10] w-bi-ddasseh[11] w-bi-ttalafuunaat w-ma-drii wee? haadii ṭariiqah maa hii ʕadleh...

B : haadaak kodaar... haakuu walad ʕammii ṣaar-lah yitkallam wiyyaaha gabl, yitkallam wiyya zoojatah gabl-maa[12] yitzawwajhaa bi-ttalafuun.

A : ʔeh.

B : ʕaʃri -sniin ʕilaaqathom, ʕaʃri -sniin yitkallamuu bi-ttalafuun ʔe... w-bi-lxaʃʃah w-bi-ddassah ye... yʃuufuu baʕḍ...

A : nzeen w-taalii.

B : wi-tzawwajaw, dakku ʕaayʃiin murtaaḥiin.

A : ʔii, yimkin kaan yḥibbuu baʕẓ w-mutfaahmiin nafsi -lwagt.

B : ṭayyib dakku...

A : ʔii, bass ʔanii ʔaguul-look...

B : maa yidrii ʔabuuhom, maa yidrii ʔabuuhom walaa ʔ...

A : ʔii maa ʕaleek, bass ʔanii ʔaguul-look ʔinna baʕẓi -lʕilaaqaat maa ykuun fiihaa tafaahom. zayyi -lʔawwal, ʃuufa mustamirrah fi -lʕilaaqaat, laakin ween maswaa-lii b-maraa[13] yijiihaa -rradjaal[14] gaal leehe ʔabuuhaa xalaaṣ[15] dakku bi-tʕarrsii baačir. xaṭabʃi -flaan wild liflaan wa-nii... w-ʔana ʔaʕirfo. tigdar tguul laʔe?

B : maa tigdar.

A : maa tigdar, wi-twaafig ʕaleeh, wi-tʕiiʃ wiyyaah, zeen? w-tistamirr.

B : muu ṣaḥiiḥ.

A : laakin weeʃ tʕiiʃ wiyyaa, laakin čeefa tʕiiʃ wiyyaa? ʕala -ẓẓeem[16] tʕiiʃ wiyyaah.

B : muu ṣaḥiiḥ.

A : tʕiiʃ wiyyaa ʕala -ẓẓeem, maa tigdar tguul ʔa, walaa tigdar ḥatte tinfuṣal...

B : ʕala -lḥilwah wi-lmurrah[17].

A : maa tigdar ḥatta tinfuṣal ʕanneh.

B : maa tigdar.

A : wi-yʕarris ʕaleeha -lfaanyah wi-faalfeh walaa tguul ʃii.

B : ʔeh, yʕarriṣ ʕaleehaa -lfaanyah wi-faalfeh.

صَدِيگَه لِيٌ

أ : زَينْ، أنَا أعْرِفْ صَدِيگَه لِيٌ، زَينْ؟ جَاهَا خَطَبْهَا وِلْدِ الْحَلاَلْ، نْزَينْ؟ أُمَّهَا وْأبُوهَا گَالَوْا لاَ تْمَلْتْشَوا أحِينْ، زَينْ؟ لاَزِمْ نِمْبَ نَعرْفُوا لِصَبَيّ[3]. سَألُوا عَنَّه وْسَايَلُوا[1] وِتْشِدِي وْدَا گَالُوا لَهُمْ، "خُوش صَبَيّ". وْأبُوهَا عَادْ وَاحِدْ فَاهِمْ، وْگَعَدْ وِيَّا لِصَبَيّ وِتْفَاهَمْ وِيَّاه وْشَافَه تْشَيفَ هُو تْشِدِي، وْگَالْ لِبِتَّه[2] تَعَالِي[4] إگِعْدِي وِيَّانَا، وْگَعْدَتْ وِيَّاه وِتْفَاهَمَوْا. عَرْسَتْ تْخَيَّلْ...

ب : وْمُو مِتْغَطّيَه بَعَدْ؟

أ : تْخَيَّلْ لِي...

ب : مُو مِتْغَطّيَه؟

أ : مَا أدْرِي عَنْهَا مِتْغَطّيَه وْلاَ مِتْغَطّيَه، تْصَدَّگْ عَادْ[5]؟ عَرْسَتْ عَلَيه وْهِي تْگُولْ لِيٌ، "أنِي بَعِدْنِي[6] مَا أحِبَّه، بَسّ أحِسّ إنِّي مُرْتَاحَه إلَه مَسْوَ خُوشْ آدَمِي". زَينْ؟ وْتَالِي يُومْ عَرْسَتْ أسْألْهَا، "وَي حَبَّيتِيه أوْ مَا حَبَّيتِيه"؟ تْگُولْ لِي، "حَبَّيتَه". دَاكْ حَبَّتَه، وْجَابُوا جِهَّالْ[7] وْمُسْتَنْنْسِينْ وْمُرْتَاحِينْ فْحَيَاتْهُمْ[8]، لأنّ وَي؟ عِلاَقَتْهُمْ كَانَتْ تَفَاهُمْ مِنِ الأسَاسْ، مَا كَانَتْ حُبّ. إي، وْدَگُّو اسْتَمَرّوْا، غَيرِ اللّي بْيگْعْدُوا يْحِبُّوا بَعْضْ وِيْكَلّمُوا أهَالِيهُمْ... يْكَلّمُوا قَصْدِي مِنْ وَرَا أهَالِيهُمْ[9] وْبِالْخَشَّه[10] وْبِالدَّسَّه[11] وْبِالتَّلَفُونَاتْ وْمَدْرِي وَي؟ هَادِي طَرِيقَه مَا هِي عَدْلَه...

ب : هَادَاكْ كُدَارْ... دَگّو وَلَدْ عَمِّي صَارْ لَه يِتْكَلّمْ وِيَّاهَا گَبِلْ، يِتْكَلّمْ وِيَّا زُوجْتَه گَبْلْ مَا[12] يِتْزَوَّجْهَا بِالتَّلَفُونْ.

أ : أه.

ب : عَشْرِ سْنِينْ عِلاَقَتْهُمْ، عَشْرِ سْنِينْ يِتْكَلَّمُوا بِالتِّلَفُونْ أ... وْبِالْخَشَّه وْبِالدَّسَّه يَـ... يْشُوفُوا بَعْضْ...

أ : نْزَينْ وْتَالِي.

ب : وِتْزَوَّجَوْا، دَكُّو عَايْشِينْ مُرْتَاحِينْ.

أ : إِي، يِمْكِنْ كَانْ يْحِبُّوا بَعْظْ وْمُتْفَاهْمِينْ نَفْسِ الْوَكْتْ.

ب : طَيِّبْ دَكُّو...

أ : إِي، بَسّ أَنِي أَكُولْ لُكْ...

ب : مَا يِدْرِي أَبُوهُمْ، مَا يِدْرِي أَبُوهُمْ وَلاَ أ...

أ : إِي مَا عَلَيكْ، بَسّ أَنِي أَكُولْ لُكْ إِنّْ بَعْظِ الْعِلاَقَاتْ مَا يْكُونْ فِيهَا تَفَاهُمْ. زَيِّ الأَوَّلْ، شُوفَ مُسْتَمِرَّه فِي الْعِلاَقَاتْ، لَكِنْ وَينْ مَسْوَالِي بْمَرَا[13] يِجِيهَا الرَّدْجَالْ[14] كَالْ لَيهَا أَبُوهَا خَلاَصْ[15]، دَكُّو بِتْعَرّسِي بَاتْشِرْ. خَطَبْشِ فْلاَنْ وِلْدْ لِفْلاَنْ وَانِي... وْأَنَا أَعِرْفُه، تِكْدَرْ تْكُولْ لأ؟

ب : مَا تِكْدَرْ.

أ : مَا تِكْدَرْ، وِتْوَافِكْ عَلَيه، وِتْعِيشْ وِيَّاه، زَينْ؟ وْتِسْتَمِرّ.

ب : مُو صَحِيحْ.

أ : لَكِنْ وَيشْ تْعِيشْ وِيَّاه، لَكِنْ تْشَيفَ تْعِيشْ وِيَّاه؟ عَلَى الظَّيمْ[16] تْعِيشْ وِيَّاه.

ب : مُو صَحِيحْ.

أ : تْعِيشْ وِيَّاه عَلَى الظَّيمْ، مَا تِكْدَرْ حَتَّى تِنْفُصَلْ...

ب : عَلَى الْحِلْوَه وِالْمُرَّه[17].

أ : مَا تِكْدَرْ حَتَّى تِنْفُصَلْ عَنَّه.

ب : مَا تِكْدَرْ؟

أ : وِيْغَرِّسْ عَلَيهَا الْفَانْيَه وِالْفَالْفَه و «لاَ تْكُولْ شِي».

ب : أه، يْغَرِّسْ عَلَيهَا الْفَانْيَه وِالْفَالْفَه.

Vocabulary

ṣadiigah صَدِيگَه *n.f.* (*pl.* -aat) friend

wildi -lḥalaal وِلْد الْحَلاَلْ *expr.* (lit. a legitimate son) a good man, a respectable man

saayal سَايَلْ imperf. ysaayil *v.* to ask (around about s.th. or s.o.)

faahim فَاهِمْ *act.par.* (*pl.* -iin) wise; knowledgeable; understanding

tṣaddig ʕaade تْصَدِّگْ عَادْ *phr.* Do you believe it?

ḥass حَسّ imperf. yḥiss *v.* to feel; to touch; to sense

murtaaḥ مُرْتَاحْ *act.par.* (*pl.* -iin) comfortable; resting

tafaahom تَفَاهُمْ *n.* understanding

mini -lʔasaas مِنِ الأسَاسْ *phr.* from the beginning; to start with; basically (var. mini -lʔawwal)

min waraa ʔahaaliihom مِنْ وَرَا أهَالِيهُمْ *phr.* behind their parents' backs

bi-lxaʃʃeh بِالْخَشَّه *adv.* (lit. hiding, concealing) secretly

bi-ddasseh بِالدَّسَّه *adv.* (lit. hiding, concealing) secretly

kodaar كُدَارْ *prop.n.* Kodar (a name for a male)

gabilmaa گَبِلْ مَا *adv.* before

tzawwaj تْزَوَّجْ imperf. yitzawwaj *v.* to marry

ʕaayiʃ عَايِشْ *act.par.* (*pl.* -iin) live; living; alive

maraa مرا *n.* (*pl.* niswaan) woman

xalaaṣ خلاص *n.* (lit. deliverance) It's final; That's it.

flaan wildi flaan فلان ولد فلان *expr.* so and so, the son of so and so (very common in most Gulf dialects) (var. flaan ʔibni flaan)

waafag ʕala- وافگ على imperf. ywaafig *v.* to agree (to do s.th.)

ẓeem ظيم *n.* injustice, wrong

ḥilwah حلوه *adj.* good; sweet; beautiful

murrah مرّه *adj.f.* bitter; painful

Notes

1) liṣbayy: *The young man.* Cf. MSA //ṣubayy//. This is the diminutive of //ṣabiyy// with the deletion of the first vowel //-u-//. Note that the definite article //li-// is one of the many phonologically conditioned variants of //ʔal-//.

2) saayaloo: *They asked around.* This Form III verb occurs in MSA, but it is not as commonly used as Form I //saʔala//. It is derived from Form I verbs by adding the long vowel //-aa-// after the first radical. Note that the change of the glottal stop to //-y-// in this verb may occur in its MSA form as well.

3) bittah: *His daughter.* Cf. //bintah//. For the assimilation of //n ---> t// see Selection 21, Note 2.

4) taʕaalii: *Come! Come here!* This is the imperative form of the verb //jaa/y(i)jii// *to come* and it is inflected for number and gender. Note that it is not formed from the stem verb //jaa//. Just like MSA, the dialect does not have any derivatives of this imperative form.

5) tṣaddig ʕaadeʔ: *Do you believe it?* Note that it is very common in some of the Shi'a dialects in Eastern Saudi Arabia to add the interrogative clitic //-e// to any sentence element to question that element.

6) baʕdnii: *I am still.* When the preposition //baʕd// is used to render the meaning *still, yet* it takes an object pronoun suffix //-nii// for the first person singular.

7) jaabuu jihhaal: *They had children; they gave birth to children (lit. they brought children).* Cf. MSA //ʔanjabuu ʔawlaadan//.

8) murtaaḥiin f-ḥayaathom: *They are living comfortably.* This expression occurs in most Arabic dialects and is used to mean *they are well to do, or they live happily.*

9) min waraa ʔahaaliihom: *Behind their parents' backs.* Note the preposition //min// *from* in combination with the locative preposition //waraa//. The expression //min waraa ḍahr + pronoun suffix or a definite noun// is also used.

10) bi-lxaʃʃeh: *Secretly.* Adverbs can be formed from nouns by prefixing the preposition //bi-//, e.g., //bi-surʕah// *quickly;* //bi-ṣaraaḥah// *frankly.*

11) bi-ddasseh: *Secretly.* See previous Note.

12) gabilmaa: *Before.* The particle //-maa// may be added to adjectives, adverbs, prepositions, or nouns to form adverbial conjunctions, e.g., //gabil-maa// *before*; //ʕugub-maa// *after*; //kill-maa// *whenever*; //yoom-maa// *when.*

13) maraa: *A woman.* As in MSA, Arabic dialects don't have a plural form derived from this word. Its plural is a completely different word //niswaan//.

14) radjaal: *A man.* Note the sound change //-j- ---> -dj-//. Although this is a common feature in most Gulf dialects, speakers don't always make this change.

15) xalaaṣ: *It is final; That's it.* This word can stand alone as a one-word sentence, especially in a dialogue. The use of this word is purely dialectal. Usually it is said with a firm tone which indicates that the other party does not have any say in the matter. The MSA use means *deliverance; salvation, rescue.*

16) ʕala -ẓẓeem: *In spite of {being treated} unjustly, in spite of the injustice.* Note that this expression is used to describe the life of someone who is forced to do something and has to live with it; in this case it is a forced marriage.

17) ʕala -lḥilwah wi-lmurrah: *For better or worse (lit. for the sweet and the bitter).* Note that this saying must be preceded by a verb. In this case it is //tʕiiʃ wiyyaah// *She lives with him.* This is a very common expression used when one cannot change his situation and accepts the good and the bad.

A Friend of Mine

A : Well, I know a friend of mine, OK? A nice man came and asked for her hand in marriage, OK? Her mother and father said, "Don't get the marriage contract now, OK? We want to know the young man." They asked around about him, and they were told that he is a good man. Also, her father is a wise man. He sat with the man and talked with him and saw what he was like. He said to his daughter, "Come here, sit with us." She sat with him and they discussed {things}. She got married, imagine...

B : She is not veiled, right?

A : Just imagine...

B : Isn't she veiled?

A : I don't know if she is veiled or not. Can you believe it? She married him and yet she said to me, "I don't love him yet, but I feel comfortable with him because he is a good man," OK? The second day after her marriage, I asked her, "Well, did you fall in love with him or not." She said to me, "I love him." She loves that {man} and they have children, they enjoy their life and they are happy (lit. comfortable). Why? {Because} from the beginning, their relationship was based on understanding and it wasn't just love. Yes, they have lasted, unlike those who love each other and they talk to their parents... I meant, they talk secretly behind their parents' {backs}, they talk over the phone and I don't know what. This is not a good way...

B : Well, Kodar, my cousin, has been talking with her before... he used to call his wife before he married her.

A : Yeah.

B : Their relationship was for ten years. They talked over the phone for ten years a... and they saw each other secretly...

A : Fine, and later?

B : They got married and now they live happily.

A : Yes, maybe they loved each other and at the same time they had a {mutual} understanding.

B : Well, there is...

A : Yes, but I am telling you...

B : Their father didn't know... their father didn't know and didn't...

A : Yeah, never mind, but I am telling you that there is no mutual understanding in some relationships. For instance, like in the past you see them continue the relationships. [But] if a man comes and asks for a woman's hand in marriage, her father tells her, "It is final, you will get married tomorrow. So and so the son of so and so asked for your hand in marriage, and I... know him." Can she say no?

B : She cannot.

A : She cannot, and she agrees to marry him, and she lives with him, right? And life goes on.

B : {This is} not right.

A : But how does she live with him? How does she live with him? She lives with him {in spite of being} treated unjustly.

B : {This is} not right.

A : She bites the bullet and she cannot say {anything}, she cannot even be separated...

B : {She lives with him} for better or for worse (lit. the sweet and bitter).

A : She cannot even be separated from him.

B : She cannot.

A : And he marries a second co-wife and a third and she doesn't say a thing.

B : Yes, he marries a second co-wife and a third.

ʔalmuhuur

Nouns of place are usually derived from Form I verbs after the pattern //mafʕal/ma$C_1C_2aC_3$//.

A : wallaa daaki -lmuhr llii yidfaʕuu ʕala -l... ʕala -nniswaan waajid! waajid! kam ʔaḥiin nidfaʕ?

B : tistaahil[1].

A : weeʃ yistaahil?

B : tistaahil lmaraa malaayiin yiṣrif ʕaleehe. yaaxidhaa min beet ʔabuuhaa...

A : ʔillawwal...

B : mʕazzazah mkarramah[2], yubba yaaxidhaa čidii?

A : llawwal yiʕṭiihaa diiki -l... ʃʃanṭah[3] willaa fii ha-l... daaki -lmalaabis, w-tiqtiniʕ fii haadii m... haadii mahirhaa.

B : m... ʔeh... ʔalḥiin tubba tiʃtarii fyaab hii ʕala mazaajhee[4]...

A : kam maharhaa? kam maharhaa ʔalhiin?

B : mhuurnaa ʔiḥnaa hnii falaafiin[5], xamsah w-falaafiin.

A : falafiin, flaafiin galiileh falaafiine! falaafiin!

B : byuut! tubba tiʃtari leehaa fyaab, tubba tiʃtari leehaa ḥawaayij[6] la-lmu... muṭbaax[7], ḥawaayij la-lbeet, tubba tiʃtari leehaa dee, ʔaʃyaa ʔidaa tubba tsaafur baʕeed...

A : ḥawaayij... haadii -lḥawaayij... weena -lḥawaayije?

B : w-laa ḥaggi -ssafar[8] yubba leehaa baʕd ʔaʃyaaʔ.

A : laʔ, bass haadii muu wa... waajid... falaafiin waajeed! falaafiin!

B : ʔeh, waajed.

A : titkallamii ʕan weeʃ ʔintiina? falaafiin haadii waajeed!

B : laa hii waajid walaa ʃii.

A : ʔii, llawwal maa fii ha-ʃʃaɣlaat. malaabishee, w-dakki ʕaayʃah f-beet... beet... beet ʔabuuh[9] wiyyaah.

B : ʔii, bass hiyya ʕyaalhee.

A : ʔii, weeʃ fiihee?

B : ʔalḥiin tubba ʃuggah lwaḥdha mustaqillah la-ḥaalhe.

A : maa fii ʔayy ʃuggah weeʃ haadaa...

B : ʔaa... lʕaruus tubba la-ḥaalhe.

A : xaraabiiṭ...

B : beethee, wi-tsawwi fii -llii tubbaah, w-tiʕzim llii tubbaah, laa ʔaḥad ygul-leehe ween ṭaalʕah, w-ween daaʃʃeh, w-ween de.

A : weeʃ ḥalaawathaa lammaa tiskin wiyyaa ye... yi... yaa ʕammathe yaa maa ʔaʕraf weeʃ...

B : ʔeh.

A : yiy... yaa... wiyya zoojhe, wiyya ʕammhee, maa fiihaa ʃii. tiskinhom ḥalaawathom, ʔeh.

B : laa, maa ʕaliy minnook!

A : ʔintuunaa ʕaad... ʔintuuna ʕaad, maa tubba ʔillaa giṣṣati[10] -lmaṣaariif.

B : ʔanii daa ʔidaa... ʔida ʔallah ʕaṭaanii juhhaali w-bi-ʕarrsuu, baa-ʕarrishom fii ʔaḥsan fundoq[11].

A : ʔeh, maa maa...

B : ʔeh, maa hii... w-daa bittii maa hii ʔaḥsan mi... ɣeerhaa maa huu ʔaḥsan minhee[12], banaatii, ʔey...

A : bass laa tguulii lii, laa tguulii. ʔanaa ba-jiiblii daak lmuʕris, ʔabɣa -lmuʕris w-bass, w-baa... maa ʔabɣa ((one word is not clear))...

B : ʔeh, taaxid θyaabhaa wi-truuḥ lah.

A : ʔii, taaxid θyaabhaa w-yaaxi... huw ysaafir wi-yyaahaa...

B : laa laa laa...

A : badaal maṣaariif, hadeela lifluus llii b-ʔiide ysawwuuhaa maṣaariif yi... yiʃtaruu leehum ʔa... ʔafaaf[13], ʔafaaf, ʔey.

B : la... w-yiʃtaruu leehom ʔafaaf čeef b-yigʕuduu w-de...

A : wi-ysaafruu bi-hee.

B : ʔa... mfallsiine?

A : w-yistamtiʕuu w-ma-ʕraf weeʃ, maa hu, muu zayyi -l?awwal ?aḥiin.

B : yigdaruu ysaafruu daʕd? yigdaruu ysaafruu? laa maa yigdaruu. yigdaruu. loo yruuḥuu yoomeen lbaḥreen, haa? yigdaruu ?aθaaθ yaaxðuu leehom ?ayy farʃeh, zeen? w-yaaxðuu leehom ?a... kursiyyeen loo kanabateen, ygazzruu ḥaalhom fiihee, hii gizrah[14]. w-taalii yridduu yiʃtaruu wi-y?aθθiθuu.

أَلْمُهُورْ

أ : وَاللاَّ دَاكِ الْمُهْرْ اللِّي يِدفَعُوه عَلَى الـ... عَلَى النِّسْوَانْ وَاجِدْ، وَاجِدْ. كَمْ أَحِينْ نِدْفَعْ؟

ب : تِسْتَاهِلْ[١]...

أ : وَيشْ يِسْتَاهِلْ...

ب : تِسْتَاهِلْ الْمَرَا مَلاَيِينْ يِصِرْفْ عَلَيهَا، يَاخِدْهَا مِنْ بَيتْ أَبُوهَا...

أ : إِلأَوَّلْ...

ب : مْعَزَّزَه مْكَرَّمَه[٢] يُبَّ يَخِدْهَا تْشِدِي؟

أ : الأَوَّلْ يِعْطِيهَا دِيكِ الـ... الشَّنْطَه[٣] وِلاَّ فِي هَالـ... دَاكِ الْمَلاَبِسْ وْتِقْتِنِعْ فِي هَادِي مـ... هَادِي مَهِرْهَا.

ب : مـ... أَه... أَلْحِينْ تُبَّ تِشْتَرِي فْيَابْ هِي عَلَى مَزَاجْهَا[٤]...

أ : كَمْ مَهَرْهَا؟ كَمْ مَهَرْهَا أَلْحِينْ؟

ب : مْهُورْنَا إِحْنَا هْنِي فَلاَفِينْ[٥]، خَمْسَ وْفَلاَفِينْ.

أ : فَلاَفِينْ، فَلاَفِينْ كَلِيلَه فَلاَفِينْ، فَلاَفِينْ...

ب : بْيُوت! تُبَّ تِشْتَرِي لِيهَا فْيَابْ، تُبَّ تِشْتَرِي لِيَّا حَوَايِجْ[٦] لَمـ... مُطْبَخْ[٧]، حَوَايِجْ لِلْبَيتْ، تُبَّ تِشْتَرِي لِيهَا دَا، أَشْيَا إِدَا تُبَّ تْسَافِرْ بْعَيد...

أ : حوَايِجْ... هَادِي الْحَوَايِجْ... وَينِ الْحَوَايِجْ؟

ب : وْلاَ حَكَّ السَّفَرْ[8] يُبَّ لَيهَا بَعْدْ أشْيَاءْ.

أ : لأ، بَسّ هَادِي مُو وَ... وَاجِدْ... فَلاَفِينْ وَاجِيدْ فَلاَفِينْ.

ب : أه، وَاجَدْ.

أ : تِتْكَلَّمِي عَنْ وَيشْ إِنْتِينَ، فَلاَفِينْ هَادِي وَاجِيدْ!

ب : لاَ هِي وَاجِدْ وَلاَ شِي.

أ : إِي، الأوَّلْ مَا فِي هَالشُّغْلاَتْ. مَلاَبِسْهَا، وْذَكَّ عَايْشَه فْبَيتْ... بَيتْ... بَيتْ أبُوه[9] وِيَّاه.

ب : إِي، بَسّ هِيَّ عْيَالْهَا.

أ : إِي، وَيشْ فِيهَا؟

ب : ألْحِينْ تُبَّ شُكَّه لُوَحْدْهَا مُسْتَقِلَّه لَحَالْهَا.

أ : مَا فِي أيّ شُكَّه وَيشْ هَادَا...

ب : أ... الْعَرُوسْ تُبَّ لَحَالْهَا.

أ : خَرَابِيطْ...

ب : بِيتْهَا، وِتْسَوِّي فِيه اللِّي تُبَّاه، وْتِعْزِمْ اللِّي تُبَّاه، لاَ أحَدْ يْكُلْ لَيهَا وَينْ طَالْعَه، وْوَينْ دَاشَّه، وْوَينْ دَا.

أ : وَيشْ حَلاوَتْهَا لَمَّا تِسْكِنْ وِيَّا يَـ.. يِـ.. يَا عَمَّتْهَا يَا مَا أعْرِفْ وَيشْ...

ب : أه.

أ : يِيـ.. يَا... وِيَّا زُوجْهَا، وِيَّا عَمَّهَا، مَا فِيهَا شِي. تِسْكِنْهُمْ حَلاوَتْهُمْ، أه.

ب : لاَ، مَا عَلِيْ مِنُّكْ.

أ : إنْتُونَا عَادْ... إنْتُونَ عَادْ تُبُّ إلاّ كِصَّةْ[10] الْمَصَارِيفْ.

ب : أنِي دَا إدَا ... إدَا ألله عَطَانِي جُهَّالِ وْبِعَرِّسُوا، بَاعَرِّسْهُمْ فِي أحْسَنْ فُنْدُقْ[11].

أ : أه، مَا مَا...

ب : أه، مَا هِي... وْدَا بِتِّي مَا هِي أحْسَنْ مِـ... غَيرْهَا مَا هُو أحْسَنْ مِنْهَا[12]، غَنَاتِي، إيْ...

أ : بَسّ لاَ تْكُولِي لِي، لاَ تْكُولِي. أنَا بَجِيبْلِي دَاكْ الْمُعْرِسْ، أبْغَى الْمُعْرِسْ وْبَسّ، وْبَا... مَا أبْغَى...

ب : أه، تَاخِدْ ثْيَابْهَا وِتْرُوحْ لَه.

أ : إي، تَاخِدْ ثْيَابْهَا وْيَاخِـ... هُوْ يْسَافِرْ وِيَّاهَا...

ب : لاَ لاَ لاَ...

أ : بْدَالْ مَصَارِيفْ، هَدِيلَ لِفْلُوسْ اللِّي بْإيدَه يْسَوُّوهَا مَصَارِيفْ يِـ... يِشْتَرُوا لَيهُمْ أ... أفَافْ[13]، أفَافْ، أيْ.

ب : لَـ... وْيِشْتَرُوا لَيهُمْ أفَافْ تْشَيفْ بْيِكْعُدُوا وْدَا...

أ : وِيْسَافْرُوا بِهَا...

ب : أ... مْفَلَسِينَ؟

أ : وْيِسْتَمْتِعُوا وْمَاعْرَفْ وَيشْ، مَا هُو، مُو زَيٍّ الأَوَّلْ أَحِينْ.

ب : يِگْدَرُوا يْسَافْرُوا بَعْدْ؟ يِگْدَرُوا يْسَافْرُوا؟ لاَ مَا يِگْدَرُوا. لُو يْرُوحُوا يُومَينْ الْبَحْرَينْ، هَا؟ يِگْدَرُوا أَثَاثْ يَاخْدُوا لَيهُمْ أَيّ فَرْشَه، زَينْ؟ وْيَاخْدُوا لَيهُمْ أ... كُرْسِيَّينْ لُو كَنَبَتَينْ، يْگَزِّرُوا حَالْهُمْ فِيهَا، هِي كِزْرَه[١٤]. وْتَالِي يْرِدُّوا يِشْتَرُوا وِيْأَثِّثُوا.

Vocabulary

muhr مُهْر *n.* (*pl.* muhuur) dowry

staahil اسْتَاهَلْ imperf. yistaahil *v.* to be worthy of; to deserve (s.th.); to be entitled to

mʕazzazeh مْعَزَّزَه *pass.par.f.* pampered; loved, adored; endeared

mkarrameh مْكَرَّمَه *pass.par.f.* respected, honored

ʃanṭah شَنْطَه *n.* (*pl.* ʃu(i)naṭ; ʃanṭaaṭ) Per. hope chest; suitcase; handbag (var. janṭah)

malaabis مْلاَبِس *pl.n.* clothes; clothing

qtanaʕ fii اقْتَنَعْ فِي imperf. yiqtaniʕ *v.* to be content; to be convinced

mazaaj مْزَاج *n.* (*pl.* -aat) taste (in s.th.); mood; temper; nature; whatever one feels like doing (with ʕala)

falaafiin فْلاَفِين *n.* (*pl.* -aat) thirty (var. θalaaθiin)

galiileh گْلِيلَه *adj.f.* little, small; insignificant

ḥaaje(a)h حَاجَه *n.* (*pl.* ḥawaayij, -aat) stuff, thing; a need

muṭbax مُطْبَخْ *n.* (*pl.* muṭaabix) kitchen

la(a)-ḥaggi -ssafar لاَ حَگّ السَّفَرْ *phr.* for travel

ʔawwal maa fii ha-ʃʃaɣlaat أَوَّلْ مَا فِي هَالشَّغْلاَتْ *expr.* There were no such things in the past.

ʕaayʃah f-beet ʔabuu عَايْشَه فْبَيت أبُوه *expr.* She is living at his father's house.

ʃuggah شُگَّه *n.* (*pl.* -aat; ʃugag) apartment

xaraabiiṭ خَرَابِيط *n.* nonsense; mess; mix-up

ṭaalʕah طَالْعَه *act.par.f.* (the one) going out; (the one) going up

daaʃʃeh دَاشَّه *act.par.f.* coming in; entering; the one coming in; the one entering

ʕammah عَمَّه *n.* (*pl.* -aat) mother-in-law; parternal aunt

ʕamm عَمّ *n.* (*pl.* (ʔa)ʕmaam) father-in-law; paternal uncle

gissah گِصَّه *n.* (*pl.* giṣaṣ) issue; story; problem; case

ʔida ʔallah ʕaṭaanii juhhaal w-ʕarrasuu إِدَا ألله عَطَانِي جُهَّال وْعَرَّسُوا *cond.phr.* if God gives me childen and they get married

funduq فُنْدُق *n.* (*pl.* fanaadiq) hotel

ʔafaaf أفَاف *n.coll.* (*pl.* -aat) furniture, furnishings (of a room, of an appartment) (var. ʔaθaaθ)

ʔaθaaθ أثَاث *n.coll.* (*pl.* -aat) furniture, furnishings (of a room, of an appartment) (var. ʔafaaf)

mfallis مْفَلِّس *adj.* (*pl.* -iin) penniless, broke, bankrupt

farʃeh فَرْشَه *n.* (*pl.* -aat) mattress

kursiyyeen كُرْسِيِّين *n.dual* (*pl.* karaasii) a couple of chairs; a few chairs

kanabateen كَنَبَتَين *n.dual* Ita. a couple of sofas or chairs a few sofas or chairs

gazzar گَزَّر imperf. ygazzir *v.* Per. to get by (with very little); to manage (with very little); to withstand hardship

gizrah گِزْرَه *n.* Per. getting by; managing; (withstanding) hardship

ʔaθθaθ أثَّث imperf. yʔaθθiθ *v.* to furnish (a house)

Notes

1) tistaahil lmaraa malaayiin: *A woman deserves millions.* Cf. MSA //tastaʔhilu -lmarʔatu malaayiina//. Note the deletion of the glottal stop from the verb and its subject and the compensatory lengthening of the vowel //-a-//. The verb //yistaahil// may indicate both a negative and a positive meaning, e.g. //huu yistaahil kill xeer// *He deserves everything good,* and //huu yistaahil lmoot// *He deserves to die (lit. death).*

2) maʕazzazeh mkarrameh: *She is pampered and respected.* This expression is very common in most Arabic dialects. It is usually used to contrast the phases of one's life, in this case the woman's life at her father's house, then at her husband's.

3) ʃanṭah: *Hope chest; suitcase; handbag.* This word does not occur in MSA. It may be borrowed from Persian. In the past the groom's family used to give the bride the hope chest as her dowry.

4) ʕala mazaajhee: *According to her taste; whatever she wants.* When this prepositional phrase //ʕala mazaajak// stands by itself in a dialogue, it means *It's up to you ; whatever you want; as you choose.* When it is used in a sentence, it indicates that the action was done according to one's taste or liking. If the word is used without //ʕala// it means *temper; mood*; //mazaajah muu zeen// *He is in a bad mood.*

5) falaafiin: *Thirty {thousand riyals}.* Usually speakers don't utter the second part of the number, especially when it is in the thousands. The male speaker in this text knows that the dowry is in the thousands, but he does not recall how many. Speakers also don't usually say the noun counted, i.e., *riyals,* because it is understood.

6) ḥawaayij: *Stuff; things.* Cf. MSA //ḥawaaʔij//. Note the change of the glottal stop to //-y-//. The word //ḥawaayij// means *things needed for s.o. or s.th.* It is not used interchangeably with //ʔaʃyaa(ʔ)//.

7) muṭbax: *Kitchen.* This is a noun of place derived from the verb //ṭabax// *to cook.* Nouns of place are usually derived from the imperfect of Form I of the verb by substituting the imperfect markers with //ma- or mu-// and adding the short vowel //-a-// after the second radical, e.g., //katab, yaktib, maktab// *to write, he writes, office;* //ṭabax, yiṭbax, maṭbax// *to cook, he cooks, kitchen.*

8) laa-ḥaggi -ssafar: *For travel.* The preposition //laa-// here is used to indicate the concept of belonging. One has to make the distinction between the preposition //laa-// *for, to* with the lengthened vowel //-a-// and the negative particle //laa// *no, not* which is usually followed by a verb.

9) ʕaayʃah f-beet ʔabuuh: *She is living at his father's house.* Traditionally, a young man lives at his father's house after he gets married. At this time and age a well-to-do father may build a house for each of his sons adjacent to his and enclose all of the homes within one fence keeping a big courtyard in the middle.

10) giṣṣah: This word has several meanings: //weeʃ giṣṣatah?// *What's his problem?;* //giṣṣati -lmaṣaariif// *the issue of spending;* //ḥakeet-lah giṣṣatii// *I told him my story;* and //ʃu-lgiṣṣah?// *What is going on?*

11) ʔaḥsan funduq: *The best hotel.* For comparative and superlative, see Selection 27, Note 6.

12) ʔaḥsan minhee: *Better than her.* Note that the preposition //min// always follows the comparative adjective, and it may take pronominal suffixes or be followed by the noun it is compared to.

13) ʔafaaf: *Furniture.* Cf. MSA //ʔaθaaθ//. One must always be aware of the phonological changes in the dialects, such as the change of //θ ---> f//, in order to know the meaning of a given word. This word may be used to include everything pertaining to the house.

14) gizrah: *Getting by; (withstanding) a hardship; managing.* The dialect does not only borrow words from other languages, but it also treats these words as Arabic. This is a noun of instance which is usually derived from verbal nouns by suffixing //-ah// with the appropriate stem changes when necessary. The usual patterns are //faʕlah,/$C_1aC_2C_3$ah, fiʕlah/$C_1iC_2C_3$ah, and fuʕlah/$C_1uC_2C_3$ah//, e.g., //ragṣ, ragṣah// *dancing, a dance;* //ʃurb, ʃurbah// *drinking, a drink.*

Dowries

A : And those dowries they pay to... to women are very, very much. How much do we pay {for the dowry} now?

B : She is worthy.

A : What {do you mean by saying) "she is worthy"?

B : A woman is worthy of a man (lit. him) him spending millions on her. He takes her away from her father's house...

A : In the past...

B : She is pampered and respected. Does he want to take her away just like that?

A : In the past, the man would give her that hope chest full of clothes, and she would be content with it as her dowry.

B : M... uh... nowadays, she wants to buy clothes according to her taste...

A : How much is her dowry? How much is her dowry now?

B : Our dowries here are thirty, thirty-five {thousand riyals}.

A : Thirty, is thirty {thousand} little {money}! Thirty!

B : {To set up} the house (lit. houses)! She wants to buy clothes for herself. She wants to buy stuff fo... for the kitchen, things for the house. She wants to buy for herself this... things, that is, if she wants to travel also...

A : Stuff... these things... where are the things?

B : She also needs things for travel.

A : No! However, is this not... a lot? Thirty {thousand riyals} is very much! Thirty!

B : A lot, huh.

A : What are you talking about? Thirty {thousand riyals} is a lot!

B : It is not a lot or anything.

A : Yeah, these things didn't exist in the past. It was just her clothing, and she lived with him at... at... his father's house.

B : Yeah! She and her children...

A : Yes, what's wrong with that?

B : Nowadays she wants an apartment to herself {to live in it} independently, by herself.

A : There is no apartment, what is this...

B : She wants {to live} by herself.

A : Nonsense...

B : It's her house, and she wants to do with it whatever she wants. She wants to invite whoever she wants. No one tells her where to go and when to come in (lit. are you going and where are you entering), and where this...

A : How nice it would be to live wi... wi... with her mother-in-law, with I don't know who...

B : Yeah.

A : Wi... With her husband, with her father-in-law, there is nothing wrong with that. How nice it is to live with them, yes.

B : No, I don't care...

A : Fine, you... fine, you don't care about anything other than spending {money}.

B : If... if God gives me children, and they want to get married, I will have them get married at the best hotel.

A : Yeah, not... not...

B : Yes, my daughter is not better... the others are not better than my daughter. Yes, my sweetheart...

A : Enough, don't tell me anything. Just don't. I will bring the groom, I want only the groom, I don't want to have the hardship...

B : Oh yeah, she takes her clothes and goes to him.

A : Yes, she takes her clothes and he takes... he travels with her...

B : No, no, no...

A : Instead of {this expense}. They should spend the money he has on hand for buying furniture for themselves, huh?

B : No, they buy themselves furniture, and they stay...

A : And to travel with it...

B : E... penniless?

A : And they have a good time, and I don't know what. Nowadays isn't like the past.

B : Can they travel after all? Can they travel? No, they can't. Maybe they can if they go to Bahrain for a couple of days, huh? They can take with them some furniture such as a mattress, OK, and they take a couple of chairs, a couple of sofas, just to get by. Anyway, it is a hardship. Then they come back to buy and furnish {their home}.

ssafar

This selection shows that the vocative particle //yaa// can be used to express the meaning //either ... or...//.

A : laakin dakku ʔaxuuyi ʔaḥiin gaal bi-saafor, bi-ruuḥ... bi-ruuḥi -lyuunaan.

B : ʔii, dakki -lyuunaan baʕd yguuluu ḥleewaa, killhee de, juzor w-maa juzor ʔiw-wanaaseh[1], bass hadaanii ʔagullok ʔaxuuk faaẓii. ʔaxuuk faaẓii, laa waraah ʃii wa-laa de[2]. dakki marateh tiʃtiɣeel, zeen? w-huu yiʃtiɣel w-raatibhum b-daak liḥsaab[3] w-laa waraahom maṣaariif walaa ʃii, w-huu nitfat t... jaahil waaḥid ʕindhum, xalagat jaahil waaḥid[4], muu zayy naḥnaa maḥruusiin ba-llah wlaadnee[5].

A : ṭayyib, maa ʕaleeh xalaaṣ. bass[6] ʔintiin ʔaḥiin gaʕdii wiyya liwlaad xalliihum yruuḥuu maraakizi -ttadriib[7] hadeleen lle ysammuuhum, w-xalliihum yistaʔinsuu.

B : ʔii, wi-nwaffar fluusne.

A : laa, ʔanaa baa-saafir, laakin.

B : wee, wee, wee, wee[8], bi-tsaafire?

A : ʔeh.

B : wiyyaa miin bi-tsaafor?

A : baa-saafir, maa baa-saafir ba-ɣayyirlii jaww. ʔanaa taʕbaan mini -ʃʃiɣil.

B : bi-tsaafir wiyya meen?

A : ʔii, baa-saafor, baa-saafor wiyya da ʔayya waaḥad ʔa... ṣadiigii.

B : laa yaa ɣanaatii[9], maa fii safrah la-ḥaalok. safrah la-ḥaalok[10] maa min! ʔii.

A : weeʃ fiihaa?

B : ʔii, ʔahayyit...

A : ṭab, weeʃ fiihaa?

B : laa, maa min, maa!

A : maa fiihaa ʃii.

B : maa fii rajjaal ysaafir bduun marateh.

A : ha...

B : maa min rajjaal ysaafir bduun marateh!

A : dakku waajid llii ysaafruu wi-llii yruuḥuu w-yis...

B : ʔii, ʔanaa weeʃ ʕaliyy minhom?

A : yistaʔinsuu w-yirjaʕuu.

B : ʔeh, yruuḥuu yistaʔinsuu.

A : yistaʔinsuu, w-weeʃ yistaʔinsuu?

B : bass weeʃ, yistaʔinsuu b-weeʃ?

A : yʃuufuu -ṭṭabiiʕah, wi-yʃuufuu -ll... nnaas, w-yitʕarrafuu ʕala -nnaas.

B : ʔii, yruuḥuu yilʕabuu wi-nta -ṣṣaadig[11].

A : weeʃ yilʕabuu?

B : ʔeh, maa min rajjaal ysaafir la-ḥaalah, ysaafir...

A : ʔinti tʃuufiinii ʔalʕab ʔanaa?

B : ʔanaa maa ʕaleek ʕa... ʔatkallam ʕaleek ʔint.

A : ʔanaa maa ʔalʕab ṣaraaḥatan, maa ʔalʕab...

B : wi-llii bi-tsaafor wiyyaah, wi-lle bi-tsaafor wiyyaah?

A : maa yilʕab.

B : ʔanii maa ʔaʕirfoh, maa, maa fii.

A : ʔanaa baa-ruuḥ, ba... ba-gʕidlii kam yoom, baa-ʃimm hawaa, baa-ʃuuf ʔe...

B : wlaadak man-hu ywaddiihum wi-yjiibhum hnii?

A : ʔallii ʔaḥiin...

B : ʔilʔijaazah yaa ɣanaatii ʕalaʃaan liwlaad...

A : hakku se... hakku...

B : ʕalaʃaan yigiʕduu wiyya -mmhom wa-buuhom, yigiʕduu wiyya ʔummahaathom...

A : hakku baa-ḥuṭṭliʃ sawwaag, zeen?

B : ʔeh.

A : ywaddiiʃ wi-yjiibiʃ.

B : haadiiki -lmarrah safaayir maa safaayir yaa ha-ssawaawiig[12] lla tḥuṭṭhom...

A : weeʃ fiihom?

B : yaa mkassriin ssiyyaarah[13], yaa bahaayim maa yifhamuu, yaa ʃabgah wiyyaahum, maa nibba. nibbaak ʔinte, ʔinta baʕd ʔijaazah maaxdiinhaa ḥag wee? muu ʕaʃaan wlaadak, ʔeh?

A : ʔanaa baa-ruuḥ ʕaʃra ʔayyaam wa-ba-rjaʕ.

B : laa, maa min rooḥah yaa ɣanaatii, bi-truuḥ, zeen? bi-rruuḥ wiyyaak, bass hadaanii gultlak killa maṣaariif w-waraanaa ḥuwwaal[14], wallaa maa nitḥawwal, nigʕid w-ʃabgaat safaayir wiyaa ṣaaḥibi -lbeet, zeen?

A : ʔanaa maa ʕalayy...

B : walla tigʕid hnii w-dakku haada -ḥne zayymaa gilt ʔinte lʔandiyaa, nwaddihom nnawaadii, nwaddiihom madiinati -lmalaahii, nwaddiihom lbaḥor, nwaddiihom maṭaaʕam, fii ʔamaakin waajid nruuḥ leehe.

السَفَرْ

أ : لَكِنْ دَكُّو أخُوي أحِينْ گَالْ بِيسَافِرْ بِيْرُوحْ... بِيْرُوحِ الْيُونَانْ.

ب : إِي دَكُّو الْيُونَانْ بَعَدْ يْگُولُوا حْلَيوَا، كِلْهَا دَا، جُزُرْ وْمَا جُزُرْ إوْوَنَاسَه[1]، بَسّ هَدَانِي أگُلُّكْ أخُوكْ فَاظِي. أخُوكْ فَاظِي، لاَ وَرَاه شِي وَلاَ دَا[2]. دَكُّو مَرَتَه تِشْتَغِلْ، زَينْ؟ وْهُو يِشْتَغِلْ وْرَاتِبْهُمْ بْدَاكْ لِحْسَابْ[3] وْلاَ وَرَاهُمْ مَصَارِيفْ وَلاَ شِي، وْهُو نِتْفَةْ تـ... جَاهِلْ وَاحِدْ عِنْدْهُمْ. خَلَگَتْ جَاهِلْ وَاحِدْ[4]، مُو زَيّ نَحْنَا مَحْرُوسِينْ بَالله وْلاَدْنَا[5].

أ : طَيِّبْ، مَا عَلَيه خَلاَصْ. بَسّ[6] إِنْتِينْ أحِينْ گَعْدِي وِيَّا لِوْلاَدْ خَلِّيهُمْ يْرُوحُوا مَرَاكِزِ التَّدْرِيبْ[7] هَدَلِينْ اللّي يْسَمُّوهُمْ وْخَلِّيهُمْ يِسْتَئِنْسُوا.

ب : إِي، وِنْوَفِّرْ فْلُوسْنَا.

أ : لاَ، أنَا بَاسَافِرْ، لَكِنْ.

ب : وَي، وَي، وَي، وَي[8]، بِتْسَافِرَ؟

أ : أه.

ب : وِيَّا مِينْ بِتْسَافِرْ؟

أ : بَاسَافِرْ، مَا بَاسَافِرْ بَغَيِّرْلِي جَوّ. أنَا تَعْبَانْ مِنِ الشِّغِلْ.

ب : بِتْسَافِرْ وِيَّا مَينْ؟

أ : إِي، بَاسَافِرْ بَاسَافِرْ، بَاسَافِرْ وِيَّا دَا أيّ وَاحَدْ أ... صَدِيگِي.

ب : لاَ يَا غَنَاتِي[9]، مَا فِي سَفْرَه لَحَالُكْ[10]. سَفْرَه لَحَالُكْ مَا مِنْ! إِي.

أ : وَيشْ فِيهَا؟

ب : إِي، هَيِّتْ...

أ : طَبْ، وَيشْ فِيهَا؟

ب : لاَ، مَا مِنْ، مَا!

أ : مَا فِيهَا شِي.

ب : مَافِي رَجَّالْ يْسَافِرْ بْدُونْ مَرَتَه.

أ : هـ..

ب : مَا مِنْ رَجَّالْ يْسَافِرْ بْدُونْ مَرَتَه!

أ : دَكُّو وَاجِدْ اللِّي يْسَافْرُوا وِاللِّي يْرُوحُوا وْيِسـ...

ب : إِي، أَنَا وَيشْ عَلِيَّ مِنْهُمْ؟

أ : يِسْتَئِنْسُوا وْيِرْجَعُوا.

ب : أَه، يْرُوحُوا يِسْتَئِنْسُوا.

أ : يِسْتَئِنْسُوا، وَيشْ يِسْتَئِنْسُوا؟

ب : بَسّ وَيشْ، يِسْتَئِنْسُوا بْوَيشْ؟

أ : يْشُوفُوا الطَّبِيعَه، وِيْشُوفُوا الـ... النَّاسْ، وْيِتْعَرَّفُوا عَلَى النَّاسْ.

ب : إِي، يْرُوحُوا يِلْعَبُوا وِانْتَ الصَّادِگْ[11].

أ : وَيشْ يِلْعَبُوا؟

ب : أَه، مَا مِنْ رَجَّالْ يْسَافِرْ لَحَالَه، يْسَافِرْ...

أ : إِنْتِ تْشُوفِينِي أَلْعَبْ أَنَا؟

ب : أَنَا مَا عَلَيكْ عَـ.. أَتْكَلَّمْ عَلَيكْ إِنْتْ.

أ : أَنَا مَا أَلْعَبْ صَرَاحَةً، مَا أَلْعَبْ...

ب : وِاللِّي بِتْسَافِرْ وِيَّاه، وِاللِّبْتْسَافِرْ وَيَّاه؟

أ : مَا يِلْعَبْ.

ب : أَنِي مَا أعِرْفُه، مَا، مَا فِي.

أ : أَنَا بَارُوحْ، بَـ... بَكْعِدْلِي كَمْ يُومْ، بَاشِمَ هَوَا، بَاشُوفْ أ...

ب : وْلَادَكْ مَنْ هُو يْوَدِّيهُمْ وِيْجِيبْهُمْ هْنِي؟

أ : أَللِّي أحِينْ...

ب : إِلإِجَازَه يَا غْنَاتِي عَلَشَانْ لِوْلَادْ...

أ : هَكُّو سَـ... هَكُّو...

ب : عَلَشَانْ يِكْعِدُوا وْيَّا امَّهُمْ وَابُوهُمْ، يِكْعِدُوا وِيَّا أُمَّهَاتْهُمْ...

أ : هَكُّو بَاحُطْلَشْ سَوَّاكْ، زَينْ؟

ب : أه.

أ : يْوَدِّيشْ وِيجِيبِشْ.

ب : هَادِيكِ الْمَرَّه سَفَايِرْ مَا سَفَايِرْ يَا هَالسَّوَاوِيكْ[13] اللَّى تْحُطَّهُمْ...

أ : وَيشْ فِيهُمْ؟

ب : يَا مْكَسَّرِينْ السَّيَّارَه"[١٣]، يَا بَهَايِمْ مَا يِفْهَمُوا، يَا شَبْگَه وَيهَاهُمْ، مَا نِبًّ.
نِبَّاكْ إِنْتَ، إِنْتَ بَعْدْ إِجَازَه مَاخْذِينْهَا حَكْ وَي؟ مُو عَشَانْ وَلَادَكْ، أه؟

أ : أنَا بَارُوحْ عَشْرْ أيَّامْ وَبَرْجَعْ.

ب : لاَ، مَا مِنْ رُوحَه يَا غَنَاتِي، بِتْرُوحْ، زَينْ بِرُّوحْ وَيَّاكْ، بَسَ هَدَانِي
كُلْتِلَكْ كِلِّ مَصَارِيفْ وْوَرَانَا حُوَّال"[١٤]، وَلاَ مَا نِتْحَوَّلْ، نِگْعِدْ وْشَبْگَاتْ
سَفَايِرْ وِيًّا صَاحِبِ الْبَيتْ، زَينْ؟

أ : أنَا مَا عَلَيَّ...

ب : وَلاَ تِگْعِدْ هِنِي وْدَكُّو هَادَ احْنَا زَيَّ مَا كِلْتْ إِنْتَ الأَنْدِيَا، نْوَدِّيهُمْ النَّوَادِي،
نْوَدِّيهُمْ مَدِينَةِ الْمَلاَهِي، نْوَدِّيهُمْ الْبَحُرْ، نْوَدِّيهُمْ مَطَاعِمْ، فِي أَمَاكِنْ
وَاجِدْ نْرُوحْ لَيهَا.

Vocabulary

ʔalyuunaan أَلْيُونَانْ *prop.n.* Greece (with the definite article)

jazziirah جَزِّيرَه *n.* (*pl.* juzor) island

wanaase(a)h وَنَاسَه *n.* fun; entertainment; amusement

laa waraah ʃii wa-laa de لاَ وَرَاه شِي وَلاَ دَا *expr.* (lit. There is nothing behind him.) He is worry-free; He does not have any responsibility; He is not responsible for this or that; He has nothing (or nobody) to support.

raatibhum b-daak liḥsaab رَاتِبْهُمْ بْدَاكْ لِحْسَابْ *expr.* (lit. Their salary is in that account.) Their income is very big.

xalagat خَلَگَتْ *v.* (lit. she created) to give birth (to a child)

maḥruusiin ba-llah مَحْرُوسِينْ بَاللّه *expr.* (lit. They are protected by God.) May God protect them.

bass بَسّ *conj.* but; enough; that's enough; stop; only; if

maraakizi -ttadriib مَراكِز التَّدْريبْ *phr.* (lit. training centers) recreation centers

wee, wee, wee وَي وَي وَي *expr.* well, well!

ba-ɣayyirlii jaww بَغيِّرْلي جَو *expr.* I will have a change of pace.

taʕbaan تَعْبانْ *adj.* (*pl.* -iin) tired; not feeling well; under the weather

ɣanaatii غَناتي *n.* sweetheart; husband

la-ḥaalo(a)k لَحالَكْ *ref.pron.* by yourself

safrah سَفْرَه *n.* (*pl.* -aat) traveling; a trip

yruuḥuu yilʕabuu يْرُوحُوا يِلْعَبُوا *v.* They play around; They let their hair down.

wi-nta -ṣṣaadig وانْتَ الصّادِگْ *expr.* (lit. You are the truthful.) no offense; with all due respect; to be candid with you

hakku هَكُّو *demons.part.* here! well (var. dakku)

sawwaag سَوّاگْ *n.* (*pl.* sawaawiig, -iin) car driver

yaa mkassriin ssiyyaarah يا مْكَسّرِينْ السَّيّارَه *phr.* either they break the car (or...)

bahiim بَهِيمْ *adj.* (*pl.* bahaayim) (lit. animal) stupid, dumb

rooḥah رُوحَه *n.* (*pl.* -aat) going; go

ḥuwwaal حُوّالْ *pl.n.* creditors; debtors

tḥawwal تْحَوَّلْ imperf. yitḥawwal *v.* (lit. to be changed to) to borrow money; to be transferred

ṣaaḥib lbeet صاحِبْ الْبَيْتْ *n.* landlord

madiinati -lmalaahii مَدينَةْ الْمَلاهي *n.* (lit. amusement city) amusement park

baḥor بَحَرْ *n.* (*pl.* b(i)ḥaar; b(u)ḥuur) beach; sea; coast (var. baḥir)

Notes

1) wanaaseh: *Fun; amusement; entertainment.* Abstract nouns derived from nouns and adjectives are usually formed on the patterns //faʕaale(a)h and f(u)ʕuule(a)h//, e.g., //ṣadiig// *friend,* //ṣadaagah// *friendship;* //ʔamiin// *honest,* //ʔamaane(a)h// *honesty;* //baarid// *cold,* //b(u)ruude(a)h// *coldness;* //sahil// *easy,* //s(u)huule(a)h// *ease.*

2) laa waraa(h) ʃii wa-laa de: *He is worry-free; He does not have any responsibility.* This phrase is always introduced by the negative particle //laa// and followed by //wara + pron. suff. + n.// and //wa-laa + n//. Note the second time this expression was used //laa waraahom maṣaarif wa-laa ʃii// *They have no expenses or anything.*

3) raatibhom b-daak liḥsaab: *Their salary is very big.* Note the frequent use of the phrase //b-daak liḥsaab// by this female speaker to express *a lot of money; for that much money, very expensive.* This usage is typical of Eastern Saudi Arabia Shi'a dialects.

4) xalagat jaahil waaḥid: *She gave birth to one child.* Note that the verb //xalag// *to create; to mold, to shape* is not used in MSA or in Gulf dialects to mean *giving birth.* However, the speaker chose to use it this way in this text. The expression //jaabat jaahil waaḥid// is more common.

5) maḥruusiin ba-llah wlaadne: *May our children be protected by God.* This is an optative expression which is culturally expected to be said either by the speaker or by the listener whenever one makes mention of his or her children. The expressions //ʔallah yiḥrishom; ʔallah yiḥfaẓhum; and ʔallah yxalliihom// are very common as well. Note that the word //maḥruus, pl. maḥruusiin// is also used to mean *child, children,* e.g., //čeefa -lmaḥruusiin?// *How are the children?*

6) bass: *But; enough; that's enough; stop; only; if.* This is a very common conjunction in most dialects. Besides meaning *but,* it may also be used to express the meaning of *only,* e.g., //lwalad yumba ʃariiṭ waaḥid bass// *The boy wants one tape only,* and the meaning of *as soon as,* e.g., //bass timʃi -ʃʃiɣil, libnayyah tigʕid ʕala -ttalfazuoon// *As soon as you go to work, the girl starts watching TV.* The word //bass// is used to render the meaning of *enough; stop it,* e.g., //bass ḥačii// *enough talk*; //bass yaa wleedii// *Stop it, son!* Usually emphasis is indicated by the tone of the voice.

7) maraakizi -ttadriib: *Recreation centers.* The Saudi government encourages its young people to use their free time in sports and recreation activities that both enhance the enjoyment of living and improve physical fitness. The Supreme Council for Youth Welfare provides cultural, scientific, athletic, and social activities through their sports clubs and recreation centers throughout the Kingdom of Saudi Arabia.

8) wee, wee, wee: This word is repeated several times as an exclamation of surprise. The expression //wal, wal, wal// is also used for the same purpose.

9) ɣanaatii: *My sweetheart, my husband.* This classical Arabic word //ɣaanii// *a married man* did not occur anywhere else in the material collected for this book. This female speaker has used it repeatedly.

10) la-ḥaalo(a)k: *By yourself.* The word //ḥaal// *situation; condition* may take pronoun suffixes to express one's condition, e.g., //keef ḥaalak// *How are you?* It may also take the prepositional prefix //la-// plus pronoun suffixes to form reflexive pronouns, e.g., //maa fiik tsaafor la-ḥaalok// *You cannot travel by yourself.*

11) winta -ṣṣaadig: *No offense; with all due respect; to be candid with you.* This is a polite expression usually used when one does not agree with what someone else says to express *no offense; but with all due respect.* It is used before or after the contradicting statement.

12) sawaawiig: *Drivers.* This broken plural pattern //faʕaaʕiil// of the singular //faʕʕaal// is not common in Riyadh dialects. Forming broken plurals is very problematic to learners of Arabic and Arabic dialects. One should learn them as they come along.

13) yaa mkassriin ssayyaarah yaa...: *Either they break the car or...* The use of the vocative particle //yaa// to express *either... or* does not occur in MSA. It is pure dialectal.

14) waraanaa ḥuwwaal: *We have creditors to take care of.* The preposition //wara// *behind* plus pronoun suffixes, followed by usually a plural noun, is used to express that one has the responsibility of taking care of that someone or something, e.g., //ʔiḥne waraana jihhaal// *We have kids to take care of.*

Travel

A : But here is my brother. He said that he is traveling. He is going to... he is going to Greece.

B : Yeah, they say that Greece is also nice. It is all islands and entertaining. However, I am telling you that your brother is not too busy (lit. empty). Your brother does not have much to do. He is worry free (lit. nothing behind him or anything). His wife works, OK? And he works. Their income is very big. They don't have expenses or anything. They have a little... one kid. She gave birth to one child, not like us, may our children be protected by God.

A : Fine, it's OK. But for now, you stay with the children, let them go to those, the so-called recreation centers. Let them have fun.

B : Yes, and we save our money.

A : No, I will travel, still ...

B : Well, well, well, well, you will travel?

A : Yes.

B : With whom will you be traveling?

A : I will travel; it isn't a big deal. I want to have a change of pace (lit. weather); I am tired of work.

B : With whom are you traveling?

A : Yes, I will travel, I will travel with anyone... {with} my friend.

B : No sweetheart, there is no traveling by yourself. There will be no traveling by yourself! Yes.

A : What's wrong with it?

B : Yeah, I am gong to shout...

A : Well, what's wrong with it?

B : No, no way, no...

A : There is nothing wrong with it.

B : No man travels without his wife.

A : Ha...

B : No man travels without his wife.

A : There are many people who travel, and who go...

B : I don't care about them.

A : They have fun and come back.

B : Yeah, they go have fun!

A : They have fun, what fun?

B : Just what... they have fun in what?

A : They see nature, they see the... people, and they meet people.

B : Yes, they go play around, no offense.

A : What "play around"?

B : Well, no man travels by himself, he travels...

A : Do you see me playing around?

B : I am not... talking about you.

A : Honestly, I don't play around, I don't play...

B : How about the one you will travel with, the one you will travel with?

A : He doesn't play around.

B : I don't know him, there is no {trip}.

A : I will go sta... stay few days, smell the roses (lit. smell the air) and see a...

B : And your kids here, who will take them and bring them back?

A : The one who is now...

B : Sweetheart, the vacation is for the children to...

A : Here... here...

B : So that they can stay with their mother and father, and with their mother[s]...

A : Well, I will hire a driver for you, OK?

B : Huh.

A : He will take you and bring you back.

B : Wow, what drivers did you hire the last time {you} traveled...

A : What's wrong with them?

B : They either wreck the car, or they are stupid (lit. beasts, animals); they don't understand, or we have a fight with them. We don't want {them}. We want you. After all, why are you taking the vacation? Is it not for the sake of your children, huh?

A : I will be gone for ten days, and I will be back.

B : No, you cannot go sweetheart, if you go, OK, we will go with you. Nevertheless, I am telling you that it's a lot of money (lit. expenses) and we have debtors, or else let us not borrow. Let us stay {home} and {avoid} the trouble of traveling and the fight with the landlord, OK?

A : I don't care...

B : Or you stay here, as you have said, there are community centers. We will send them to the centers, to the amusement park, to the beach, to restaurants. There are a lot of places which we can go to.

ḥaadiθ sayyaarah

Speaker B in this selection uses the active participle //gaaʕid// as an auxiliary verb before another active participle which functions as a present participle.

A : ʔaywaa ʕabdi -ljaliil[1], ʔeeʃ ṣaar maʕak fi -ssiyyaarah? smiʕnaa ḥaadiθ sawweet.

B : ʔeeh wallah, yawm kint jaay, ʔanaa raayḥi -lʕamal, wallah yamm jiit ʕind ʔa... taqriiban lʔiʃaarah -llii ʕindii bi-ʃʃarikah, kaanaw[2] fii siyyaaraat giddaamii[3], faa-llii giddaamii -ssiyyaarah xaffafat, wi-llii baʕdhaa xaffaf nafsi -ʃʃaayy, baʕdeen xaffeet ʔissurʕah[4], fa-kaan waraay[5] ʔe... l... limoziin. ʔa... w-ḥaawaal[6] yitfaadaanii, wi-ʃwayy kiðaa[7] jii garrab ʕindii, laakin fii waraah siyyaarah. waaḥid maʕaana m... bi-ʃʃarikah, faa-llii ḥaṣal ʔinnaa -ssiyyaarah -lʔaxiirah ẓurbati -llimoziin, ʔuw... w-baʕdeen yam jii garrab ʕindii, raaḥ ʕala ʔittijaah jihhati -lyasaar, baʕdeen ssiyyaarah nafshaa[8] -llii ẓurbati -llemoziin ẓurbatnii fi -lxalf, w-ʔaanaa baʕdeen ẓarabt fi-llii giddaamii.

A : ʕajal[9] kint tisriʕ ʔint kiðaa.

B : laa, laa, maa kint ʔasriʕ.

A : kam ʕaadatan[10] tamʃii taqriiban?

B : wallah yaʕnii taqriiban beeni -lxamsiin wa-ssittiin ʔaw ʔaqall baʕd min kiðaa. liʔan ʔanaa xalaaṣ wag... garrabt ʕindi -lʔiʃaarah, ṭabʕan ʔanaa ʔaḥiin gaaʕid ʔaaxið yamiin[11], faa-ʔinn garrabt ʕindi -lʔiʃaarah yaʕnii kaanati -ssirʕah ʔagall, yaʕnii bi-ḥduud yimkini -θθalaaθiin, ʔarbaʕiin, bassi -llii waraay kaan ʃwayy yisriʕ, w-ʔaanaa baʕd ʔiẓṭarreet ʔinnii

ʔaxaffif ssurʕah yaʕnii fujaaʔii laʔinnu -llii giddaamii baaṣ w-fii siyyaarah giddaamii waggafat b-surʕah, faa-w-jaa w-ẓarabnii min lxalf.

A : zeen, law ʔinnak ʔinta -lʔaan fii nafsi -lmawqiʕ w-bṣiiri -lḥaadiθ ʃ-kint tsawwii ʕaʃaan titlaafaah?

B : wallah ʕaad, li-kill ḥaadiθ ḥadiiθ[12], bass, ʃloon law ʔaanaa fii maḥallah...

A : ʔeeh.

B : yaʕnii mumkin ʔaruuḥ maθalan yisaar ʔiðaa fii siyyaaraat maa fii... w-maa fii waraay siyyaraat ba-ruuḥ yisaar, bass ʔa... fi -lḥaalaati -llii zay haaðii w-b... maa ʕindak masaafeh kfaayah ʔinnak ʔa... yaʕnii traawaɣ bi-ssiyyaarah wi-truuḥ yimiin ʔaw yisaar, faa-tiẓṭarr ʔinnak, lwaẓʕ ʔinnak xalaaṣ, haaðaa yaʕnii -lʔamr...

A : naʕam, zeen, kam siyyaarah ʔinta, tṣaabaw ʔaw taʔaððaw mni -lḥaadiθ?

B : wallah jii -lmuruur ʔuw... w-saawuu taqriir ʕani -lḥaadiθ..

A : ʔintu kam siyyaarah? kam siyyaarah -llii tẓarrarat mini -lḥaadiθ?

B : ʔillii hum taẓarraruu, θalaaθ siyyaaraat. hum ʔarbaʕ bi-lḥaadiθ, laakin llii tẓarraruu θalaaθ siyyaaraat.

A : ʔeeh.

B : siyyaartii.

A : naʕam.

B : wi-ssiyyaarah -llii waraay llimoziin, wi-ssiyyaarah -llii wara -lliimoziin.

A : zeen, w-kamm nisbat lɣalaṭ ṣaar, miin ʕaleeh?

B : lɣalaṭ ṣaar ṭabʕan ʕala -l... ʔaaxir waaḥid liʔannah huu -llii ẓarab ssiyyaarah llimoziin w-baʕdeen ẓarabnii.

A : bi-haað -lxaṭaʔ yṣiir ʕala -llii waraa.

B : ʔee naʕam. jee ṭabʕan lmuruur w-ʃaafi -lḥaadiθ w-sawwa taqriir kaamil w-baʕdeen gaal ʔa... ʃi-smah, taʕaaluw hunaak ʕindi -lʃurṭah w-sawwa -ttaɣriir[13] gaal xalaaṣ, yaʕnii ʔinta -lḥiin maa ʕaleek ʃayy. baʕdeen ruḥnaa ʕind ʔe... ʃarikati -ttaʔmiin, w-kallamnaahum ṭabʕan gilnaaluh ʃaraḥnaa -lwaẓʕ ʔinna -lḥaadiθ ṣaar kiðaa w-baʕdeen gaalaw xalaaṣ ʔintu ʔalḥiin taaxðuun[14] ssiyyaaraat ʔa... ʔila -lmukaan llii tabuun tṣallḥuunah. ʔaanaa gilt ṣaraaḥah ʔabɣa ʔawaddiihaa -lwukaalah.

A : lwukaalah, naʕam ʔafẓal.

B : ʕa-ʔasaas ʔinna -ṣṣubɣ ykuun nafsi -lloon wuw... yaʕnii maẓmuun ḥitta law ṣaar fiihi ʃayy baʕdeen hum lmasʔuuliin ʕanhaa. ṭabʕan lle... llii ẓarabnii laa, xtaar ʃe-smeh l... ʔaʕtaqid warʃah θaanyah.

A : zeen, lwukaalah lʔaan ʔint muṭaalib ðiike... ʔinnak tidfaʕ giimat taṣliiḥ ʔaw kille -ttaṣliiḥ w-giṭaʕ lɣayaar ʕa-lwukaalah?

B : laa ṭabʕan ʔaanaa maa-lii ʃuɣl fi -lmawẓuuʕ, laʔinn ʔaanaa -lḥiin maa ʕalayy wa... yaʕnii ʔayy ʃayy. yaʕnii -ttaṣliiḥ llii yidfaʕah haðaak, ʔillii huu ẓarabnii.

A : lmuxṭii.

B : ʔalmuxṭii, yidfaʕ tagriiban miʔateen w-xamsiin, ʔaw θalaaθ miyyah w-xamsiin, ʔaana ʕalayy bass ʔawaddii -ssiyyaarah wi-yṣallḥuunhaa.

حَادِثْ سَيَّارَه

أ : أيْوَا عَبْدِ الْجَلِيلْ[1]، أيشْ صَارْ مَعَكْ فِي السَّيَّارَه؟ سَمِعْنَا حَادِثْ سَوَّيتْ.

ب : أيه وَاللَّه يَوْمْ كِنْتْ جَايْ، أنَا رَايِحِ الْعَمَلْ، وَاللَّه يَمّ جِيتْ عِنْدْ أ... تَقْرِيباً الإِشَارَه اللِّي عِنْدِي بِالشَّرِكَه، كَانُوا[2] فِي سِيَّارَه كِدَّامِي[3] فَاللِّي كِدَّامِي السَّيَّارَه خَفَّفَتْ، وِاللِّي بَعْدْهَا خَفَّفْ نَفْسِ الشَّيّ، بَعْدَينْ خَفَّيت إِلسُّرْعَه[4]، فَكَانْ وَرَايْ[5] أ... لـ... لِمُوزِينْ. أ... وْحَاوَالْ[6] يِتْفَادَانِي، وِشْوَيّ كِذَا[7] جِي كَرَّبْ عِنْدِي، لَكِنْ فِي وَرَاه سِيَّارَه. وَاحِدْ مَعَانَا مـ... بِالشَّرِكَه، فَاللِّي حَصَلْ إِنّ السِّيَّارَه الأَخِيرَه ظُرْبَتِ اللِّيمُوزِينْ، أُوْ... وْبَعْدَينْ يَمّ جِي كَرَّبْ عِنْدِي، رَاحْ عَلَى إِتِّجَاه جِهَّةِ الْيَسَارْ، بَعْدَينْ السَّيَّارَه نَفْسْهَا[8] اللِّي ظُرْبَتِ اللِّيمُوزِينْ ظُرْبَتْنِي فِي الْخَلْفْ، وْأَنَا بَعْدَينْ ظَرَبْتْ فِي اللِّي كِدَّامِي.

أ : عَجَلْ[9] كِنْتْ تِسْرِعْ إِنْتْ كِذَا.

ب : لاَ، لاَ، مَا كِنْتْ أَسْرِعْ.

أ : كَمْ عَادَةً[10] تَمْشِي تَقْرِيباً؟

ب : وَاللَّه يَعْنِي تَقْرِيباً بَينِ الْخَمْسِينْ وَالسِّتِّينْ أَوْ أَقَلّ بَعْدْ مِنْ كِذَا. لأَنْ أَنَا خَلاَصْ وَكْـ... كَرَّبْتْ عِنْدِ الإِشَارَه، طَبْعاً أَنَا أَحِينْ كَاعِدْ آخِذْ يَمِين[11]، فَا إِنّ كَرَّبْتْ عِنْدِ الإِشَارَه يَعْنِي كَانَتِ السُّرْعَه أَكَلّ، يَعْنِي بِحْدُودْ يِمْكِنِ الثَّلاَثِينْ، أَرْبَعِينْ، بَسّ[12] اللِّي وَرَايْ كَانْ شْوَيّ يِسْرِعْ، وْأَنَا بَعْدْ إِظْطَرَّيتْ إِنِّي أَخَفِّفْ السُّرْعَه يَعْنِي فُجَائِي لإِنّ اللِّي كِدَّامِي بَاصْ وْفِي سِيَّارَه كِدَّامِي وَكَّفَتْ بْسُرْعَه، فَوْجَا وْظَرَبْنِي مِنْ خَلْفْ.

أ : زِينْ، لَوْ إِنَّكْ إِنْتَ الآنْ فِي نَفْسِ الْمَوْقِعْ وْبِصِيرِ الْحَادِثْ شْكِنْتْ تْسَوِّي عَشَانْ تِتْلاَفَاه؟

ب : وَاللّه عَادْ لِكِلّ حَادِثْ حَدِيثْ[١٣]، بَسّ، شْلُونْ لَوْ آنَا فِي مَحَلّه...

أ : أيه.

ب : يَعْنِي مُمْكِنْ أرُوحْ مَثَلاً يِسَارْ إِذَا فِي سِيَّارَاتْ مَا فِي... وْمَا فِي وَرَايْ سِيَّارَاتْ بَرُوحْ يِسَارْ، بَسّ أ... فِي الْحَالاَتِ اللِّي زَيْ هَاذِي وْبـ.. مَا عِنْدَكْ مَسَافَه كَافْيَه إِنَّكْ أ... يَعْنِي تْرَاوَغْ بِالسِّيَّارَه وِتْرُوحْ يِمِينْ أوْ يِسَارْ، فَا تِظْطَرّ إِنَّكْ، الْوَظْعْ إِنَّكْ خَلاَصْ، هَاذَا يَعْنِي الأمْرْ...

أ : نَعَمْ، زَينْ، كَمْ سِيَّارَه إِنْتَ تْصَاوَبَوْا أوْ تَأذَّوْا مْنِ الْحَادِثْ؟

ب : وَاللّه جِي الْمُرُورْ أوْ... وْسَاوُوا تَقْرِيرْ عَنِ الْحَادِثْ...

أ : إِنْتُوا كَمْ سِيَّارَه؟ كَمْ سِيَّارَه اللِّي تْظَرَّرَتْ مِنِ الْحَادِثْ؟

ب : إِللِّي تَظَرَّرُوا ثْلاَثْ سِيَّارَاتْ. هُمْ أرْبَعْ بِالْحَادِثْ، لَكِنْ اللِّي تْظَرَّرُوا ثْلاَثْ سِيَّارَاتْ.

أ : أي.

ب : سِيَّارْتِي...

أ : نَعَمْ.

ب : وِالسِّيَّارَه اللِّي وَرَايْ الْلِيمُوزِينْ، وِالسِّيَّارَه اللِّي وَرَا اللِيمُوزِينْ

أ : زَينْ،كَمْ نِسْبَةْ االْغَلَطْ صَارْ، مِينْ عَلَيه؟

ب : الْغَلَطْ صَارْ طَبْعَاً عَلَى الـ آخِرْ وَاحِدْ لإنّه هُو اللِّي ظَرَبْ السِّيَّارَه

اللِّيمُوزِينْ وبَعْدَينْ ظَرَبْني.

أ : بِهَا الْخَطَأْ يْصِيرْ عَلَى اللِّي وَرَا.

ب : أي نَعَمْ. جَا طَبْعًا الْمُرُورْ وْشَافِ الْحَادِثْ وْسَوَّى تَقْرِيرْ كَامِلْ وْبَعْدَينْ گَالْ أ... شِسْمَه تَعَالُوْا هُنَاكْ عِنْدِ الشُّرْطَه وْسَوَّى التَّقْرِير[14] گَالْ خَلَاصْ يَعْنِي إِنْتَ الْحِينْ مَا عَلَيكْ شَيّ. بَعْدَينْ رُحْنَا عِنْدْ أ... شَرِكَةِ التَّأْمِينْ، وْكَلَّمْنَاهُمْ طَبْعًا كِلْنَالَه، شَرَحْنَا الْوَظْعْ إِنَّ الْحَادِثْ صَارْ كِذَا وْبَعْدَينْ گَالَوْا خَلَاصْ إِنْتُوا أَلْحِينْ تَاخْذُون[15] السَّيَّارَاتْ أ... إِلَى الْمُكَانْ اللِّي تَبُونْ تْصَلْحُونَه. آنَا كِلْتْ صَرَاحَه أَبْغَى أَوَدِّيهَا الْوُكَالَه.

أ : الْوُكَالَه، نَعَمْ أَفْظَلْ.

ب : عَأَسَاسْ إِنَّ الصُّبْغْ يْكُونْ نَفْسِ اللُّونْ وُوْ... يَعْنِي مَظْمُونْ حَتَّى لَوْ صَارْ فِيهِ شَيّ بَعْدَينْ هُمْ الْمَسْؤُولِينْ عَنْهَا. طَبْعًا اللَّـ... اللِّي ظَرَبْنِي لَا، خْتَارْ شَسْمَه الـ... أَعْتَقِدْ وَرْشَه ثَانْيَه.

أ : زَينْ، الْوُكَالَه الآنْ إِنْتْ مُطَالَبْ ذِيكَ... إِنَّكْ تِدْفَعْ كِيمَةْ تَصْلِيحْ أَوْ كِلّ التَّصْلِيحْ وْكِطَعْ الْغِيَارْ عَالْوُكَالَه؟

ب : لَا طَبْعًا آنَا مَا لِي شُغُلْ فِي الْمَوْظُوعْ، لِإِنَّ آنَا الْحِينْ مَا عَلَيّ وَ... يَعْنِي أَيّ شَيّ. يَعْنِي التَّصْلِيحْ اللِّي يِدْفَعَه هَذَاكْ، إِللِّي هُو ظَرَبْنِي.

أ : الْمُخْطِي.

ب : أَلْمُخْطِي، يِدْفَعْ تَكْرِيبًا مِئْتَينْ وْخَمْسِينْ، أَوْ ثَلَاثْ مِيَه وْخَمْسِينْ، آنَا عَلَيّ بَسّ أَوَدِّي السَّيَّارَه وِيْصَلْحُونْهَا.

Vocabulary

ʔaywa(a) أيْوَ *interj.* yes (an answer word)

ʕabdi -ljaliil عَبْد الْجَلِيل *prop.n.* Abduljalil (a name for a male); the servant of the Exalted

ʔiʃaarah إشارَه *n.* (*pl.* -aat) traffic light; a sign; a gesture; an indication

kaan كان imperf. ykuun *v.* were; was

giddaam گدّام *prep.* in front of

xaffaf خَفَّف imperf. yxaffif *v.t.* to slow down; to reduce; to relieve; to lessen; to make lighter

waraay وَرَاي *prep.* behind me; after me

limoziin لموزين *n.* Eng. limousine

ḥaawa(a)l حاوَال imperf. yḥaawil *v.* to try; to attempt

tfaada تْفادى imperf. yitfaada *v.* to avoid

jii جي imperf. yjii *v.* to come (var. jee, jaa)

garrab گرَّب imperf. ygarrib *v.* to get close to, to come near

nafs نَفْس *n.* (*pl.* n(u)fuus) same; spirit; soul; appetite

ʕajal عجَل *interj.part.* well; then; certainly (var. ʕayal, ʔajal)

gaaʕid ʔaaxið yamiin گاعد آخذ يَمين *phr.* I was taking a right {turn}.

bi-ḥduud بحدود *phr.* within (the range of), within the framework of; about

ʔiẓṭarr إظْطَرّ imperf. yiẓṭarr *v.* to have to; to be forced (to do s.th.)

baaṣ باص *n.* (*pl.* -aat) Eng. bus

tlaafa تْلافَى imperf. yitlaafa *v.* to avoid

li-kill ḥaadiθ ḥadiiθ لكل حادث حديث *expr.* (lit. For every accident there is a talk.) That's beside the point. (var. kill ḥaadiθ ʔilah ḥadiiθ)

raawaɣ bi- راوَغ بـ imperf. yraawiɣ *v.* to maneuver; to swerve

muruur مُرور *n.* traffic police (with def. art. -al-), highway patrol; (no) passing; crossing

ʃurṭah شُرْطَه *n.coll.* police

taɣriir تَغْرير *n.* (*pl.* taɣariir) a report (var. taqriir, tagriir)

wukaalah وكالة n. (pl. -aat) dealership; agency; power of attorney

ṣubɣ صبغ n. (pl. ʔaṣbaaɣ) color; paint; dye (var. loon)

xtaar اختار imperf. yixtaar v. to choose

warʃah ورشة n. (pl. -aat, wuraʃ) repair shop

giṭaʕ ɣayaar گطع غيار phr. spare parts

maa-lii ʃuɣl مالي شغل expr. I have nothing to do with; none of my business

muxṭii مخطي adj. (pl. muxṭiyyiin) the one at fault; mistaken

Notes

1) ʕabdi -ljaliil: *The servant of the Exalted (a male's name).* Many male-given compound names are formed by adding the word //ʕabd// *slave; servant* before //ʔasmaaʔu -llaahi -lḥusna// *the attributes of God,* e.g., //ʕabdi -rraḥmaan// *the servant of the Merciful.*

2) kaanaw: *They were.* The MSA diphthong //aw// usually corresponds to //uu or oo// in most Gulf dialects, or it may keep its MSA form. There are no definite rules for this change. Note that speaker B in this text voices the diphthong //aw// in almost all third person plural perfect verbs, e.g., //tṣaabaw; tʔaððaw// *They were damaged.*

3) giddaam: *In front of, ahead.* Cf. MSA //quddaam//. This adverb of place is very commonly used in most Gulf dialects. It may be preceded by the preposition //min// or the prepositional prefix //li(a)-// to render *from in front; ahead.*

4) xaffeet ʔissurʕah: *I reduced the speed.* Cf. MSA //xaffaftu -ssurʕata//. Geminate or doubled verbs (the last two radicals are identical) do not change before third person suffixes, but a long vowel //-ee-// is added before the other pronoun suffixes. Note that speaker B in this text chose to use Forms I and II //xaffafat, xaffeet// of the verb //xaff//.

5) waraay: *Behind me.* Cf. MSA //waraaʔii//. The preposition //wara(a)// may take pronominal suffixes like any other preposition. The long vowel //-aa-// is always kept before suffixing any pronoun. Note that the pronominal suffix //-y// for the first person singular usually occurs with words ending in the long vowel //-aa//, e.g., //ʕaʃaa, ʕaʃaay// *dinner, my dinner.*

6) ḥaawaal: *He tried.* Cf. //ḥaawal//. Note that the lengthening of the second vowel //-aa-// is just for emphasis.

7) kiðaa: *Like this; as such.* Note that the phonological sound change of //ð ---> d// does not usually occur in Al-Hufuf dailect as it does in the Qatif dialect.

8) ssiyyaarah naf(i)shaa: *The same car.* The word //nafs// in construct with a pronoun are translated as *self,* e.g., //nafsii; nafsuh// *myself; himself,* but when it is in construct with a definite noun, it is usually translated as *same.* Note that the word //nafs// must have a pronoun suffix referring to the noun which it is in construct with. This structure is usually used for emphasis.

9) ʕajal: *Well; therefore, then; certainly.* This adverbial particle and its variants //ʕayal, ʔajal// are used in most Gulf dialects to confirm a preceding statement, or the one that follows. It is also used after an affirmative question to confirm the statement as intended by the speaker. Note that some speakers may use it as a filler in order to collect their thoughts.

10) ʕaadatan: *Usually.* This adverb is formed by adding the accusative nunation //-an// to the noun //ʕaadah// *habit; practice.* This process of deriving adverbs is borrowed from MSA. Note the same process in the word //taqriiban// *about, approximately.*

11) gaaʕid ʔaaxið yamiin: *I was taking a right {turn}.* Note that the active participle //gaaʕid// keeps its function as an auxiliary verb while the second active participle //ʔaaxið// functions as a present participle.

12) li-kill ḥaadiθ ḥadiiθ: *That's beside the point.* This expression is usually used in response to an unreal conditional question, as is the case in this text.

13) taɣriir: *Report.* Note the sound change of //q ---> ɣ//, a common feature in some of Eastern Saudi Arabia dialects. One has to be aware of such sound changes and not consider the change as one of the word stems.

14) taaxðuun: *You (pl.) take.* Unlike the Qatif dialect, verbs in the Hufuf dialect keep the MSA suffix //-n// for second and third persons plural.

A Car Accident

A : Yes, Abduljalil, what's going on regarding (lit. happened to you in) the car? We heard that you had an accident.

B : Yes, well, {it happened} when I was coming. I was going to work. Well, when I almost got to... the traffic light which is near my company, there were some cars in front of me. So the car which was in front of me slowed down, and the one behind it slowed down as well. Then I reduced my speed, but there was a limousine e... behind me, so {the driver} tried to avoid me and he got kind of close to me; however, there was {another} car behind him, someone who works with us in the company. So what happened was, the last car hit the limousine and... and then when it got close to me, it veered to the left, then the same car that hit the limousine hit me from behind, and I, in turn, hit the one in front of me.

A : Well, were you somehow speeding?

B : No, no, I was not speeding.

A : Normally, just about how fast do you drive?

B : Well, between fifty and sixty {kilometers per hour} or even less than that. Well, I just... I got close to the traffic light. Certainly at this time I was taking a right, so since I got close to the light my speed was less, I mean within the range of thirty, forty {kilometers per hour}, but the one behind me was speeding a little. I also had to reduce my speed suddenly because the one in front of me was a bus and there was another car ahead of me which stopped suddenly, so he just hit me from behind.

A : Well, if you were there now (lit., in the same location) and the accident was about to take place, what would you have done to avoid it?

B : That's beside the point (lit. there is a reason for every incident), but what {would I have done} if I were in his place...?

A : Yeah.

B : Well, maybe I would have gone left if there were... I would have gone left, if there were no cars behind me. However, in a case such as this, you don't have enough space to maneuver the car and go right or left, so you have to think of it as inescapable (lit. this is a fact)...

A : Yes, well, how many cars were damaged by the accident?

B : Well, the traffic police came and... they did a report about the accident...

A : How many cars were there? How many cars were damaged by the accident?

B : Three were damaged. Four cars were involved in the accident, but three were damaged.

A : Yes.

B : My car.

A : Yes.

B : And the car that was behind me, the limousine.

A : Fine, who was considered to be at fault?

B : Yes, of course the traffic police came, saw the accident, and made a full report, after that he said, e... what do you call it... come there to the police {station}. He made a report and said, "That's all, I mean now there is nothing against you." Later, we went to m... the insurance company and talked to them. Of course we told them, and we explained the situation to them, how the accident happened [as such]. Then they said, "OK, now you have to take the cars to m... the place where you want to fix them." I said, "Honestly, I want to take it to the dealership."

A : {Take it} to the dealer. Yes, it is better.

B : So that the color will be the same and... I mean it is guaranteed; they are responsible even if anything happened later. Certainly, the... the one who hit me chose what do you call it?... I think another repair shop.

A : Well, is the dealership asking that you pay for the repair, or are you paying for all the labor, and the dealership pays for the spare parts?

B : No, of course I have nothing to do with this subject because now I don't have... I mean I don't have to pay anything (lit. nothing is on me). Well, the person who hit me pays for the repairs.

A : The one who was at fault.

B : The one who was at fault pays about two-hundred fifty, or three-hundred fifty. I just have to take the car for them to fix it.

ʔafẓal siyyaaraat

This selection presents various demonstrative particles for remote and near, singular and plural, feminine and masculine objects.

A : zeen, maa tḥiss ʔinna '-lmaazda' ʃwayy m... maa fii haðiiki[1] -lʔamaan ʕindi -ll... ʕindi -lḥawaadiθ ʔaw ʃayy, muub ʔafẓal law hu 'bii ʔem dabalyuu' (BMW)?

B : wallah ʃuuf, yaʕnii ʔint titkallam ʔaḥiin ʕan siyyaarah tabii ʔummu 'maazda[2]'...

A : ʔatkallam ʕani -lʔamaan fii -ssiyyaarteen.

B : ṭabʕan ʔakiid 'l-bii ʔem' ʔafẓal. 'ʔilbii ʔem' ʔawwal ʃayy yaʕnii mahayyaʔ yaʕnii qiyaadtuh muhayyaʔah ʔinna fiihi salaamah ʔakθar, laakini -lfarq hina ʔinnak 'lbii ʔem' tidfaʕ fiih kam[3]? tidfaʕ yaʕnii yimkin qiimat θalaaθ siyyaaraat maazda.

A : yaʕnii ʕala -ssiʕir?

B : ṭabʕan ʔakiid ʔiðaa ʔint... ʔiðaa maa ʕindak fluus ʃloon ba-tiʃtarii -ssiyyaarah?

A : zeen, weeʃ raʔyak fi -l'volvo' samaʕnaa huwa -llii maaxiði[4] -ẓẓaahir[5] ʔalmarkazi -lʔawwal fi -ssalaamah w...

B : wallah ʃuuf, 'ʔilfolfo' ṣaḥḥ yaʕnii... ʔaanaa maʕaak ʔinna fi -l... yaaxði -lʔawwal fi -lʔamaan, w-bi-lʕaks ʔaanaa kint mini -nnaas llii ʔabqa ʔaʃtarii siyyaarah 'folfo', laakin muʃkilati '-lvolvo' ʔinna -lwakiil, beenii w-beenak[6] maa yiṣlaḥ, miḥtikir giṭaʕi -lɣayaar, w-daaʔiman ʔiðaa ṣaarat

muʃkilah fi -ssiyyaarah laazim twaddiihaa -lxubar. maa ʕindah yaʕnii maθalan wakiil daaxil... yaʕnii fi -lijbeel, fa-haað ʔaḥad lʔasbaab llii xallatnii maa... maa xið 'volfo'. w-kaðaalik[7] lbii ʔem, yaʕnii 'lbii ʔem' law saʔaltnii ʔeeʃ raayak fi '-lbii ʔem', bi-lʕaks ʔanaa ʔaʕtabirhaa siyyaarah mumtaazah, laakin maa lahaa wakiil hina. yaʕnii giṭaʕat ɣyaarhaa... ʕaʃaan tiʃtarii yimkin giṭʕat lambah laazim truuḥ la-lxubar.

A : zeen, law xayyartak beeni -l... ssiyyaaraat lʔamriikiyyeh wi-lyaabaaniyyeh...

B : ʔeeʃi -llii ʔaaxuð yaʕnii?

A : ʔeeʃ tixtaar w-ʃuu -nnooʕ?

B : wallah ʃuuf, ʔaanaa -lʔamriikii ḥagiigah yaʕnii...

A : kabiiri ʃwayy ʕaleek, ẓaxm.

B : kabiir, ʔaanaa mini -nnooʕi -llii maa ḥibbi -ssiyaaraat kaii... lkabiirah. ṭabʕan kaan ʕindii gabl kam saneh kaan ʕindii -mriikii[8], w-k... w-kaan yaʕnii ḥajm mutwaṣṣaṭ w-xadamatnii, laakin lmuʃkilah barẓu narjaʕ ʔila -lwakiil. lwakiil muu... muʃ mutaʕaawin.

A : ʔatwaqqaʕ ʔiðaa b-tiʃtarii siyyaarah 'bii ʔem dabalyuu' (BMW) w-killaa[9] b-titkallam ʕan lwakiil, wakiil, siyyaarah 'lbii ʔem dabalyuu' ʔalmaaniyyeh maʕruufah yaʕnii.

B : naʕam.

A : ṣṣinaaʕah -lʔalmaaniyyah gil yimkin sitt sanawaat sabʕ sanawaat maa raaḥ tiḥtaaj[10] ḥag ha-lwakiil llii tikallam ʕanh.

B : naʕam.

A : laʔan killu... law kill waaḥad fakkar ʕala-maa yiʃtarii siyyaarah w-ba-yruuḥ ḥaggi -lwakiil, yaʕnii ʔaw faraẓ maa kill ʔusbuuʕ fii -ʕtiqaad ʔinna ba-yixtarib ʃayy ʕindah w-bi-ruuḥ ḥaggi -lwakiil w-yaẓrub miteen kiilomitir[11]. fa-ʃʃayyi -θθaanii ʔinnaa ṣinaaʕah ʔalmaaniyyeh hiya, w-yaʕnii w-ṣinaaʕah guwiyyeh muub li-ðiiki -ddarajah ʔinna ʕala ṭuul yabɣaalak taɣayyir giṭaʕ ɣayaar bi-stimraar, ʔatwaqqaʕ yaʕnii sitt sanawaat ʔila sabiʕ maa raaḥ tsawwii fiihaa ʔayy ʃayy. w-laaḥiẓ ʔinna taɣyiiri -zzeet kill taqriiban ʕiʃriin kii... ʕiʃriin ʔalf kiilomitir.

B : naʕam.

A : zeen, yaʕnii masʔalati -lwukaaleh w-wakiil w-kiðaa yaʕnii, ʔatwaqqaʕ ʔinna tafkiirii yimkin yijii -lmarḥalah -θθaalθah ʔaw rraabiʕ yaʕnii muu huub mini -lʔasaasii.

B : wallah ʃuuf mḥammad ʔint maa jarrabti -ʃʃay, da ʔaanaa jarrabt, ʔaanaa ʔaxatt[12] siyyaarah wakiilha maa kaan mawjuud hnaa, w-bi-lʔaḥra kaan ʕindah wakiil baʕdi -hnaa, bass jarrabt yoom ṣaar ʕindii -lḥaadiθ tlaʕwazt, daaʔiman ʕala ḥaajah baṣiiṭah raaḥ la-lxubar. wu-ẓrublaki[13] -lmiʃwaar haaði maθalan miyyah wu-ʃwayy kiilo ʔaw miyyat kiilo w-ʔarjaʕ, w-taʕaal baʕd yoomeen θalaaθeh w-nafsi -ʃʃayy. fa-ʔint law naẓart lahaa yaʕnii raayḥi tkallfak kaθiir, waajid.

A : maa-ʕaleeʃ bass ʔint... bass ʔint tkallamt ʕani -lḥaadiθ...

B : ʔii.

A : lḥaadiθ muub ʔanaa muẓṭarr, ʔaw muub laazim ʔaṭalliʕ siyyaarah min lwukaalah ba-yṣiir ʕalayy ḥaadiθ, ʔanaa bi-tkallam-lak ʕani -lʔaʃyaa miθil lmuḥarrik, lile... lmakiineh, -lgeer w-ðaleen[14]. ʔalwukaalah maa raaḥ tiʔammin ḥitta ʕala -lḥaadiθ. lḥaadiθ maa ʕaleeh min -lʔamaan ʔawi -ttaʔmiin...

أفْظَلْ سيّارَاتْ

أ : زَينْ، مَا تْحِسّ إنَّ «الْمَازْدَا» شْوَيّ مـ... مَا فِي هَاذِيك[1] الأمَانْ عِنْدِ الـ... عِنْدِ الْحَوَادِثْ أوْ شَيّ، مُوب أفْظَلْ لَوْ هُو «بِي أمْ دَبْلْيُو»؟

ب : وَاللّه شُوفْ، يَعْنِي إنْتْ تِتْكَلَّمْ أحِينْ عَنْ سِيَّارَه تَبِي أمُّ «مَازْدَا[2]»...

أ : أتْكَلَّمْ عَنِ الأمَانْ فِي السِّيَّارْتَينْ.

ب : طَبْعاً أكِيدْ الـ«بِي أمْ» أوَّلْ شَيّ يَعْنِي مْهَيَّءْ يَعْنِي قِيَادْتُه مْهَيَّأه إنَّ فِيه سَلاَمَه أكْثَرْ، لَكِنِ الْفَرْقْ هِنَا إنَّكْ الـ«بِي أمْ» تِدْفَعْ فِيه كَمْ[3]؟ تِدْفَعْ يَعْنِي يِمْكِنْ قِيمَةْ ثْلاَثْ سِيَّارَاتْ «مَازْدَا».

أ : يَعْنِي عَلَى السِّعِرْ؟

ب : طَبْعاً أكِيدْ إذَا إنْتْ... إذَا مَا عِنْدَكْ فْلُوسْ شْلُونْ بِتِشْتَرِي السِّيَّارَه؟

أ : زَينْ، وَيشْ رَأيَكْ فِي الـ«فُلْفُ»؟ سَمَعْنَا هُوَ اللِّي مَاخِذْ[4] الظَّاهِرْ[5] ألْمَرْكَزِ الأوَّلْ فِي السَّلاَمَه و...

ب : وَاللّه شُوفْ، إلـ«فُلْفُ» صَحّ يَعْنِي... آنَا مَعَاكْ إنَّ فِي الـ... يَاخِذْ الأوَّلْ فِي الأمَانْ، وْبِالْعَكْسْ آنَا كِنْتْ مِنِ النَّاسْ اللِّي أبْقَى أشْتَرِي سِيَّارَه «فُلْفُ»، لَكِنْ مُشْكِلَةَ الـ«فُلْفُ» إنَّ الْوَكِيلْ، بَينِي وْبَينَكْ[6] مَا يِصْلَحْ، مِحْتِكِرْ كُطَعِ الْغِيَارْ، وْدَائِماً إذَا صَارَتْ مُشْكِلَه فِي السِّيَّارَه لاَزِمْ تْوَدِّيهَا الْخُبَرْ. مَا عِنْدَه يَعْنِي مَثَلاً وَكِيلْ دَاخِلْ... يَعْنِي فِي لِجْبَيلْ، فَهَاذْ أحَدْ الأسْبَابْ اللِّي خَلَّتْنِي مَا... مَا خُذْ «فُلْفُ». وْكَذَلِكْ[7] الـ«بِي أمْ»، يَعْنِي الـ«بِي أمْ» لَوْ سَأَلْتْنِي أيشْ رَايَكْ فِي الـ«بِي أمْ»، بِالْعَكْسْ أنَا

أعْتَبِرْهَا سِيَّارَه مُمْتَازَه، لَكِنْ مَا لَهَا وَكِيلْ هِنَا. يَعْنِي كِطْعَةْ غْيَارْهَا... عَشَانْ تِشْتَرِي يِمْكِنْ كِطْعَةْ لَمْبَه لَازِمْ تْرُوحْ لَلْخُبَرْ.

أ : زَينْ، لَوْ خَيَّرْتَكْ بَينِ الـ... السِّيَّارَاتْ الأَمْرِيكِيَّه وِالْيَبَانِيَّه...

ب : أيشِ اللِّي آخُذْ يَعْنِي؟

أ : أيشْ تِخْتَارْ وْشُو النُّوعْ؟

ب : وَاللَّه شُوفْ، آنَا الأَمْرِيكِي حَكَيكَه يَعْنِي...

أ : كَبِيرِ شْوَيّ عَلَيكْ، ظَخْمْ.

ب : كَبِيرْ، آنَا مِنِ النُّوعِ اللِّي مَا حِبِّ السِّيَّارَتْ كَبِيـ... الْكَبِيرَه. طَبْعاً كَانْ عِنْدِي كَبْلْ كَمْ سَنَه كَانْ عِنْدِي امْرِيكِي[8]، وْكـ... وْكَانْ يَعْنِي حَجْمْ مُتْوَصِّطْ وْخَدَمَتْنِي ، لَكِنْ الْمُشْكِلَه بَرْظُو نَرْجَعْ إِلَى الْوَكِيلْ. الْوَكِيلْ مُو، مُشْ مُتَعَاوِنْ.

أ : أتْوَقَّعْ إِذَا بْتِشْتَرِي سِيَّارَه «بِي أَمْ دَبْلْيُو» وْكِلَّا[9] بْتِتْكَلَّمْ عَنْ الْوَكِيلْ، وَكِيلْ، سِيَّارَه الـ «بِي أَمْ دَبْلْيُو» أَلْمَانِيَّه مَعْرُوفَه يَعْنِي.

ب : نَعَمْ.

أ : الصِّنَاعَه الأَلْمَانِيَّه كِلْ يِمْكِنْ سِتّ سَنَوَاتْ سَبْعْ سَنَوَاتْ مَا رَاحْ تِحْتَاجْ[10] حَكّْ هَالْوَكِيلْ اللِّي تِكَلَّمْ عَنْه.

ب : نَعَمْ.

أ : لأَنْ كِلّ... لَوْ كِلّ وَاحَدْ فَكَّرْ عَلَي مَا يِشْتَرِي سِيَّارَه وْبَيْرُوحْ حَكّ الْوَكِيلْ، يَعْنِي أَوْ فَرَظْ مَا كِلّ أُسْبُوعْ فِي اعْتِقَادْ إِنَّ بَيِخْتَرِبْ شَيّ عِنْدَه وْبِرُوحْ حَكّ الْوَكِيلْ وْيَظْرُبْ مِتَينْ كِيلُومِتَرْ[11]. فَالشَّيّ الثَّانِي إِنَّ

صِنَاعَه ألْمَانيَّه هِيَ، وْيَعْنِي صِنَاعَه كُوِيَّه مُوبْ لِذِيكِ الدَّرَجَه إنَّه عَلَى طُولْ يِبْغَالَكْ تَغْيِيرْ كِطَعْ غِيَارْ بِاسْتِمْرَارْ، أتْوَقَّعْ يَعْنِي سِتّ سَنَوَاتْ إلَى سَبِعْ مَا رَاحْ تْسَوِّي فِيهَا أيّ شَيّ. وْلاحِظْ إنّ تَغْيِيرْ الزَّيْتْ كِلّ تَقْرِيباً عِشْرِينْ كِيـ... عِشْرِينْ ألْفْ كِيلُومِتِرْ.

ب : نَعَمْ.

أ : زَينْ، يَعْنِي مَسْألَةِ الْوُكَالَه وْوَكِيلْ وْكِذَا يَعْنِي، أتْوَقَّعْ إنّ تَفْكِيرِي يِمْكِنْ يِجِي الْمَرْحَلَه الثَّالْثَه أوْ الرَّابِعْ يَعْنِي مُو هُوبْ مِنِ الأسَاسِي.

ب : وَاللَّه شُوفْ مْحَمَّدْ إنْتْ مَا جَرَّبْت الشَّيْ دَا، آنَا جَرَّبْتْ، آنَا أخَتْ[13] سِيَّارَه وَكِيلْهَا مَا كَانْ مَوْجُودْ هْنَا، وْبالأحْرَى كَانْ عِنْدَه وَكِيلْ بَعْدْ هْنَا، بَسّ جَرَّبْتْ يُومْ صَارْ عِنْدِي الْحَادِثْ تْلَعْوَزْتْ، دَائِماً عَلَى حَاجَه بَصِيطَه رَاحْ لَلْخُبَرْ. وُاطْرُبْلَكْ[13] الْمِشْوَارْ هَاذْ مَثَلاً مِيَّه وْشْوَيّ كِلُو أوْ مِيَّةْ كِيلُو وْأرْجَعْ، وْتَعَالْ بَعْدْ يُومَينْ ثْلاثَه وْنَفْسِ الشَّيّ. فَإنْتْ لَوْ نَظَرْتْ لَهَا يَعْنِي رَايِحِ تْكَلِّفَكْ كَثِيرْ، وَاجِدْ.

أ : مَاعَلَيشْ بَسّ إنْتْ... تْكَلَّمْتْ عَنِ الْحَادِثْ...

ب : إي.

أ : الْحَادِثْ مُوبْ أنَا مُظْطَرّ، أوْ مُوبْ لازِمْ أطَلِّعْ سِيَّارَه مِنْ الْوُكَالَه بَيْصِيرْ عَلَيّ حَادِثْ، أنَا بِتْكَلَّمْ لَكْ عَنِ الأشْيَا مِثْلْ الْمُحَرِّكْ، لِلـ... الْمَكِينَه، الْكَيرْ وْذَلَينْ[14]. ألْوُكَالَه مَا رَاحْ تِأمِّنْ حَتَّى عَلَى الْحَادِثْ، الْحَادِثْ مَا عَلَيه مِنْ الأمَانْ أو التَّأمِينْ...

Vocabulary

maazdaa مازدا *prop.n.* Mazda (a Japanese-made car)
bii ʔem dabalyuu بي أم دبليو *prop.n.* Ger. BMW (a German-made car)
ʔummu maazad أم مازدا *phr.* (lit. the mother of Mazda) a Mazda
tidfaʕ fiih kam تدفع فيه كم *expr.* How much do you pay for it?
folfo فلفو *prop.n.* Volvo (a Swedish-made car) (var. volvo)
maaxiδ ماخذ *act.par.m.* (*pl.* -iin) taking
ẓẓaahir الظاهر *act.par.* it seems, it is apparent (with definite article)
bi-lʕaks بالعكس *expr.* on the contrary; the opposite
beenii w-beenak بيني وبينك *expr.* (lit. between me and between you) between you and me
maa yiṣlaḥ ما يصلح *expr.* It is no good; This is not proper; It cannot be.
miḥtikir محتكر *act.par.* (*pl.* -iin) having a monopoly on s.th.
jubeel جبيل *prop.n.* Jubayl (a major industrial port city on the east coast of Saudi Arabia)
kaδaalik كذالك *adv.* so, likewise; too, also
lambah لمبه *n.* (*pl.* -aat) Eng. a light bulb
xayyar خير imperf. yxayyir *v.t.* to give one a choice
(ʔa)mriikii أمريكي *adj.* American
xadamtni خدمتني imperf. tixdimnii *v.* It served me well.
ʔalmaaniyyeh ألمانيه *adj.* German
gill گل *v.impv.* say (var. guul, gul)
raaḥ tiḥtaaj راح تحتاج *v.* you will need
faraẓ فرظ imperf. yafriẓ *v.* to suppose; to assume; to impose (with ʕala)
xtarab اختَرَب imperf. yixtarib *v.pass.* to go wrong; to be out of order
yaẓrub miteen kiilomitir يظرب متين كيلو متر *phr.* (lit. to hit two hundred kilometers) He has to drive two hundred kilometers.
guwiyyeh گويه *adj.f.* strong; powerful
muub li-δiiki -ddarajah موب لذيك الدرجه *expr.* (lit. not to that degree)

not to that extent

ʔaẓrub-lak أَظْرُبْلَكْ v. (lit. I hit for you) I {go to the trouble of} taking

miʃwaar مِشْوَارْ n. (pl. maʃaawiir) trip; going out; a trip (for pleasure)

maa ʕaleeʃ مَاعَلَيْشْ expr. That's OK; never mind

muḥarrik مُحَرِّكْ n. (pl. -aat) motor

makiineh مَكِينَه n. (pl. -aat, makaayin) machine; motor

geer گِيرْ n. (pl. gyuur) Eng. gear

ða(e)leen ذَلِينْ demons.part. these (var. haðaleen, haaðaleen)

ʔamman أَمَّنْ imperf. yʔammin v. to insure; to trust (s.o.)

Notes

1) ðiiki: *That.* This demonstrative particle is the short form of //haðiik// and is equally common. Usually it indicates singular feminine remote objects.

2) ʔummu maazdaa: *A Mazda car.* It is very common in all Gulf dialects to use //ʔumm; ʔabu// *mother; father* before the name of the firstborn son to form nicknames, e.g., //ʔumm mḥammad// *Muhammad's mother.* They are also used to denote possession of a special characteristic, e.g., //ʔumm ʃaʕir ṭuwiil// *the one with long hair.*

3) tidfaʕ fiih kam: *How much do you pay for it?* Note that the interrogative particle //kam// may introduce a question, or it may occur at the end without causing any change in meaning. Note that the preposition //fii// may occur in MSA with verb //dafaʕ//, but not for this meaning.

4) maaxið: *Taking.* This is the active participle of verb //ʔaxad// or its short form //xad//. As is the case in Al-Qatif dialect and most of other Gulf dialects, the active participles of most hamzated verbs are formed after the pattern //maaC_1iC_2// for masculine and //maaC_1C_2ah// for feminine. Note that the initial //m-// is used interchangeably with //w-//.

5) ẓẓaahir: *It seems, it is apparent.* This is the active participle of verb //ẓahar// *to appear, to become visible.* Note that this participle is used in MSA, but it has to be followed by the particle //ʔanna// to render the same meaning, while in the dialect it can do without it, e.g., //hu llii maaxiði -ẓẓaahir ʔalmarkazi -lʔawwal// *It seems that it is taking first place.*

6) beenii w-beenak: *Between you and me.* Unlike its English counterpart, the

preposition //been// with a pronominal suffix referring to the speaker must be repeated again with a pronominal suffix referring to the person addressed to render this meaning.

7) kaðaalik: *So, likewise.* When the demonstrative particle //ðaalik// is preceded by the preposition //ka-//, it becomes equivalent to a modal adverb.

8) ?amriikii: *American.* A relational noun //ʔismu -nnisbah// or relative adjective is formed by adding the suffix //-ii// for masculine and //iyyah// for feminine to the word it is derived from; it denotes that someone or something belongs to or is connected in respect of origin, family, trade, etc., e.g., //giṭar; giṭarii giṭariyyah// *Qatar; Qatari.*

9) killaa(e): *Always; regularly.* This adverbial particle can be used before verbs or participles.

10) raaḥ tiḥtaaj: *You will need.* The auxiliary verb //raaḥ// is used before imperfect verbs to create the progressive or the future tense. The prefix //b-// and its variants //bi-, ba-// are also used.

11) yaẓrub miteen kiilomitir: *He has to drive two hundred kilometers (lit. to hit two hundred kilometers).* The figurative use of the verb //yaẓrub// in this context is similar to its English counterpart *to hit* in the phrase *to hit the road.* However, it also can be used to mean that one has to go to a lot of trouble to do something.

12) ?axatt: *I took.* Cf. //ʔaxadt//. The assimilation of //d- ---> t-// is a very common feature in most Gulf dialects.

13) ?aẓrub-lak: *I go to the trouble of taking.* As discussed before, the use of the second person pronominal suffix in this sentence is an example of what is known as the ethic dative, a way of involving the addressee in the discourse.

14) ða(e)leen: *These.* This demonstrative particle indicates near plural objects. //ðeleen// is the shorter variant of //haðaleen// and is equally common.

The Best Cars

A : Well, don't you feel that the Mazda is a little m... it's not that safe when... when accidents happen or something. Isn't it better to have (lit. if it is) a BMW?

B : Well, look, now you are talking here about a Mazda (car)...

A : I am talking about the safety of the two cars.

B : Of course, the BM{W} is certainly better. First of all, the BM{W} is equipped... I mean, its steering is designed to be safer. However, the difference here is how much you pay for the BM{W}. Maybe it will cost you (lit. you pay) the price of three Mazda cars.

A : You mean it's a matter of price?

B : Of course, certainly, if you... if you don't have money, how would you buy the car?

A : Well, what do you think of the Volvo? We heard that it seems to be taking first place in safety and...

B : Well, look, it is true that the Volvo... I am with you, the... {Volvo} takes first place in safety. On the contrary, I was one of the people who wanted to buy a Volvo car. However, between you and me, the problem with the Volvo is that the dealer{ship} is no good. It has a monopoly on the spare parts, and if there is any problem with the car, you always have to take it to Khubar. For instance, it does not have a dealer in... I mean in Jubail. So this is one of the reasons that made me not buy a Volvo. Also, the BM{W}, well, the BM{W}... if you ask me, "What do you think of the BM{W}?" On the contrary, I consider it an excellent car, but it does not have a dealership here. This means that its spare parts... you have to go to Khubar to buy maybe a light bulb.

A : Fine, if I give you a choice between the... American cars and the Japanese...

B : You mean which one will I take?

A : What will you choose and which model?

B : Well, look, as a matter of fact, the American is well...

A : Is a little big for you; it's huge.

B : It is big. I am one of those who don't like m... large cars. I sure did have an American {car} a few years ago. It... I mean it was a midsize car, and it served me well. However, the problem is, we go back to the dealership. The dealer is not cooperative.

A : I think if you buy a BMW car, and you always talk about the dealership, I mean the BMW is a well-known German car.

B : Yes.

A : Maybe you will not need to take a German-made car to this dealership you are talking about, for say six or seven years.

B : Yes.

A : Because always... if everyone thinks at the time he buys a car that he has to go to the dealership, I mean, or he assumes that there is a possibility (lit. thinking) of something going wrong with it every week, he has to drive two hundred kilometers to take it (lit. to go) to the dealership. The second thing, it is German-made; I mean, it is strong, not to the extent that you need to have it repaired (lit. change its spare parts) constantly. I expect that you are not going to do anything to it for six to seven years. Notice that an oil change is done approximately every twenty kil... twenty thousand kilometers.

B : Yes.

A : Well, I think the issue of the dealership and the dealer is the last thing that comes to my mind (lit. is the third or the fourth level); it is not a basic {thing}.

B : Well, look Muhammad, you have not experienced anything. I did try. I took a car to the dealer and he was not there. As a matter of fact, there was a dealer here. I tried it when I had the accident and I had a hard time. One must always go to Khubar for the simplest thing. I take this trip of a little over a hundred kilo{meters} or a hundred kilo{meters} and back. {Then, they ask me to} come two, three days later, it is the same {thing over and over}. So, if you look at it, it will cost you a lot.

A : That's OK, but you... but you talked about the accident...

B : Yes.

A : It is not necessary or I don't have to buy a car from the dealership and have an accident. I am talking to you about things such as the motor, the... the machine, the gear, these {things}. The dealership will not even insure {against} accident{s}. Never mind the accident and the insurance.

ʔalmuntaxab ssuʕuudii

Forming broken plurals is one of the difficulties a student of Arabic and Arabic dialects may encounter. It is advisable that one learns them as they come along. This selection presents several patterns for forming broken plurals.

A : qarraruu fi -lbaraziil[1] bi-tṣiir.

B : zeen, ṭayyib, ʕala fikrah[2] -lḥiin ʃ-ṣaar ʕalaa muntaxabi -lɣaarraat[3]?

A : muntaxabi -lɣaarraat wallaahi...

B : ḥabiibii muntaxabak ṣaraaḥah maa yinfaʕ.

A : ʔawwalan...

B : maʕ ʔinn... bass taraah... laa, laḥẓah, laḥẓah, ʔanaa ʔaguul-lak, ʔelmu... yaʕnii -lmudarrib, yaʕnii haay[4] wujhat naẓarii, ʔinnii ʔaʃuuf ṣaraaḥah, fii ʕindah sayyiʔaat w-ʕindah ʔijaabiyyaat. sayyiʔaateh ʔinnah ṣaraaḥah maa yigdar baʕd yrax... ylaxbiṭi[5] -lxiṭṭah, marrah ḥaṭṭ haaðaa difaaʕ, marrah haaðaa ḥaṭṭah wasaṭ, marrah ḥaṭṭ xams mudaafiʕiin marrah ḥaṭṭ sittah, bass ʔizzeen fiih, ʔinnah ṭallaʕ laʕʕiibah[6] ṣaraaḥah naaʃiʔiin, marzuugi -lʕuteebii, ṭallaʕ-lak ʔa... maal e... ʃʃabaab, ddaawuud.

A : mṣaalḥi -ddaawuud.

B : ṣaaliḥ daawuud.

A : mṣaalḥi -ddawuud haaðe qadiim ʕumuuman...

B : qadiim bass ʕa-lʔaqall yaʕnii hayyaʔh ḥagg yilʕab mubaaraat.

A : laa, laa maa-naa... ʔanaa mixtalif maʕaak ʕala ṭuuli -lxaṭṭ, leeʃ?

B : leeʃ?

A : liʔann ʔawwal lamma ʔintaxabuuh hadaf rooḥah fi -qaarraat. gaal lʔittiḥaad la-ssʕuudii gaal... gaal bi-nxalliih fariiqa -lʔaḥlaam, yaʕnii keef bi-ye... bi-yinʃiʔ muntaxab jadiid, ʕanaaṣir jadiidah.

B : yaa[7] mḥammad ʃee...

A : yaʕnii gaal ʔaʃuuf, muu... muu huub muhimmi -nnataayij. ṭayyib ʔalʔaan yoom fuznaa[8] ʕala maṣir xasmseh, killakum ṣaffagtuu muntaxab, w-yoom nhazamnaa min baraaziil θamaani killakum giltaw lmudarrab, wa-lmudarrib.

B : bass laḥẓah, xallnii... xallnii...

A : nirjaʕ ngullikum[9]... nirjaʕ ngullikum ʔinna -lfa... lmuntaxabi -ssuʕuudii law ṭalaʕ fi -lbaa... fi -lbaraaziil... fi -lmaksiik ʔallahuu muntaxab bass taʃkiilii yaʕnii ḥag... ḥaggi -lbuṭuulaat lqaadmeh. ʕindanaa naḥnaa buṭuulaat ka-ʔasaas yaʕnii li-doorati -lxaliij, ʕindanaa (traayal) ḥagg kaasi -lʕaalam, zeen ʔii... ʔiḥnaa nluumah... ʔiḥnaa nluumah...

B : ʔii, yaa ḥbayybii[10], yaa ḥbayybii ʔismaʕnii ʃuuf, lammaa tgullii ʔalḥiin fariig gaaʕid bi-jaddid fariiq ʔaḥlaam, ḥabiibii -lḥaaris man ʕaraf ʔinaa -lmuntaxabi -ssuʕuudii kassi -lʕaalam ʕaam ʔarbʕah w-tisʕiin wi-mḥammadi -ddʕayyiʕ ʔuhuu nafsi -lḥaarisi -llii yanzil.

A : maa ʕaleeh, ʔaana maa ʔagdar ʔajiib laʕʕiib...

B : jaatah xams ʔa... xams ʔahdaaf fii... mini -lmaksiik, muu huub marrah wallaa marrateen, jaat maa ʔadrii min huu ʔarbaʕ ʔahdaaf, jaat mini -nnaruuj xams -ʔahdaaf, ṭayyib ʕindak ḥaaris badiil yaa ʔaxii, ḥaa... ḥaaṭṭah[11] ʕa-lʔiḥtiyaaṭ θamaan sanawaat leeʃ?

A : minuu yaʕnii, ḥseeni -ṣṣaadig gaṣdek?

B : ḥseeni -ṣṣaadig wi-lḥaarisi -θθaanii, leeʃ? yaʕnii, ḥittaa fi -lmubaaraati -lwuddiyyah...

A : ʕumuuman... ʕumuuman... maa-lii... maa-lii... ʔabuu ʔaḥmad... ʔabuu ʔaḥmad maa ʕalayyi...

B : laḥẓah, lmubaaraa -lwuddiyyah ṭayyib leeʃmaa yjarrabah? leeʃmaa yjarrabah ṭayyib?

A : ʕumuuman ðii killhaa xuṭṭat mu... mudarrib.

B : ʔayy xuṭṭat mudarrib ʔallah yihdiik[12]?

A : fariiq, maa yigdar yajiib kill lluwaaʕiib ʔaw killi -lfariiq jidad.

B : bass laḥẓah ʔint tguul...

A : ṭayyib, tadrii ʔalʔaan maʕa -lbaraziil... maʕa -lbaraziil nhazamnaa kam? θamaanyeh? maʕ ʔinna wujuud luwaaʕiib lahum xubrah kaanuu, miθli -ddaawuud, ddʕayyiʕ, btuuʕ[13] sleemaan, lixleewii, ʃuwayyiʕ wi- ḥseen ʕabdi -lɣanii.

B : naʕam.

A : txayyal ðeeli muub mawjuudiin w-jaaw luwaaʕiib jidad, kam yaʕnii, ʔatwaqqaʕ ḥatta ʕiʃriin maa raaḥ tikfiihum, baraziil riicoo...

B : maa tadrii...

A : maʕ ʔinna ḥatta -lbaraziil friiq naaʃiʔ, fariiq jadiid tawwah naaʃiʔ.

B : bass ʔismaʕnii, xallnii... xallnii ʔaguullek, ʔalḥiin tguullii ʔinta -lḥiin fatrati -ttakwiin. maa-daam fatrati -ttakwiin leeʃ ʔaanaa maa ʔaqayyiri[14] -llaaʕib wa... wa-jarrbah, maa-daam[15] ʕindii ḥaaris fii nafsi -lmustawa ʔaw ʔaqall bi-ʃwayy bass min lmustawa, leeʃmaa laʕʕabah ḥatta b-mubaaraat wuddiyyeh ṭayyib? ʔaʕṭiih furṣah yimkin yintij. ṣaḥḥ willaa laa?

A : maa... yaʕnii muʃkilati -lfariiq muu huub fi -lḥiraaseh.

أَلْمُنْتَخَبْ السُّعُودِي

أ : قَرَّرُوا فِي الْبَرَزِيلْ[١] بِتْصِيرْ.

ب : زَينْ، طَيِّبْ، عَلَى فِكْرَه[٢] الْحِينْ شْصَارْ عَلَى مُنْتَخَبِ الْغَارَّاتْ[٣]؟

أ : مُنْتَخَبِ الْغَارَّاتْ وَاللَّه...

ب : حَبِيبِي مُنْتَخَبَكْ صَرَاحَه مَا يِنْفَعْ.

أ : أَوَّلاً...

ب : مَعْ إِنْ... بَسّ تَرَاه... لاَ، لَحْظَه، لَحْظَه، أَنَا أَكُولْ لَكْ، أَلْمُـ... يَعْنِي الْمُدَرِّبْ، يَعْنِي هَايْ[٤] وُجْهَةْ نَظَرِي، إِنِّي أَشُوفْ صَرَاحَه، فِي عِنْدَه سَيِّئَاتْ وْعِنْدَه إِجَابِيَّاتْ. سَيِّئَاتَه إِنَّه صَرَاحَه مَا يِگْدَرْ بَعْدْ يْرَخـ... يْلَخْبِطْ[٥] الْخِطَّه، مَرَّه حَطّ هَاذَا دِفَاعْ، مَرَّه هَاذَا حَطَّه وَسَطْ، مَرَّه حَطّ خَمْسْ مُدَافِعِينْ مَرَّه حَطّ سِتَّه، بَسّ إِلزِّينْ فِيه إِنَّه طَلَّعْ لَعِّيبَه[٦] صَرَاحَه نَاشْئِينْ، مَرْزُوگِ الْعُتَيبِي، طَلَّعْلَكْ أ... مَالْ أ... الشَّبَابْ الدَّاوُودْ.

أ : مْصَالِحِ الدَّاوُودْ.

ب : صَالِحْ دَاوُودْ.

أ : مْصَالِحِ الدَّاوُودْ هَاذَ قَدِيمْ عُمُوماً...

ب : قَدِيمْ، بَسّ عَالأَقَلّ يَعْنِي هَيَّاه حَكْ يِلْعَبْ مُبَارَاةْ.

أ : لاَ، لاَ مَا انَا... أَنَا مِخْتَلِفْ مَعَاكْ عَلَى طُولِ الْخَطّ، لَيشْ؟

ب : لَيشْ؟

أ : لأنْ أوّلْ، لمّا انْتَخَبُوا هَدَفْ رُوحَه فِي قَارّاتْ، گَالْ الإتِّحَادْ لَلسّعُودِي گَالْ... گَالْ بِنْخَلِّيه فَرِيقَ الأحْلامْ، يَعْنِي كَيفْ بِيَـ... بِينْشِيْ مُنْتَخَبْ جَدِيدْ، عَنَاصِرْ جَدِيدَه.

ب : يَا[7] مْحَمَّدْ شَـ...

أ : يَعْنِي گَالْ أشُوفْ، مُو... مُو هُوبْ مُهِمٍّ النَّتَايِجْ، طَيِّبْ ألآنْ يُومْ فُزْنَا[8] عَلَى مَصِرْ خَمْسَه، كِلْكُمْ صَفَّكْتُوا مُنْتَخَبْ، وْيُومْ انْهَزَمْنَا مِنْ الْبَرَازِيلْ ثْمَانِ كِلْكُمْ كِلْتَوْا الْمُدَرِّبْ. وَالْمُدَرِّبْ.

ب : بَسّ لَحْظَه، خَلّنِي... خَلّنِي...

أ : نِرْجَعْ نْكُلُكُمْ[9]... نِرْجَعْ نْكُلُكُمْ إنّ لَفَـ... الْمُنْتَخَبِ السُّعُودِي لَوْ طَلَعْ فِي الْبَا... فِي الْبَرَازِيلْ... فِي الْمَكْسِيكْ ألْلّهُمَّ مُنْتَخَبْ بَسّ تَشْكِيلِي يَعْنِي حَكْ... حَكّ الْبُطُولاتِ الْقَادْمَه. عِنْدَنَا نَحْنَا بُطُولاتْ كَأسَاسْ يَعْنِي لِدُورَةِ الْخَلِيجْ، عِنْدَنَا (تْرَايَلْ) حَكْ كَاسِ الْعَالَمْ، زَينْ إيِ... إحْنَا نْلُومَه... إحْنَا نْلُومَه...

ب : يَا حْبَيّبِي[10]، يَا حْبَيّبِي إسْمَعْنِي شُوفْ، لَمّا تْكُلِّي ألْحِينْ فَرِيكْ گَاعِدْ بِجَدِّدْ فَرِيقْ أحْلامْ، حَبِيبِ الْحَارِسْ مَنْ عَرَفْ إنّ الْمُنْتَخَبِ السُّعُودِي كَاسِ الْعَالَمْ عَامْ أرْبْعَه وْتِسْعِينْ وِمْحَمَّدِ الدّعَيِّعْ أهُو نَفْسِ الْحَارِسِ اللِّي يَنْزِلْ.

أ : مَا عَلَيه، أنَا مَا أگْدَرْ أجِيبْ لَعَيّبْ...

ب : جَاتَه خَمْسْ أ... خَسْ أهْدَافْ فِي... مِنِ الْمَكْسِيكْ، مُو هُوبْ مَرَّه وَلاَ مَرَّتَينْ، جَاتْ مَا أدْرِي مِنْ هُو أرْبَعْ أهْدَافْ، جَاتْ مِنِ النّرُوجْ خَسْ أهْدَافْ، طَيِّبْ عِنْدَكْ حَارِسْ بَدِيلْ يَا أخِي، حَا... حَاطّه[11] عَالإحْتِيَاطْ

ثْمَانْ سَنَوَاتْ، لَيشْ؟

أ : مِنُو يَعْنِي، حْسَينِ الصَّادِگْ گَصْدَكْ؟

ب : حْسَينِ الصَّادِگْ وِالْحَارِسِ الثَّانِي، لَيشْ؟ يَعْنِي حِتَّى فِي الْمُبَارَاةِ الْوُدِّيَّه...

أ : عُمُوماً... عُمُوماً... مَا لِي... مَا لِي... أبُو أحْمَدْ... أبُو أحْمَدْ مَا عَلَيَّ...

ب : لَحْظَه، الْمُبَارَا الْوُدِّيَّه طَيِّبْ لَيشْ مَا يْجَرِّبَه؟ لَيشْ مَا يْجَرِّبَه طَيِّبْ؟

أ : عُمُوماً ذِي كِلْهَا خُطَّةْ مُـ... مُدَرِّبْ.

ب : أيَّ خُطَّةْ مُدَرِّبْ ألله يِهْدِيك[١٣]؟

أ : فَرِيقْ، مَا يِگْدَرْ يَجِيبْ كِلَّ اللُّوَاعِيبْ أوْ كِلَّ الْفَرِيقْ جِدَدْ.

ب : بَسّ لَحْظَه إنْتْ تْگُولْ...

أ : طَيِّبْ، تَدْرِي ألآنْ مَعَ الْبَرَزِيلْ... مَعَ الْبَرَزِيلْ انْهَزَمْنَا كَمْ؟ ثْمَانْيَه؟ مَعْ إنَّ وُجُودْ لُوَاعِيبْ لَهُمْ خُبْرَه كَانُوا، مِثْلِ الدَّاوُودْ، الدّعَيِّعْ، بْتُوعْ[١٣] سْلَيمَانْ، لِخْلَيوِي، شْوَيِّعْ وِحْسَينْ عَبْدِ الْغَنِي.

ب : نَعَمْ.

أ : تْخَيَّلْ ذَيل مُوبْ مَوْجُودِينْ وْجَاوْا لُوَاعِيبْ جِدَدْ، كَمْ يَعْنِي، أتْوَقَّعْ حَتَّى عِشْرِينْ مَا رَاحْ تِكْفِيهُمْ، بَرَزِيلْ رِيكُو...

ب : مَا تَدْرِي...

أ : مَعْ إنَّ حَتَّى الْبَرَزِيلْ فَرِيقْ نَاشِئْ، فَرِيقْ جَدِيدْ تَوَّه نَاشِئْ.

ب : بَسّ إسْمَعْنِي، خَلّنِي... خَلّنِي أگُولْ لَكْ، ألْحِينْ تْگُولْ لِي إنْتَ الْحِينْ

فَتْرَةِ التَّكْوِينْ. مَا دَامْ فَتْرَةِ التَّكْوِينْ لَيشْ آنَا مَا أقَيِّر[14] اللاَّعِبْ وَ...
وَجَرَّبَه، مَا دَامْ[15] عِنْدِي حَارِسْ فِي نَفْسِ الْمُسْتَوَى أوْ أقَلّ بِشْوَيّ بَسّ
مِنْ الْمُسْتَوَى، لَيشْ مَا لَعَّبَه حَتَّى بْمُبَارَاةْ وُدِّيَه طَيِّبْ؟ أعْطِيه فُرْصَه
يِمْكِنْ يِنْتِجْ. صَحّ وِلاَّ لاَ؟

أ : مَا... يَعْنِي مُشْكِلَةِ الْفَرِيقْ مُو هُوبْ فِي الْحِرَاسَه.

Vocabulary

ʔalbaraziil أَلْبَرَزِيلْ *prop.n.* Brazil

ṭayyib طَيِّبْ *adj.* fine, OK; good; delicious; but (when used as a conjunction) (var. zeen)

ʕala fikra عَلَى فِكْرَه *expr.* by the way; come to think of it

muntaxab مُنْتَخَبْ *pass.par.* select team; elected

ɣaarrah غَارَّه *n.* (*pl.* -aat) continent (var. qaarraat)

qaarrah قَارَّه *n.* (*pl.* -aat) continent

haay هَايْ *demons.part.* this

sayyiʔah سَيِّئَه *n.* (*pl.* -aat) disadvantage; negative; minus; bad side; misdeed

ʔijaabiyyaat إِجَابِيَّاتْ *pl.n.* advantages; positives; pluses

laxbaṭ لَخْبَطْ imperf. ylaxbiṭ *v.* to mix up, to confuse; to mess up; to make a mess

laʕʕiib لَعِّيبْ *n.* (*pl.* laʕʕiibah; luwaaʕiib) player

naaʃiʔ نَاشِئْ *act.par.* (*pl.* -iin) promising, up-and-coming

marzuugi -lʕuteebii مَرْزُوگ الْعُتَيبِي *prop.n.* Marzouq Al-Otaibi (a Saudi soccer player, played in the 1994 World Cup)

ṣaaliḥ -ddaawood صَالِحْ الدَّاوُدْ *prop.n.* Salih Al-Dawud (a Saudi soccer player)

ʕala ṭuuli -lxaṭṭ عَلَى طُولِ الْخَطّ *phr.* completely; all the way

lʔittiḥaad الإتِّحَادْ *prop.n.* the Itihad Soccer Team (a Saudi soccer club)

ssuʕuudii السُّعُودِي *prop.n.* the Saudi {Soccer Club}

fariiqa -l?aḥlaam فَرِيق الأَحْلَامْ *prop.n.* Fariq Al-Ahlam, the Dream Team (a soccer team)

ʕunṣur عُنْصُرْ *n.* (*pl.* ʕanaaṣir) player; element (chemical, political); component

yoom fuznaa يُومْ فُزْنَا *phr.* when we won

bass laḥẓah بَسّ لَحْظَه *expr.* (lit. only one moment) one moment, please

nirjaʕ nguul نِرْجَعْ نْڨُولْ *expr.* again I say

?almaksiik أَلْمَكْسِيكْ *prop.n.* Mexico

taʃkiilii تَشْكِيلِي *adj.* developing; being organized; formed

buṭuulah بُطُولَه *n.* (*pl.* -aat) playoff; championship

doorti -lxaliij دُورَةْ الْخَلِيجْ *prop.n.* the Gulf {Soccer} Tournament

kaasi -lʕaalam كَاسْ الْعَالَمْ *prop.n.* World Cup

ḥbayybii حْبَيِّبِي *n.dim.* diminutive form of Habib (a male's name); sweetheart

ḥaaris حَارِسْ *n.* (*pl.* ḥurraas) goalkeeper; guard

mḥammadi -ddʕayyiʕ مْحَمَّدْ الدِّعَيِّعْ *prop.n.* Muhammad al-Daeyea (a Saudi soccer player, a goalkeeper, former World Cup winner)

hadaf هَدَفْ *n.* (*pl.* ?ahdaaf) goal; target; purpose

?annaruuj أَلنَّرُوجْ *prop.n.* Norway

ḥaaṭṭ حَاطّ *act.par.* (*pl.* -iin) putting

?iḥtiyaaṭ إِحْتِيَاطْ *n.* (*pl.* -aat) reserve; caution, precaution, prevention

ḥseeni -ṣṣaadig حْسَيْنِ الصَّادِگْ *prop.n.* Hussein Al-Sadiq (a Saudi soccer player)

mubaaraat wuddiyyah مُبَارَاةْ وُدِّيَّه *phr.* (lit. friendly games) exhibition games, scrimmage games

ʕumuuman عُمُومًا *adv.* generally

?allah yihdiik أَللّه يِهْدِيكْ *expr.* May God guide you.

btuuʕ بْتُوعْ *poss.part.* belonging to

sleemaan سْلَيْمَانْ *prop.n.* Sulayman (an experienced Saudi soccer player)

lixleewii لِخْلَيْوِي *prop.n.* {Mohammad} Al-Khilaiwi (an experienced Saudi soccer player, who played as central defender for Al-Ittihad Team; he also played in the 1994 World Cup)

ʃuwayyiʕ شُوَيِّع *prop.n.* Al-Shuwayyi' (an experienced Saudi soccer player)

ḥuseen ʕabdi -lɣanii حُسَين عَبْد الغَنِي *prop.n.* Hussein Abdulghani (an experienced soccer player on the Saudi National team, played in the 1994 World Cup)

qayyar قَيَّر imperf. yqayyir *v.* to change (var. ɣayyar)

maa-daam مَادَام *part.* since; as long as

Notes

1) lbaraziil: *Brazil.* The speaker is making a reference to the regional soccer playoffs which are going to take place in Brazil. When used in Arabic, some countries' names require the definite article //ʔal-// prefix, e.g., //ʔalmaksiik// *Mexico.*

2) ʕala fikrah: *By the way.* This is a common idiom in most Arabic dialects. It is usually used to introduce a thought that comes to a person's mind, whether it is relevant to the conversation or not.

3) ɣaarraat: *Continents.* Cf. MSA //qaarraat pl. of qaarrah//. Note the sound change of//q- ---> ɣ-//. One has to be aware that this change is just phonological and that it does not have any effect on the meaning. There are no rules or patterns for such a sound change. Note also that this change was not noticed in Riyadh or Al-Qatif dialects.

4) haay: *This f.* This demonstrative is used for feminine singular near objects and for plural inanimate near objects as well. It is a short form of the demonstrative //haaðii//.

5) laxbaṭ: *To mix up, to confuse.* //xarbaṭ// is the common variant of this word. Both words occur in most Arabic dialects.

6) laʕʕiibah: *Players.* Unlike regular plurals, broken plurals are formed by some changes in the internal structure of the words. There are several patterns for forming broken plurals, including //$C_1aC_2C_2iiC_3$ah/faʕʕiilah; $C_1u(a)C_2aaC_3iiC_4$/fu(a)ʕaaʕiil//, e.g., //laʕʕiib pl. laʕʕiibah, luwaaʕiib// *players.*

7) yaa: *Oh.* This vocative particle is usually used as a means of personal address. It is also used in exclamatory sentences to express pleasure, surprise, dismay, e.g., //yaa ḥaraam// *what a pity!* As discussed before, it is used to mean *either... or,* e.g., //xallii yaa ṣaaliḥ yaa marzuug yilʕabuu// *Let either Salih or Marzouq play.*

8) yoom fuznaa: *When we won.* The word //yoom// may function as an adverb when followed by a verb, usually in the perfect tense.

9) nirjaʕ ngullikum: *Again I say to you.* Note the adverbial use of the imperfect verb //nirjaʕ// *we return* before another imperfect verb. In most Arabic dialects it is very common for first person singular to use a first person plural verb form, as is the case here.

10) ḥbayybii: *Little Habib; sweetheart.* This word is the diminutive form of the name //ḥabiib//. Words that have the form //$C_1aC_2iiC_3$/faʕiil// take the diminutive form //C_1(u)C_2ayyiC_3/f(u)ʕayyil//. Arabic speakers use diminutives either as derogatory terms or as terms of endearment.

11) ḥaaṭṭah: *He is putting him.* When an active participle functions as a verb, it may take pronominal suffixes just like a verb.

12) ʔallah yihdiik: *May God guide you.* This expression is used as a gentle reproach to someone who does not seem to see things as they really are.

13) btuuʕ: *Belonging to.* This possessive particle is not usually used in Gulf dialects. It may be borrowed from the Egyptian dialect.

14) ʔaqayyir: *I change.* Note that this verb is a variant of the verb //ʔaɣayyir// with the sound change //-ɣ- ---> -q-//, a common phonological feature of some of the Gulf dialects. One must not confuse this verb with the MSA verb //qayyara, yuqayyiru// *to cover with tar.*

15) maa daam: *Since; as long as.* This //maa// is called in Arabic //maa -ddaymuumah// *maa of duration.* It introduces a temporal modification which may at times present a logical relationship, e.g., //leeʃ maa ʔaqayyiri -llaaʕib maa daam ʕindii ḥaaris// *Why don't I substitue the player since I have a goalkeeper?*

The Saudi Soccer Team

A : They have decided that it {the soccer teams' regional playoffs} will be in Brazil.

B : Fine, OK now, by the way, what happened to the Continental Select {Soccer} Team?

A : Well, the Continental Select Team...

B : Honestly my friend, your team is lousy.

A : First...

B : Although... but you see... no, one minute, I am telling you the m... I mean the coach... well, this is my point of view. Honestly, I see that he has pluses and minuses (lit. negatives and positives). His minuses, frankly speaking, are that he is not capable; also he... mixes up the {game} plan. One play (lit. time) he puts this player as a defender, one play he puts this player as midfielder. One play he puts five defenders, one play he puts six. However, the nice thing about him is that he has developed promising players, {such as} Marzug al-'Utaybi. He developed a... the one... with the Youth Club, al-Dawud.

A : Msalih al-Dawud.

B : Salih Dawud.

A : Msalih al-Dawud is generally an old{-timer}...

B : He is an old{-timer}, but at least he prepared him to play in tournaments.

A : No, no, I don't... I disagree with you completely (lit. all the way). Why?

B : Why?

A : Because when they first selected the team, his own goal was in the Continental {tournaments}. The Ittihad (Club) said to the Saudi {Club}... we will keep it {as} a Dream Team, this means that... it will develop a new team, new players.

B : Muhammad wh...

A : Well, he said, look, m... the results are not important. Fine then, when we beat (lit. won over) Egypt by five {goals}, all of you applauded the team, and when we lost to Brazil by eight {goals}, all of you said, it's the coach... it's the coach.

B : One moment, let me... let me...

A : Again I tell you... again I tell you that the... even if the Saudi Select Team won over Ba... Brazil... over Mexico, which is just a developing team, well... for the next playoffs (lit. championship). We have the preliminary playoffs as prerequisite for the Gulf Tournament. We have the trials for the World Cup. Yeah... we blame him {the coach}... we blame him...

B : Yes, my good friend Habib (lit. little Habib, my little Habib), listen to me. Look, when you tell me that a team is now developing a new Dream Team, Habib, who would know the {other} goalkeeper of the Saudi team during the '94 World Cup, if Mohammad al-Deayea was the only (lit. same) goalkeeper who played?

A : Never mind, I cannot bring a player...

B : He missed five e... five goals (lit. came to him) to Mexico. It wasn't just once or twice. He missed four goals to I don't know who. He lost to Norway by five goals. Well brother, you have a substitute goalkeeper whom you have been putting on reserve for eight years, why?

A : Well, who is he? You mean Hussein al-Sadiq?

B : Husein al-Sadiq and the other goalie, why? I mean even in the scrimmage games...

A : Generally... generally... I don't... I don't... Abu Ahmad... Abu Ahmad I don't care...

B : One moment, why didn't he try him out in the scrimmage games? OK, why didn't he try him?

A : In general, this is a co... coach's strategy.

B : What "coach's strategy," may God guide you?

A : A team cannot bring in all new players, or the whole team would be new.

B : Just one moment, you say...

A : OK, now, you know that we lost to Brazil by how much... by eight, although there were experienced players, such as al-Dawud, al-Daeyea', Sulayman {players}, al-Khilaiwi, Shuwayyi', and Hussein Abdul Ghani.

B : Yes.

A : Imagine that these were not there and new players came in, I think even twenty {players} would not have been enough against Rico of Brazil...

B : You don't know.

A : Although the Brazilian team is new. It is a new team. It just started.

B : Listen to me, let me... let me tell you, now you are telling me that this is a developmental period. Since it is a developmental period, why don't I substitute the player and... try him out since I have a goalkeeper of the same caliber or a little less, but {relatively} on the same level? Why don't I let him play even in the scrimmage games? Give him a chance to achieve, true or not?

A : No... well, the team's problem is not in goalkeeping.

zzawaaj fi -lhufuuf

This selection shows the preposition //ʕa-//, a contraction of //ʕala// is always prefixed to nouns and adjectives.

A : zzawaaj mita yaa ?abuu ḥmeed[1]?

B : wallah nʃaallah griib.

A : mita yaa xii?

B : zzawaaj, ʃuuf, zzawaaj laa bud minh[2], bass kull waaḥad w-tawgiit lah. yaʕnii -lwaaḥad mita ḥass ?inna huu m... yaʕnii miqtidir maaddiyyan w-hiyya? waẓʕah... w-ʕa-l?aqall yaʕnii m?ammin ʕala mustaqbalah mumkin ?a... yitzawwaj maa fii ?ayy maaniʕ[3], laakin lwaaḥad yiṭmaḥ yaʕnii ?inna yitʕadda. θaaniyan ?innii ?ana miθil-maa[4] giltilak ?iðaa bi-ṣiir zawaaj ?atwaqqaʕ ?anaa ba-tzawwaj barraa yaʕnii, li-?asbaab maaddiyyah...

A : bass yaʕnii zoojtak yaʕnii bi-tṣiir... qaṣdak titzawwaj yaʕnii, zoojatak min barraa willaa -zzawaaj mukaanah barraa?

B : laa wallaah ?atwaqqaʕ ?inna... zzawaaj bass min barraa.

A : bassi -zzawaaj...

B : ?ammaa[5] -zzoojah raaḥ ?ixtaarhaa ṭabʕan kull waaḥad "ḥalaati -θθoob rigiʕtah minnah w-fiih[6]."

A : maʕaak[7].

B : zeen? bass maa yimnaʕ taraa ?innii ?aaxið min barraa.

A : ʔaanaa ṣaraaḥah wijhat naẓarii...

B : ʔeh.

A : ʔinnak maa titzawwaj min barraa.

B : maa ʔatzawwaj min barra walla maa ʔatzawwaj bataatan[8]?

A : laa, laa, laazim titzawwaj, bass ʃloon gaṣdii ʔinnak titzawwaj min... mini -lmukaan llii ʔint fiih, b-ḥeeθ ʔinna ʔinti -le... ʔint ʕaayiʃ ma... fi -lbiiʔah, tafkiir ʔa... lel... yaʕnii zoojtek ʕala nafs tafkiirek. lahjitek, ṭariiqat kalaamak ʕala nafsi -ṭṭariiɣah, willaa ʃ-raʔyek yaa... yaa buu ʕalii?

C : raʔyii min raayak, kalaamak waaqiʕii jiddan[9]. majnuun ʔinta, ʕaarif ... lʕadaat wi-ttaqaaliid. (This speaker's voice is very weak.)

A : yaʕnii... ʃloon yaʕnii? ʔanaa maa...

C : ʃloon yaʕnii? lʕaadaat wi-ttaqaaliid, lwaaḥad ʔahamm ʔeeʃ maa yanẓir lahaa. fa-kill-maa garrab min ʕindak kill-maa ṣaarati -lʕaadaat wi-ttaqaaliid ʔagwa.

A : ṣaḥḥ.

C : ṣaḥḥ willaa laʔ?

B : zeen, ṣaraaḥah bass ʃuuf, ʃayy fi -zzawaaj ʔalli muhum... yaʕnii maa... maa yiddihaalah[10] ʔisraaʕ wa-tabðiir, wi-yjiblak sittiin ðabiiḥah[11], wi-yjiblak...

C : naʕam...

A : bass taʕaal min... min gaallak sittiin ðabiiḥ yaa -buu ʔaḥmad?

B : fii... fii naas ṣaddignii ʔakθar.

A : fii naas ʔakθar, bass ʔiðaa ʔint bi-ṭṭaaliʕ killi -nnaas, fii naas yiðbaḥ-lak miteen xaruuf, yaʕnii xalaaṣ laazim ʔanaa ʔaðbaḥ miteen xaruuf. fii waaḥid yiðbaḥlak sitt xirfaan...

C : bassi -nnaas maa tirẓa yaa buu ʕabdi -ljaliil.

B : ʔinnaas maa raaḥ tirkik[12].

A : zeen.

B : ʔinnaas maa raaḥ tirkik.

C : tagʕid tiddayyan[13].

A : le...

C : zeen, ʕalaʃaan tsawwi waajbaat ʔiw-waliimah, ṣaḥḥ willaa laʔ?

A : ʔeh, bass ʔanaa maa ʔaguul la-ʕalii ʃtar-lak xaruuf waaḥid. ʔaanaa killi -llii ʔaguul, yaʕnii laa yguul maθalan ʔinna -zzawaaj yaʕnii ykallif w-ðaa. yaa ḥabiibii kill maa fi -lʔamr[14] saww ʔant yaʕnii ʕaʃaa ʔaw qadaa ʕaaʔilii. ʃloon yaʕnii? jiib maθalan ʔahlek yaʕnii ʔile... lmuɣarrabiin[15] mink ʔahlak wi-nnaasi -llii yʕizzuun ʕaleek[16]. zumalaaʔak yaʕnii -lxaaṣṣiin w-saww lihum ʕaʃaa, lbaagii saww lihum ḥaflah murattabaat, bibsiy, w-keek, w-maʕi -ssalaamah.

C : bass ðaa maa yirtibaṭ ʕala ʔiraaditek w-baas...

A : ʃloon?

C : laazim yi... ʔubuuhaa ywaafig. ʔaḥyaanan ʔubuuk ygullak laʔ...

A : yaa ḥabiib ʔint tzawwaj...

C : ʔiḥnaa maa nsawwii ha-lʔaʃyaa...

A : ʔint tzawwaj... maa titzawwaj ʔubuuhaa...

C : ʔelmaṣiibah laa tgullii ʔaanaa, ʔaanaa ʔadrii b-ha-ʃʃayy, gillahum ʔuhum... ʔiḥnaa nʕaanii min wijhaat naẓar lʔaabaaʔ wi-nnaas likbaariin[17], maa nʕaanii min naẓar...

A : zeen.

B : zeen, fii ḥaal ʔinna huu -zzawaaj jamaaʕii[18]...

A : ṭayyib ʔaanaa ḥiin... yaʕnii ʔin ʔaanaa kint miqtidir, fluus.

C : ṭayyib.

A : laakin tzwwajt zawaaj jamaaʕii, ṭabʕan muu ʕa-saas[18] ʔinnii wallah maa ʔagdar ʔatzawwaj, kaanat ʕindii ʔafkaar θaanyah. ʔawwalan lmukaan fi -lḥasaa fa-maa kaan ʕindii wagt ʔinnii ʔatahayyaʔ nafsii ḥaggi -zzawaaj wi-stiʕdaadaat w-tadrii min ha-ʃʃaɣlaat haaðii, fa-ẓṭarreet ʔinnii ʔaaxið zawaaji -ljamaaʕii ʕaʃaan yrayyiḥnii, ʕan muu qaẓiyyat takaaliif, qaẓiyyat wujaʕi -rraas. zzawaaj ʔistiʕdaadatah...

B : wujaʕ raas.

C : naʕam.

A : ʔinnak bi-thayyiʔ lmukaan ḥaggi -zzawaaj, bi-thayyiʔ lmukaan ḥaggi -ẓẓiyaafeh bi-ʔe... bi... wi-b-tiḥtaar min huu b-tadʕuu faa-ʔanaa ʃufti -lʔafẓal saww ze... zawaaj jamaaʕii wi-dʕuu kill waaḥid yʕizz ʕaleek.

C : bass baʕẓi -lḥamaayil maa yirẓuun zzawaaj jumaaʕii, yaʕnii ḥamaayil kbiir ygullah zawaaj jumaaʕii maa yiṣlaḥ yaʕnii ʕindahum.

الزّوَاجْ فِي الْهُفُوفْ

أ : الزَّوَاجْ مِتَى يَا أَبُو حْمَيدْ[١]؟

ب : وَاللَّه انْشَالله كْرِيبْ.

أ : مِتَى؟

ب : شُوفْ، الزَّوَاجْ لاَ بُدّ مِنْه[٢]، بَسّ كُلّ وَاحَدْ وْتَوْكِيتْ لَه. يَعْنِي الْوَاحَدْ مِتَى حَسّ إنّ هُو مــ.. يَعْنِي مِقْتَدِرْ مَادِّيًا وْهَيْءْ وَضْعَه... وْعَالأَقَلّ يَعْنِي مْأَمّنْ عَلَى مُسْتَقْبَلَه مُمْكِنْ أ... يِتْزَوَّجْ مَا فِي أَيّ مَانِع[٣]، لَكِنْ الْوَاحَدْ يِطْمَحْ يَعْنِي إنّ يِتْعَدّ. ثَانِيًا إنِّي أَنَا مِثِلْ مَا[٤] كِلْتِلَكْ إذَا بِصِيرْ زَوَاجْ أَتْوَقَّعْ أَنَا بَتْزَوَّجْ بَرّا يَعْنِي لأَسْبَابْ مَادِّيَّه...

أ : بَسّ يَعْنِي زُوجْتَكْ يَعْنِي بِتْصِيرْ... قَصْدَكْ تِتْزَوَّجْ يَعْنِي، زُوجْتَكْ مِنْ بَرّا ولاَّ الزَّوَاجْ مْكَانَه بَرّا؟

ب : لاَ وَاللَّه أَتْوَقَّعْ إنّ... الزَّوَاجْ بَسّ مَنْ بَرّا.

أ : بَسّ الزَّوَاجْ.

ب : أَمَّا[٥] الزُّوجَه رَاحْ إخْتَارْهَا طَبْعًا كُلّ وَاحَدْ «حَلاَةِ الثُّوبْ رِكْعَتَه مِنَّه وْفِيه[٦]».

أ : مْعَاك[٧].

ب : زَيِنْ؟ بَسّ مَا يِمْنَعْ تَرَا إنِّي آخِذْ مَنْ بَرّا.

أ : أَنَا صَرَاحَه وِجْهَةْ نَظَرِي...

ب : أه

أ : إِنَّكْ مَا تِتْزَوَّجْ مِنْ بَرًّا.

ب : مَا أَتْزَوَّجْ مِنْ بَرًّا وَلاَ مَا أَتْزَوَّجْ بَتَاتًا[٩]؟

أ : لاَ، لاَ، لاَزِمْ تِتْزَوَّجْ، بَسّ شْلُونْ گَصْدِي إِنَّكْ تِتْزَوَّجْ مِنْ... مِنِ الْمُكَانْ اللِّي إِنْتْ فِيه، بْحَيْثْ إِنَّ إِنْتِ الـ.. إِنْتْ عَايِشْ مَـ.. فِي الْبِيئَه، تَفْكِيرْ أ... لِلـ.. يَعْنِي زُوجْتَكْ عَلَى نَفْسْ تَفْكِيرَكْ. لَهْجِتَكْ، طَرِيقَةْ كَلاَمَكْ عَلَى نَفْسِ الطَّرِيقَه، وِلاَّ شْرَأْيَكْ يَا... يَا بُو عَلِي؟

ج : رَأْيِي مِنْ رَايَكْ، كَلاَمَكْ وَاقِعِي جِدًّا[١٠]. مَجْنُونْ إِنْتَ، عَارِفْ... الْعَادَاتْ والتَّقَالِيدْ.

أ : يَعْنِي... شْلُونْ يَعْنِي؟ أَنَا مَا...

ج : شْلُونْ يَعْنِي؟ الْعَادَاتْ وِالتَّقَالِيدْ، الْوَاحَدْ أَهَمّ أَيشْ مَا يَنْظِرْ لَهَا. فَكِلّ مَا گَرُبْ مِنْ عِنْدَكْ كِلّ مَا صَارَتِ الْعَادَاتْ وِالتَّقَالِيدْ أَگْوَى.

أ : صَحّ.

ج : صَحّ وِلاَّ لأْ؟

ب : زَينْ، صَرَاحَه بَسّ شُوفْ، شَيّ فِي الزَّوَاجْ أللِّي مُهِمّ.. يَعْنِي مَا... مَا يِدِّهَالْهَا[١١] إِسْرَاعْ وَتَبْذِيرْ، وِيْجِبْلَكْ سِتِّينْ ذَبِيحَه[١٢]، وِيْجِبْلَكْ...

ج : نَعَمْ...

أ : بَسّ تَعَالْ مِنْ... مِنْ گَالَّكْ سِتِّينْ ذَبِيحَه يَا بُو أَحْمَدْ؟

ج : فِي... فِي نَاسْ صَدَّگْنِي أَكْثَرْ.

أ : فِي نَاسْ أَكْثَرْ، بَسّ إِذَا إِنْتْ بِطَّالِعْ كِلّ النَّاسْ، فِي نَاسْ يِذْبَحْلَكْ مِتَيِنْ خَرُوفْ، يَعْنِي خَلَاصْ لاَزِمْ أَنَا أَذْبَحْ مِتَيِنْ خَرُوفْ. فِي وَاحِدْ يِذْبَحْلَكْ سِتّ خِرْفَانْ...

ج : بَسّ النَّاسْ مَا تِرْظَى يَا بُو عَبْدِ الْجَلِيلْ.

ب : إِلنَّاسْ مَا رَاحْ تِرْكِكْ[١٣].

أ : زَينْ.

ب : إِلنَّاسْ مَا رَاحْ تِرْكِكْ.

ج : تَكْعِدْ تِدَيَّنْ[١٣].

أ : لَـ...

ج : زَينْ، عَلَشَانْ تْسَوِّي وَاجْبَاتْ إِوْوَلِيمَه، صَحّ وِلاّ لأ؟

أ : أيه، بَسّ أَنَا مَا أَكُولْ لَعَلِي اشْتَرْلَكْ خَرُوفْ وَاحِدْ. أَنَا كِلّ اللِّي أَكُولْ، يَعْنِي لاَ يْكُولْ مَثَلاً إِنّ الزَّوَاجْ يَعْنِي يْكَلِّفْ وْذَا. يَا حَبِيبِي كِلّ مَا فِي الأَمْرْ[١٤] سَوّ أَنْتْ يَعْنِي عَشَا أَوْ قَدَا عَائِلِي. شْلُونْ يَعْنِي؟ جِيبْ مَثَلاً أَهْلَكْ يَعْنِي إِلـ... الْمُقَرَّبِينْ[١٥] مِنْكْ أَهْلَكْ وِالنَّاسِ اللِّي يْعِزُّونْ عَلَيكْ[١٦]. زُمَلاَءَكْ يَعْنِي الْخَاصِّينْ وْسَوّ لِهُمْ عَشَا، الْبَاكِي سَوّ لِهُمْ حَفْلَةْ مُرَطَّبَاتْ، بِبْسِي، وْكَيكْ، وْمَعِ السَّلاَمَه.

ج : بَسّ ذَا مَا يِرْتِبِطْ عَلَى إِرَادِتَكْ وْبَسّ...

أ : شْلُونْ؟

ج : لاَزِمْ بِـ... أَبُوهَا يْوَافِكْ. أَحْيَانًا أَبُوكْ يْكُلَّكْ لأ...

أ : يَا حَبِيبْ إِنْتْ تْزَوَّجْ...

ج : إحْنَا مَا نْسَوِّي هَالأشْيَا...

أ : إنْتْ تْزَوَّجْ... مَا تِتْزَوَّجْ أُبُوهَا...

ج : ألْمَصِيبَه لاَ تْكُلِّي آنَا، آنَا أدْرِي بْهَالشَّيّ، كِلَّهُمْ أهُمْ... إحْنَا نْعَانِي مِنْ وِجْهَاتْ نَظَرْ الآبَاءْ والنَّاسْ لِكْبَارِينْ[17]، مَا نْعَانِي مِنْ نَظَرْ...

أ : زَيِنْ.

ب : زَينْ، فِي حَالْ إنَّ هُو زَوَاجْ جَمَاعِي[18]...

أ : طَيِّبْ آنَا حِينْ... يَعْنِي إنْ آنَا كِنْتْ مِقْتَدِرْ، فْلُوسْ...

ج : طَيِّبْ.

أ : لَكِنْ تْزَوَّجْتْ زَوَاجْ جَمَاعِي، طَبْعاً مُو عَسَاس[19] إنِّي وَاللَّه مَا أكْدَرْ أتْزَوَّجْ، كَانَتْ عِنْدِي أفْكَارْ ثَانْيَه. أوَّلاً الْمُكَانْ فِي الْحَسَا فَمَا كَانْ عِنْدِي وَكْتْ إنِّي أتْهَيَّءْ نَفْسِي حَكّ الزَّوَاجْ واسْتِعْدَادَاتْ وْتَدْرِي مِنْ هَالشَّغْلاتْ هَاذِي، فَاظْطَرَّيتْ إنِّي آخِذْ زَوَاجِ الْجَمَاعِي عَشَانْ يْرَيِّحْنِي، عَنْ مُو قَظِيَّةْ تَكَالِيفْ، قَظِيَّةْ وُجَعِ الرَّاسْ. الزَّوَاجْ إسْتِعْدَادَاتَه...

ب : وُجَعْ رَاسْ.

ج : نَعَمْ.

أ : إنَّكْ بِتْهَيِّءْ الْمُكَانْ حَكّ الزَّوَاجْ، بِتْهَيَّءْ الْمُكَانْ حَكّ الظِّيَافَه بِإ...بِـ... وبِتِخْتَارْ مِنْ هُو بْتَدْعُو فَا أنَا شُفْتِ الأفْظَلْ سَوّ زَ... زَوَاجْ جَمَاعِي وادْعُو كِلّ وَاحِدْ يْعِزّ عَلَيك.

ج : بَسّ بَعْظِ الْحَمَايِلْ مَا يِرْظُونْ الزَّوَاجْ جُمَاعِي، يَعْنِي حَمَايِلْ كْبِيرْ يْكُلَّه زَوَاجْ جُمَاعِي مَا يِصْلَحْ يَعْنِي عِنْدَهُمْ.

Vocabulary

ʔabuu ḥmeed أبو حْمَيد *prop.n.* (lit. the Father of Humayd) Abu Humayd, name of a male

laa bud minh لا بُدّ منه *expr.* It is inevitable, inescapable; There is no way out of it.

miqtidir مقتدِر *act.par.* (*pl.* -iin) being able, capable

mumkin مُمْكِن *adj.* may, maybe, possible

maa fii ʔayy maaniʕ ما في أيّ مانِع *expr.* There isn't any objection.

ḥalaati -θθoob rigʕitah minnah w-fiih حَلاة الثُّوب رُكعتَه منّه وفيه *prov.* (lit. The beauty of a garment is to have a patch of its own.) For a better marriage, one should marry from within one's own people.

maʕaak مَعاك *prep.* (lit. with you;) I am with you, I agree with you.

bataatan بَتاتاً *adv.* not at all, absolutely not

b(i)-ḥeeθ ʔinna بْحَيث إنّ *conj.* because; since

biiʔah بيئة *n.* (*pl.* -aat) environment

ṭariiɣah طريغة *n.* (*pl.* ṭuruɣ, ṭurug) way, method; style (var. ṭariigah)

raʔyii min raayak رأيي مِن رايَك *expr.* I am of the same opinion as you. We are of one mind.

jiddan جداً *adv.* very

kill-maa كلّ ما *conj.* whenever; the more... the more...

ʔagwa أكْوَى *compar.adj.* stronger

yiddihaalah يدِّهالَه *v.* He gives it to him.

ʔisraaʕ إسْراع *n.* rush; haste

yjiib-lak sittiin ðabiiḥah يْجيب لَك ستّين ذبيحه *expr.* (lit. He brings you sixty lambs.) He cooks sixty lambs.

buu ʕabdi ljaliil بو عَبْد الْجَليل *prop.n.* (lit. the father of Abd Al-Jalil) Abu Abd Al-Jalil (a name for a male)

ddayyan دّيّن imperf. yiddayyan *v.* to borrow money

waajib واجِب *n.* (*pl.* -aat) duty, obligation; homework

kill maa fi -lʔamr كلّ ما في الأمْر *expr.* all it takes

saww سوّ *v.impv.* have; make; do (var. sawwii)

qadaa قدا *n.* lunch (var. ɣadaa)

muɣarrab مُغرّب *pass.par.* (*pl.* -iin) close {relative} (var. mugarrab)

yʕizzuun ʕaleek يعزّون عليك *expr.* They are dear to you.

murattabaat مرطّبات *pl.n.* refreshments

bibsiy ببسي *prop.n.* Eng. Pepsi

w-maʕi -ssalaamah ومع السّلامه *expr.* (lit. and goodbye) And that's it.

ʔaḥyaanan أحياناً *adv.* sometimes; often

ma(u)ṣiibah مصيبه *n.* (*pl.* maṣaayib) problem; calamity, misfortune

kbaariin كبارين *adj.* elderly

zawaaj jamaaʕii زواج جماعي *phr.* traditional country wedding

ʕa-saas عساس *phr.* based on; on the basis of (var. ʕa-ʔasaas)

ʔalḥasaa الحسا *prop.n.* Hassa (a city in the Eastern Province, northeast of Hufuf)

rayyaḥ ريّح imperf. yrayyiḥ *v.t.* (lit. to relieve) to have peace of mind; to put one at ease; to make one comfortable

wujaʕi -rraas وجع الرّاس *phr.* headache; trouble; problem

ẓiyaafeh ظيافه *n.* reception; hospitality

ḥtaar احتار imperf. yiḥtaar *v.* to be confused

ḥamuulah حموله *n.* (*pl.* ḥamaayil) clan, tribe, extended family

Notes

1) ʔabuu ḥmeed: *The father of Humayd.* As discussed previously, the use of //ʔumm; ʔabuu// *mother; father* before the name of the firstborn son is widely used in the Arab world to form nicknames. However, this construction of having one's nickname or the deminutive form of one's name after //ʔabuu or ʔumm// is also used to express closeness and lack of formality among speakers. In this text, the father of Humayd maybe is married and have a son or maybe not.

2) laa bud minh: *It is inevitable, inescapable.* Cf. MSA //labudda minhu//. This expression is borrowed from MSA and occurs in most Arabic dialects.

3) maa fii ʔayy maaniʕ: *There isn't any objection.* In this expression the preposition //fii// functions as a pseudo-verb, which is negated by the negative particle //maa// just like any other verb. The interrogative substantive //ʔayy// may also function as an indefinite pronoun. When it is so used, its meaning becomes general, instead of being restrictive, as is the case in the example above.

4) miθil-maa: *As, just as, likewise.* Compound conjunctions are formed by adding the relative substantive //maa// to some nouns, prepositons, and adverbs, e.g., //ʕugb-maa; ʔawwal-maa; yoom-maa// *after; as soon as; when,* respectively. The compound conjunction //miθil-maa// introduces clauses of manner.

5) ʔammaa: *But for, as far as s.o. or s.th.concerned.* This particle usually introduces a noun which functions as the subject of the following sentence that refers back to it with a personal pronoun. Note the sentence in the text //ʔammaa -zzoojah raaḥ ʔixtaarhaa// *But for the wife, I will choose her.* The pronominal suffix //-haa// refers back to the //zoojah//.

6) ḥalaati -θθoob rigʕitah minnah w-fiih: *The beauty of the garment is to have a patch of its own; for a better marriage, one should marry from within his own people.* Most Saudis do not encourage intermarriage; speaker A wants speaker B to marry someone from his own town. If a Saudi wants to marry a foreigner, he has to submit a request for the approval of the Saudi Foreign Ministry before he gets married.

7) maʕaak: *I am with you.* This preposition with a pronominal suffix can stand alone in response to a statement during a conversation. It indicates that the speaker is in total agreement with the person making the statement, or he is listening to what is being said.

8) bataatan: *Not at all, absolutely not.* This word is one of numerous adverbs of nominal derivation used after a negative statement for more emphasis, or as a firm negative response to a question. This word has a determinative meaning and a stronger effect than simple negation of the noun.

9) jiddan: *Very.* This intensifier is borrowed from MSA. Note the many MSA borrowings in this text, which shows that the diglossia phenomenon is very common among Arabic speakers, especially among the educated.

10) yiddihaalah: *He gives it to him.* This verb may be borrowed from Egyptian Arabic. This sentence structure is not common in Gulf dialects.

11) yjiib-lak sittiin ðabiiḥah: *He cooks sixty lambs.* The number of lambs

one cooks for his wedding reception is an indication of his generosity in honoring his guests.

12) maa raaḥ tirkik: *They are not going to leave you alone.* Cf. //maa raaḥ titrikak//. The deletion of the second //-t-// could be a result of rapid speech.

13) tiddayyan: *You borrow money.* Cf. //titdayyan//. Note the assimilation of the //t- ---> d-//, a common linguistic feature in most Gulf dialects.

14) kill maa fii lʔamr: *All it takes; it boils down to.* //maa// is a relative substantive which is not translated into English in this sentence. One has to be careful not to think of it as a compound conjunction since it occurs after //kill//.

15) muɣarrabiin: *Close relatives.* The sound change of //q --- ɣ// may change the meaning to *exiled; being away from home* if one is not aware of this common phonological change in the dialect.

16) yʕizzuun ʕaleek: *They are dear to you.* Just like speakers of Riyadh dialect, Hufuf dialect speakers often keep the second imperfect verb marker //-n// for the third person plural.

17) kbaariin: *The elderly.* Adding the regular plural suffix //-iin// to this adjective is not very common. The most common plural form for this adjective is //k(i,u)baar//.

18) zawaaj ja(u)maaʕii: *Traditional country wedding.* As practiced in certain villages, this kind of wedding is the least costly. The people of the town are invited for the celebration, but the groom does not have any reception party or dinner for the guests. After the wedding a meal is offered to the family only.

19) ʕa-saas: *Based on.* The preposition //ʕa-//, a contraction of //ʕala//, cannot stand alone. It is prefixed to the word that follows it. This construction does not occur in MSA; it is purely dialectal.

Marriage in Hufuf

A : When are you getting married Abu Humayd?

B : Well, hopefully soon.

A : When?

B : Look! Marriage is inevitable. However, everyone has his own timing. I mean when one feels that he is m... able financially and ready (lit. has prepared his situation)... and at least he has secured his future, he may m... get married. There is no objection. Nevertheless, one aspires to be ready. Secondly, as I have told you, if I get married at all, I think I will marry abroad, for financial reasons, that is...

A : Well, your wife will... well, you mean your wife is going to be from abroad, or the wedding location will be abroad?

B : No, in fact, I think that... the marriage will be abroad.

A : Is it just the marriage?

B : But for the wife, I will choose her m... certainly everyone m... "for a better marriage, one should marry from within one's own people (lit. the beauty of the garment is to have a patch of its own)."

A : I am with you.

B : OK? Well, but this doesn't mean that I cannot marry from a foreign {country}.

A : Honestly, my point of view...

B : Yeah.

A : Is that you don't marry from outside.

B : Is it that I don't marry from outside or I don't marry at all?

A : No, no, you have to get married, but I meant that you marry from... from where you are because you are living in the {same}... environment, the thinking of... I mean your wife thinks as you think. Your language and the way you speak are the same. What do you think, Abu Ali?

C : I am of the same opinion. What you are saying is very realistic. You are crazy, do you know the... customs and the traditions?

A : Well... how is that? I don't...

C : How is that? Customs and traditions are the important things one {must} look at. So the closer they get to you the stronger the customs and

traditions get.

A : True.

C : True or not?

B : Fine, but look, frankly, the important thing for marriage is that one should not rush it and be wasteful (lit. not give it haste and squandering) bringing sixty lambs and bringing...

C : Yes.

A : Come on... Abu Ahmad, who told you {that one must bring} sixty lambs?

C : Believe me, there are people {who bring} more.

A : There are people {who bring more}, but if you look at all the people, there are people who slaughter two hundred lambs. Does this mean I have to slaughter two hundred lambs? There are some who slaughter six lambs...

C : Abu Abduljalil, but people don't accept it.

B : People will not leave you {alone}.

A : Fine.

B : People will not leave you alone.

C : So you borrow {money}...

A : M...

C : Well, just to fulfill your obligations and have a party, true or not?

A : Yes, but I am not telling Ali to buy one lamb. What I am trying to say is, I mean, he should not say that marriage is costly. Habib, all it takes is that you have a family dinner or a lunch. How so? For example, get your family the... those who are close to you, your family, and those who are dear to you, your special colleagues and have a dinner for them. And for the rest have a party with refreshments, Pepsi, cake, and that's it (lit. and good bye).

C : But this is not dependent on what you want only...

A : How?

C : Her father must... agree. Sometimes your father will say to you, no...

A : Habib, you are marrying...

C : We do not do such things...

A : You are marrying... you are not marrying her father...

C : Don't tell me the problem. I know this matter. Tell them... We are suffering from the fathers' and the old people's points of view. We are not suffering from the points of...

A : Fine.

B : Fine, in case it is a traditional marriage...

A : Well, when I... I mean I was financially able.

C : OK.

A : But had a traditional marriage. Certainly, not based on {the fact} that I was not able to get married, but because I had other ideas. First, I didn't have time to get the place in Al-Hassa ready for the wedding and for the preparations; you know these things. So I had to have a traditional wedding for my own peace of mind. It was not an issue of expenses. It was an issue of a headache. The preparations for a wedding...

B : It's a headache.

C : Yes.

A : You have to prepare a place for the wedding, you have to prepare a place for the reception, yo... you get confused about whom are you going to invite. So I saw that it was better to have a traditional wedding... and invite everyone dear to you.

C : But some families don't accept a traditional wedding. Well, an elder in the family may say that a traditional wedding is not right for them.

maṣaariifi -zzawaaj

Most speakers, whether educated or not, quote Qur'anic verses applicable to the situation they are experiencing, and the speakers in this selection are not any different.

A : laa tsawwii waliimah kabiirah, sawwhaa ʕaaʔiliyyeh... bi-ẓẓabṭ[1], sawwhaa ʕaaʔiliyyah. ʔiʕzim bassi -nnaas ʔillii ʔaqrubaaʔak, ʕyaal ʕammak[2], ʕyaal xaaltak, killi -lmaw... lmawjuud min jihatak ʔint w-min jihati -lmaraa, zeen? w-xalaaṣ, w-walaa tkallif... ygullak ʔallah yaʕnii ʔe... yaʕnii "laa tkallif nafsak bi-maa laa tuṭiiq."

B : "ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaʕahaa[3]."

A : bi-ẓẓabṭ, ṣaḥḥ, fa-ʔint leeʃ ʔalḥiin tirhiq nafsik? ʔaana ʔaguullak, ʔaxuuy maθalan, ʕa-sabiili -lmiθaal[4], raaḥ tizawwaj, ʃloon tizawwaj? raaḥ tisallaf fluus, ʔarbʕiin ʔalf min walad xaaltii w-maa ʔadrii, w-ʔaana ʕaṭeetah ʕiʃriin ʔalf, w-jalas sanawaat, jaab walad ʔaw wuldeen wa-laa-zaal[5] yidfaʕ lifluus. leeʃ? maa lah daaʕii. yaʕnii fi -nnihaayah ʔayya huu -lxasraan[6]?

B : huu zeen yaa ʔabuu ʔaḥmad nniẓaam ðaa, bass muʃkilat ʔalḥiin niẓaami tʃuuli -lmadiinah.

A : naʕam.

B : niẓaam mumtaaz lwaaḥid ʕaad ṣarfiyyah maa ṣrafiyyah, bass ʔaḥiin miθl-maa tguul ʔint ʔakbar ʔaxwaanak...

A : naʕam.

B : tadrii -lwaaldeh[7] tabii tafraḥ bek.

C : ṣaḥḥ.

B : wu-ʔubuuk yabii yifraḥ bek wi-lʔahel, fa-ṣaʕbi -ʃwayy miθilmaa tguul tiṭlaʕ ʔinti w-zoojtak truuḥi -lmadiinah ʕa-saas tsawwii -zzawaaj hnaak, w-miθl-maa nguul ðii farḥah. farḥati -lʔumm ʔinnu zawaaj ʔakbar ʕyaalhaa.

C : w-yammhaa, ʔint zeen maa gallak ʕabdi -ljalliil.

A : ʔaana maa ʔaguullak ruuḥ lmadiinah, ʔagullak mumkin, bass ʔaana maa ʔayyid rraɣbah ʕaʃaan truuḥi -lmadiinah ʔawi -rriyaaẓ ʔawi -tsaafir fii manṭaɣah θaanyah, ʔaana ʔaguul ʔiɣtiṣid[8] ʔib-qadir-maa tigdar fi -lʔumuuri -llii zay haaðii, li-ʔanni -ʃloon? ʃu-l... lfikrah m... ʃin hii? ʔilleelah ʔint zamiilii ʔaw walad ʕammii wi-tḥaẓar maʕaayi -zzawaaj w-tufraḥ w-taakil, wi-txalliṣi -lʔakil wi-tguul 'lḥamdi li-ḷḷaah[9]', ṣaḥḥ? truuḥ beetkum wi-tnaam, mirtaaḥ, laakin min huu, baʕdeen ʔaana ʃloon? ʔalyoomi -θθaanii ʔafakkir ʃloon ba-rajjiʕ lifluus? ʃloon baa-xið mini -lbaank? ʃloon ba-biiʕ siyyaartii?

B : ʔay, maa... maa tistiqirr... maa tistiqirr...

A : tagʕidlak sanwaat tḥaati ʃloon bi-twaffir lifluus haaðii ḥag... trajjiʕ ḥag ʔaṣhaabhaa. fa-ʔint, nnaas yaʕnii firḥuu ðiiki -lleeleh maʕaak, ṣaḥḥ, laakin baʕdeen min huu -llii yiʃga? tiʃga ʔint. fa-masʔalat ʔinnak b-tufraḥ, laa-bud tufraḥ. ʔaana maʕaak ʔaʔayydek ʔinnak laazim tufraḥ been ʔahlak w-rabʕek w-xillaanek, laakin laa tit... tsawwii ʔazyad mini -llaazim. yaʕnii laa tiṭlaʕ ʔakθar mini -llii ʔint tigdar tsawwiih. yaʕnii haaði -llii ʔatṣawwar ʔinnhaa wijhat naẓarii.

B : ṣaraaḥah, ʔinnak laa tiṭlaʕ mudaan[10] min baʕd-ma tiʕris...

A : naʕam.

B : laa ykuun ʕaleek dyuun ʕaʃaan tḥiss bi-zzawaaj ʔinnak tirtaaḥ fiih.

A : yaʕnii ḥitta wa-ʔin kaanat duyuun, tkuun duyuun yaʕnii muʃ[11] murhiqah maθalan xamsṭaʕʃ ʔalf, ʕiʃriin, yaʕnii ʃayy tigdar titḥammala... baʕd sint... fii sinteen yaʕnii tigdar tsaddid lɣiimah[12], lammaa taaxið-lii sittiin ʔalf sulfah, yaʕnii ʔaʕtabirhaa ṣaraaḥah ʔa... yaʕnii ʔiðaa ʔint muub gaadir ʕala -zzawaaj, laa titzawwaj, bi-maʕna ʔaaxar. weeʃ raayek ʔint?

C : ṣaraaḥah, wa-naa ʔayydi -nniẓaam ðaa -llii fi baʕẓi -lmanaaṭiɣ wu-zzawaaji -jjumaaʕii.

A : yaʕnii zayyi -lqura?

C : yaʕnii ʔii yidfaʕ mablaaɣ ṣɣiir kaðaa mablaɣ w-ʔuftakk min ʃayy ʔismah waajbah w-maa waajbah kill ʃayy, ḥitta niẓaam baʕd lʕaʃaa ḥag ʔahalak yuuṣal-lak, kaðaa ðabiiḥah[13].

مَصَارِيفِ الزَّوَاجْ

أ : لاَ تْسَوِّي وَلِيمَه كَبِيرَه، سَوّهَا عَائِلِيَّه... بِالضَّبْطْ[1]، سَوّهَا عَائِلِيَّه. إِعْزِمْ بَسّ النَّاسْ إِللِّي أَقْرُبَاءَكْ، عْيَالْ عَمّكْ[2]، عْيَالْ خَالْتَكْ، كِلّ الْمَوْ... الْمَوْجُودْ مِنْ جِهَتَكْ إِنْتْ وْمِنْ جِهَةِ الْمَرَا، زَينْ؟ وْخَلاَص، أُوْوَلاَ تْكَلّفْ... يْكُلّكْ أَللّه يَعْنِي أ... يَعْنِي «لاَ تْكَلِّفْ نَفْسَكْ بِمَا لاَ تْطِيقْ».

ب : «إِنَّ اللّه لاَ يُكَلِّفُ أَلنَّفْسَ إِلاَّ أُوْسَعَهَا[3].»

أ : بِالضَّبْطْ، صَحّ، فَإِنْتْ لَيشْ أَلْحِينْ تِرْهِقْ نَفْسَكْ؟ آنَا أَگُولْ لَكْ أَخُوِي مَثَلاً، عَسَبِيلِ الْمِثَالْ[4]، رَاحْ تِزَوَّجْ، شْلُونْ تِزَوَّجْ؟ رَاحْ تِسَلّفْ فْلُوسْ، أَرْبَعِينْ أَلْفْ مِنْ وَلَدْ خَالِي وْمَا أَدْرِي، وْآنَا عَطَيتَه عِشْرِينْ أَلْفْ، وْجِلَسْ سَنَوَاتْ، جَابْ وَلَدْ أَوْ وُلْدَينْ وَلاَ زَالْ[5] يِدْفَعْ لِفْلُوسْ. لَيشْ؟ مَا لَه دَاعِي. يَعْنِي فِي النِّهَايَه أَيّ هُو الْخَسْرَانْ[6]؟

ب : هُو زَينْ يَا أَبُو أَحْمَدْ النِّظَامْ ذَا، بَسّ مُشْكِلَةْ أَلْحِينْ نِظَامِ تْشُولِ الْمَدِينَه.

أ : نَعَمْ.

ب : نِظَامْ مُمْتَازْ الْوَاحِدْ عَادْ صَرْفِيَّه مَا صَرْفِيَّه، بَسّ أَحِينْ مِثِلْ مَا تْگُولْ، إِنْتْ أَكْبَرْ أَخْوَانَكْ...

أ : نَعَمْ.

ب : تَدْرِي الْوَالْدَه[7] تَبِي تَفْرَحْ بَكْ.

ج : صَحّ.

ب : وأبُوكْ يَبِي يِفرَحْ بَكْ وِالأهَلْ، فَصَعْبِ شوَيّ مِثِلْ مَا تْگُولْ تِطْلَعْ إِنْتِ وْزُوجْتَكْ تْرُوحِ الْمَدِينَه عَسَاسْ تْسَوِّي الزّوَاجْ هْنَاكْ، وْمِثِلْ مَا نْگُولْ ذِي فَرْحَه. فَرْحَةِ الأُمّ إِنّْ زَوَاجْ أكْبَرْ عْيَالْهَا.

ج : وْيَمّهَا، إِنْتْ زَينْ مَا كَلَّكْ عَبْدِ الْجَلِيلْ.

أ : آنَا مَا أگُولْ رُوحْ الْمَدِينَه، أگُولّكْ مُمْكِنْ، بَسّ انَا مَا أيِّدْ الرَّغْبَه عَشَانْ تْرُوحْ الْمَدِينَه أوِ الرِّيَاظْ أوِ تْسَافِرْ فِي مَنْطَقَه ثَانْيَه، آنَا أگُولْ إِغْتِصِدْ[8] إِبْقَدْرِ مَا تِگْدَرْ فِي الأُمُورِ اللِّي زَيّْ هَاذِي، لأنّْ شْلُونْ؟ شُو الـ... الْفِكْرَه مـ... شِنْ هِي؟ إِللّيلَه إِنْتْ زَمِيلِي أوْ وَلَدْ عَمِّي وِتْحَضَرْ مَعَايِ الزّوَاجْ وْتُفرَحْ وْتَاكِلْ، وِتْخَلّصِ الأكِلْ وِتْگُولْ «الْحَمْدِ لِلّه[9]» صَحّ؟ تْرُوحْ بَيتْكُمْ وِتْنَامْ، مِرْتَاحْ، لَكِنْ مِنْ هُو، بَعْدَينْ آنَا شْلُونْ؟ ألْيُومِ الثّانِي أفَكِّرْ شْلُونْ بَرَجِّعْ لِفْلُوسْ؟ شْلُونْ بَاخِذْ مِنِ الْبَانْكْ؟ شْلُونْ بَبِيعْ سِيَّارْتِي؟

ب : أيْ، مَا... مَا تِسْتِقِرّ... مَا تِسْتِقِرّ...

أ : تَگْعِدْلَكْ سَنَوَاتْ تْحُوتِ شْلُونْ بِتْوَفِّرْ لِفْلُوسْ هَاذِي حَكْ... تْرَجِّعْ حَكْ أصْحَابْهَا. فَإِنْتْ، النَّاسْ يَعْنِي فِرْحُوا ذِيكِ اللّيلَه مَعَاكْ، صَحّ، لَكِنْ بَعْدِينْ مِنْ هُو اللِّي يِشْكِي؟ تِشْكَى إِنْتْ. فَمَسْألَةْ إِنَّكْ بْتُفرَحْ، لاَ بُدّ تُفْرَحْ. آنَا مَعَاكْ أأيِّدَكْ إِنَّكْ لاَزِمْ تُفْرَحْ بَينْ أهْلَكْ وْرَبْعَكْ وْخِلاّنَكْ، لَكِنْ لاَ تِتـ... تْسَوِّي أزْيَدْ مِنِ اللاّزِمْ. يَعْنِي لاَ تِطْلَعْ أكْثَرْ مِنِ اللِّي تِگْدَرْ تْسَوِّيه. يَعْنِي هَاذِ اللِّي أتْصَوَّرْ إِنّهَا وِجْهَةْ نَظَرِي.

ب : صَرَاحَه، إِنَّكْ لاَ تِطْلَعْ مُدَانْ[10] مِنْ بَعْدْ مَا تِعْرِسْ...

أ : نَعَمْ.

ب : لاَ يْكُونْ عَلَيكْ دْيُونْ عَشَانْ تْحِسّ بِالزّوَاجْ إِنّكْ تِرْتَاحْ فِيه.

أ : يَعْنِي حِتّى وَإِنْ كَانَتْ دْيُونْ، تْكُونْ دْيُونْ يَعْنِي مُشْ[11] مُرْهِقَه مَثَلاً خَمْسْطَعْشْ أَلْفْ، عِشْرِينْ، يَعْنِي شَيّ تِكْدَرْ تِتْحَمّلَه... بَعْدْ سِنْتَ... فِي سِنْتَينْ يَعْنِي تِكْدَرْ تْسَدّدْ الْغِيمَه[12]، لَمّا تَاخْذِلِي سِتّينْ أَلْفْ سُلْفَه، يَعْنِي أَعْتَبِرْهَا صَرَاحَه أ... يَعْنِي إِذَا إِنْتْ مُوبْ كَادِرْ عَلَى الزّوَاجْ لاَ تِتْزَوّجْ، بِمَعْنَى آخَرْ. وَيشْ رَايَكْ إِنْتْ؟

ج : صَرَاحَه، وَانَا أَيِّدِ النّظَامْ ذَا اللِّي فِي بَعْظْ الْمَنَاطِغْ وُالزّوَاجِ الْجُمَاعِي.

أ : يَعْنِي زَيّ الْقُرَى؟

ج : يَعْنِي إِي يِدْفَعْ مَبْلاَغْ صْغِيرْ كَذَا مَبْلَغْ وُأُفْتَكَ مِنْ شَيّ إِسْمَه وَاجْبَه وْمَا وَاجْبَه كِلّ شَيّ، حِتّى نِظَامْ بَعْدْ الْعَشَا حَكْ أَهَلَكْ يُوصِلّكْ كَذَا ذَبِيحَه[13].

Vocabulary

bi-ẓẓabṭ بالظّبْطْ *adv.* exactly

ʕyaal ʕammak عْيَالْ عَمّكْ *phr.* your paternal uncle's children, your paternal cousins

laa tkallif nafsak bi-maa laa tuṭiiq لاَ تْكَلِّفْ نَفْسَكْ بِمَا لاَ تُطِيقْ MSA *expr.* Don't burden yourself with what you cannot bear.

ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaʕahaa إِنّ اللّهَ لاَ يُكَلِّفُ أَلنّفْسَ إلاّ أَوْسَعَهَا "On no soul does God place a burden greater than it can bear" (Sura II: 286).

ʕa-sabiili -lmiθaal عَسَبِيلِ الْمِثَالْ *expr.* as an example

tisallaf تِسَلّفْ imperf. yitsallaf *v.* to borrow (money especially on credit)

walad xaaltii وَلَدْ خَالْتِي *phr.* (*pl.* wlaad xaaltii) my maternal aunt's son, my maternal cousin

xaalah خَالَه *n.* (*pl.* -aat) maternal aunt

laa-zaal لاَ زَالْ *v.* still

maa lah daaʕii مَالَه دَاعِي *expr.* There is no need for it.

xasraan خَسْرَان *act.par.* (*pl.* -iin) loser

ṣarfiyyah maa ṣrafiyyah صَرْفِيَّه مَا صَرْفِيَّه *phr.* expenses and something like that, little change (money)

waaldah وَالْدَه *n.* mother

firiḥ bi- فِرِح بِـ imperf. yifraḥ bi- *v.* to rejoice in (one's getting married)

farḥah فَرْحَه *n.* (wedding) celebration; joy

ʔayyad أَيَّد imperf. yʔayyid *v.* to approve of; to endorse; to support;

ʔiɣtaṣad إِغْتَصَد imperf. yiɣtaṣid *v.* to be economical; to be frugal (var. ʔigtaṣad)

lḥamdi li-llaah الْحَمْد لله *phr.* thank God, praise be to God

mirtaaḥ مِرْتَاح *adj.* (*pl.* -iin) comfortable

ʃaga شَكَى imperf. yiʃga *v.* to be miserable; to work hard; to have trouble

rabʕ رَبْع *n.coll.* clan, family; folks

xill خِل *n.* (*pl.* xillaan) friend, bosom friend

mudaan مُدَان *pass.par.* (*pl.* -iin) indebted, in debt; convicted; judged

muʃ مُش *neg.part.* not

tḥammal تْحَمَّل imperf. yitḥammal *v.* to bear; to withstand

saddad سَدَّد imperf. ysaddid *v.* to pay off, to cover (debts)

ɣiimah غِيمَه *n.* amount; value (var. giimah)

sulfah سُلْفَه *n.* debt; an advance payment; borrowing money

bi-maʕna ʔaaxar بِمَعْنَى آخَر *expr.* (lit. in another meaning) in other words

ftakk فْتَك imperf. yiftakk *v.pass.* to be freed; to be let loose

Notes

1) bi-ẓẓabṭ: *Exactly*. As it was noted before, some adverbs are formed by prefixing the preposition prefix //bi-// to a noun.

2) ʕyaal ʕammak: *Your paternal uncle's children, your paternal cousins*. Unlike the English, Arabic has very specific kinship terms. To render cousin, nephew and niece, the words //ʔibn or wild// *son*, and //bint// *daughter* are used before //ʕamm; ʕammah; xaal; xaalah; ʔax; ʔuxt// *paternal uncle's; paternal aunt's; maternal uncle's; maternal aunt's, brother's; sister's son/daughter*. The words //ʕyaal; wlaad// *children* are used for the plural.

3) ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaʕahaa: *On no soul does God place a burden greater than it can bear*. Both speakers are quoting this Qur'anic verse from "al-Baqarah Sura, 286." Whether a speaker is educated or not, he uses Classical Arabic when quoting the Qur'an, since memorizing the Qur'an is a common Muslim practice.

4) ʕa-sabiili -lmiθaal: *As an example*. Cf. MSA //ʕala sabiili -lmiθaal// with the dialectal change of the preposition //ʕala ---> ʕa-//.

5) laa zaal: *Still*. The auxiliary verb //zaal// *to cease* is always used in a negative construction to render the English equivalent *still*.

6) xasraan: *Loser*. Almost all adjectives of the //$C_1aC_2C_3$aan/faʕlaan// pattern are derived from Measure I verbs, e.g., //ɣiliṭ; tiʕib; firiḥ, ɣalṭaan; taʕbaan; farḥaan// *mistaken; tired; happy*.

7) waaldah: *Mother*. It is more respectful to use //waalid; waaldah// with the definite article //ʔal-// for *one's father; mother*: //keef lwaaldah?// *How is your mother?* The dual form //waaldeen// *one's parents* is widely used as well.

8) ʔiɣtaṣad: *To be economical*. Cf. MSA //ʔiqtaṣada//. Note the sound change of //q ---> ɣ//.

9) lḥamdi li-llaah: *Thank God, praise be to God*. One has to say this phrase upon finishing a meal.

10) mudaan: *Indebted.* This is a formal term; the form //madyuun// is more common in colloquial Arabic. Note the numerous use of MSA terms and idioms in this selection.

11) muʃ: *Not.* This negative particle is used to negate nouns, adjectives and adverbs. The negative particles //muu, muub// are more common in Gulf dialects.

12) ɣiimah: *Amount; value.* Cf. MSA //qiimah//. Note the sound change of //q- --- ɣ-//. The form //giimah// is more common in other Eastern Province dialects.

13) yuuṣallak: *You will recieve.* Simple triliteral verbs whose first radical is //waaw// have imperfect stems beginning with //-uu-; -oo-, -aa-//, e.g., //waṣal/yuuṣal/yooṣal/yaaṣal//. See Selection 14, Note 12.

14) kaðaa: *So many; a few.* When preceded by the preposition //ka-//, the demonstrative //-ðaa// functions as an adverb: //kaðaa ðabiiḥah// *so many lambs.* Note that when //kaðaa// is repeated it has an indefinite meaning: //sawweet kaðaa wa-kaðaa// *I did such and such.*

Wedding Expenses

A : Don't have a big feast. Have it for family only... Exactly, make it a family {party}. Invite only your relatives, your paternal uncle's children, your maternal aunt's children, all those who are on your side {of the family} and those on the woman's side, OK? That's it. Don't burden... God tells you, I mean e... "Don't burden yourself with what you cannot bare."

C : "On no soul does God place a burden greater than it can bear."

A : Exactly, true, so then, why are you burdening yourself? I am telling you, just as an example, my brother got married. How did he get married? He borrowed money, forty thousand {riyals} from my maternal aunt's son, I don't know, and I gave him twenty thousand {riyals}. It took him years {to pay it off}. He had a child or two and he was still paying off the money. Why? For no reason. Well, who is the loser after all?

C : This system is good Abu Ahmad, but today's problem is the {fad} of going to Medina {to get married}.

A : Yes.

C : It is an excellent system where one spends little money. However, well, as you may say, you are the oldest of your brothers...

A : Yes.

C : You know, mom wants to rejoice {in your wedding}.

B : True.

C : And your father and the family want to rejoice {in your wedding}. So it is somewhat difficult, as you may say, to go with your wife to Medina to get married there. As you may say, this is a celebration. It is mom's celebration; her oldest son is getting married...

B : Right there, next to her. What Abduljalil said to you is good...

A : I am not telling you to go to Madinah. I am saying that it is possible. Nevertheless, of course, I don't approve e... that you go to Medina, or to Riyadh or, to travel to another area. I am saying be economical as much as you can regarding such matters, why? The idea is... what? You are a colleague of mine or my paternal uncle's son and tonight you are attending my wedding, you have a good time, you eat and when you finish eating you say, "Thank God," right? You go home and you sleep comfortably, but who is... how would I be afterwards? The next day I will be thinking,

how am I going to pay back the money? How am I going to borrow from the bank? How am I going to sell my car {to pay off my debt}?

C : Yes, no... you have no certainty... no certainty...

A : For years you will be thinking of how you are going to save this money to give it back to people. I mean, the people rejoiced with you that night, true, but later who was troubled? You were miserable. So the issue of enjoying {your wedding} is inevitable. I am with you. I support {the fact} that you should celebrate {your wedding} among your family, folks, and friends, but don't... do anything more than is necessary. I mean you should not end up with more than what you can afford. Well, this is what I think my point of view is.

B : Frankly speaking, you should not end up in debt after you get married...

A : Yes.

B : You should not have debts, that way you can feel comfortable in your marriage.

A : Well, even if there is debt, it should not be exhausting. For example, fifteen thousand, twenty {thousand riyals}, I mean something you are able to bear. In yea... in two years you will be able to pay the amount back. When you borrow sixty thousand, I mean, frankly, consider it... well, in another word, if you are not {financially} able to get married, don't get married. What do you think?

B : Honestly, I support the system that is in some areas and the traditional country marriage.

A : You mean like the villages?

B : Well, yeah, one pays a small amount and will be free from something called traditions and obligations, and everything. Even {for} the custom of the family dinner, you will receive so many lambs.

ṣeed samak[1]

This selection presents several stative adjectives of the //faʕlaan/$C_1aC_2C_3aan$// pattern which are always derived from Form I verbs.

A : ʃe-xbaara[2]... ʃi-smah -lbaḥir ḥabiib wiyyaak[3], maa truuḥ ha-l?ayyaam walaa ʃii?

B : wallah -lbaḥir taʕbaan[4] yaa ʕabbaadii, muu miθil ?awwal.

A : huu ṣaḥiiḥ lbaḥri tɣayyar, muu zayy ?awwal[5] yaa ḥabiib, bass maa-zaal fii xeer ʕindi -nnaasi -ʃʃaaṭriin.

B : weeni -lxeer?

A : nnaasi -lle tifham fi -lbḥoor w-yiʕirfuu ?amaakin w-kiðaa[6].

B : ?eh, l?amaakin lawwal ḥilwah.

A : maθalan ḥaggi -lhaway... yaʕnii fii naas ?e... haawyiin w-kiðaa, yaʕnii... maθalan xawaafiʕ, law jiit la-lxawaafiʕ, yijii ysawwuunah[7] maka... maθalan marrah fi -ʃʃahir...

B : ?em...

A : fa-maḥsuub fi -ttaariixi -lfulaanii -lmaayah -lfulaaniyyah yaṣiir fii xawaafiʕ fi -lmukaani -lfulaanii, lle yinda -l?amaakin w-haawii ha-ʃʃyaa ðii yruuḥ yṣiid law daʕm la-lbeet w-yijii.

B : ?eh, maθal ?a... yoom nruuḥ ?ummu -ḥweesiin dak... ?awwal...

A : ʔeh.

B : ṣidnaa ʕala yimken tisʕah kiilo hah? wi-nt ṣidti -θneen wi-zʕilt maa rẓiit tkammil laa-weeʃ[8]? la-ʔannak ʕayyaar kaan wagthaa w-ḥaalak la-llah[9], w-ʔana ṣaḥ... ṣaḥraaḥah[10] yaʕnii, ween... ween gilt weeʃ fiik ʕala -ha-lḥaaleh? ṣidti -θneen, rrizg mawjuud giddaamak, di ḥawwil, walaa ki-nnak[11] tidrey... ḥaawil...

A : ʔaṣlan ʔanaa yaa ḥabiib yoom ʔaruuḥ wiyyaakum daaki -lyoom maa kaan lii nafs, w-kaan ʕindii ʃiɣil θaanii, ʔintuuna ṣarraytuu ʔillaa laazim nruuḥ lyoom, laazim. xalleetuu -lwaaḥid yruuḥ b-duun nafs, maa yrakkiz, maa yʃuuf. lwaaḥid ḥatta kaan sahraan[12], maa ʔigdar ʔafattiḥ ʕyuunii, ʕaʃaan ʔarakkiz ʔaʃuuf ḥaajah min difnat taḥti -ṭṭiin. ʃloon ʔaʃuuf ḥaajah w-ʔanaa naʕsaan[13], bi-ʕyuunii -nnoom?

B : laa, ttaʕ...

A : maa nimt hadeel walaa ʃay, w-kint zahgaan[14] w-ʕindii -rṭibaaṭ θaanii.

B : laa, ʔittaʕbaan taʕbaan, maa ʕaleek, keef ʔiḥna nṣiid ʕala sabʕah, θamaani, tisʕah, ʕaʃrah kiilo wi-nt tṣiid leyna θneen?

A : ʔiza[15] ʔintuun daaggiinhaa layyi noomah[16] mni l-muɣreb ʔila ḥagg ṣalaaṭi -lfajer[17]...

B : ʔaṣlan ʔiḥna ḥaal...

A : w-ʔanaa sahraan maa nimt, kaan ʕindii ẓuruuf maa nimt.

B : ʔaṣ... laʔ, ḥaalnaa ḥaalek...

A : laa.

B : ʔanaa baʕd sahraan...

A : laa, ɣalṭaan ʔinti.

B : bassi -ttaʕbaan taʕbaan zay-maa gitlik.

A : muu taʕbaan, lwaaḥid haadii ʃaɣlah činnnha hiwaayah.

B : guul ʔinta ṣlabt...

A : ʔawwalan hiwaayah, baʕdeen tiʕtimid ʕala nafsiyy(t)ak, ʔizaa ʔint murtaaḥ bi-tibḥar b-ḥamaas wi-b-naʃaaṭ w-ḥayawiyyah w-bi-trakkiz ʕadil, bassi -lwaaḥad ʔiza maa huu murtaaḥ nafsiyyan ʃlooni... maa yrakkiz, maa yʃuuf, ʔiʃʃii giddaamah maa yʃuufah.

B : miin yguul-lik? ʔaṣlan yooma -lla raḥne, ʔaṣlan yooma -lla raḥne ṣaḥiiḥ ʔinna maa-lak xilg...

A : ʔeh.

B : laakin muu la-ha-darajah ʕaad, laʔanna ʔawwalan, ʔint raayiḥ la-ʕaziimeh w-raayiḥ tibḥar, laakin maa tibɣa twaṣṣax nafsek wi-lbaktarah tbaaʕidhaa ʕannak daayman.

A : ʔey tiʕrif ʔanaa, tiʕrifnii ʔanaa ʔinsaan ḥariiṣ...

B : ʔint ʔinsaan ʔeh...

A : w-maa ʔaḥib ʔawassix nafsii b-ha-lʔaʃyaaʔ w-kiðaa, fa-ʔanaa law raayiḥ, ba-staʕidd, ba-lbas libs la-lbaḥr. ba-lbas juuṭii baa-xið yaayi -lḥarbeh, ʔintum maa ʕaṭeetuunii majaal laa ʔaxid-lii juuṭii w-tidrii killa ʃawalah, wi-tgaṭṭiʕi -rrijil lwaaḥid maa yitḥammalhaa.

B : laʔ, ʕaleek juuṭii... ʕaleek juuṭii.

A : ɣeer kidaa... ɣeer kidaa taraa kaan... kaanati -lmaayah maa hii -mnaasbah, nafsi -ttaariix lle riḥnaa fii kaanat ʕala ṭuul maa madaahaa tiṭlaʕi -ʃʃams willaa[18] -lmaayah jaayah rakiẓ.

صَيدْ سَمَك[1]

أ : شَخْبَار[2]... شِسْمَه الْبَحِرْ حَبِيبْ وِيَّاك[3]، مَا تْرُوحْ هَالأيَّامْ وَلاَ شِي؟

ب : وَاللَّه الْبَحِرْ تَعْبَان[4] يَا عَبَّادِي، مُو مِثِلْ أوَّلْ.

أ : هُو صَحِيحْ الْبَحِرْ تْغَيَّرْ، مُو زَيّ أوَّلْ[5] يَا حَبِيبْ، بَسّ مَا زَالْ فِي خَيـرْ عِنْدِ النَّاسِ الشَّاطْرِينْ.

ب : وَينِ الْخَيرْ؟

أ : النَّاسِ اللِّى تِفْهَمْ فِي الْبَحُرْ وْيِعِرْفُوا أمَاكِنْ وْكِذَا[6].

ب : أيه، الأمَاكِنْ لَوَّلْ حِلْوَه.

أ : مَثَلاً حَكّ الْهَوَيْ.. يَعْنِي فِي نَاسْ أ... هَاوْيِينْ وْكِذَا، يَعْنِي مَثَلاً خَوَافِعْ، لَوْ جِيتْ لَلْخَوَافِعْ، يِجِي يْسَوُّونَه[7] مَكـ.. مَثَلاً مَرَّه فِي الشَّهِرْ...

ب : إمـ...

أ : فَمَحْسُوبْ فِي التَّارِيخِ الْفُلاَنِي الْمَايَه الْفُلاَنِيَّه يَصِيرْ فِي خَوَافِعْ فِي الْمُكَانِ الْفُلاَنِي، اللِّى يِنْدَى الأمَاكِنْ وْهَاوِي هَالشَّيَا ذِي يْرُوحْ يْصِيدْ لَوْ دَعَمْ لَلْبَيتْ وْيِجِي.

ب : أه، مَثَلْ أ... يُومْ نْرُوحْ أمُّ حُوسِينْ دَكـ... أوَّلْ...

أ : أه.

ب : صِدْنَا عَلَى يِمكِنْ تِسْعَه كِيلُو، هَه؟ وَانْتْ صِدْتِ ثْنَينْ وزْعِلْتْ مَا رْظِيتْ تْكَمِّلْ لاَ وَيش[8]؟ لأنَّكْ عَيَّارْ كَانْ وَكْتْـهَا وْحَالَكْ لَلَّه[9]، وْأنَا صَحْرَاحَه[10]

{صَرَاحَه} يَعْنِي وَينْ... وَينْ كِلْتْ وَيشْ فِيكْ عَلَى هَالْحَالَه صِدْتِ ثْنَينْ، الرِّزْكْ مَوْجُودْ كِدَّامَكْ، دِي حَوِّلْ، وَلاَ كِنَّكْ[11] تِدْرَيْ... حَاوِلْ...

أ : أصْلاً أنَا يَا حَبِيبْ يُومْ أرُوحْ وِيَّاكْ مِنْ ذَاكِ الْيُومْ مَا كَانْ لِي نَفْسْ، وْكَانْ عِنْدِي شِغِلْ ثَانِي، إِنْتُونَ صَرَيْتُوا إِلاَّ لاَزِمْ نْرُوحْ الْيُومْ، لاَزِمْ، خَلِّيتُوا الْوَاحِدْ يْرُوحْ بِدُونْ نَفْسْ، مَا يْرَكِّزْ، مَا يْشُوفْ. الْوَاحِدْ حَتَّى كَانْ سَهْرَانْ[12]، مَا إِكْدَرْ أفَتِّحْ عْيُونِي عَشَانْ أرَكِّزْ أشُوفْ حَاجَه مِنْ دِفْنَتْ تَحْتِ الطِّينْ. شْلُونْ أشُوفْ حَاجَه وْأنَا نَعْسَانْ[13]، بِعْيُونِي النُّومْ؟

ب : لاَ التَّعـ...

أ : مَا نِمْتْ هَدَيلْ وْوَلاَ شَيْ وْكِنْتْ زَهْكَانْ[14] وْعِنْدِي ارْتِبَاطْ ثَانِي.

ب : لاَ، إِلتَّعْبَانْ تَعْبَانْ مَا عَلَيكْ، كَيفْ إِحْنَا نْصِيدْ عَلَى سَبْعَه، ثْمَانْ، تِسْعَه، عَشْرَه كِيلُو وِانْتْ تْصِيدْ لَينَا ثْنَينْ؟

أ : إِزَاه[15] إِنْتُونْ دَاكِّينْهَا لَيِّ نُومَه[16] مْنِ الْمَغْرِبْ إِلَى حَكْ صَلاَةِ الْفَجَرْ[17]...

ب : أصْلاً إِحْنَا حَالْ...

أ : وْأنَا سَهْرَانْ مَا نِمْتْ، كَانْ عِنْدِي ظْرُوفْ مَا نِمْتْ.

ب : أصْـ... لأ، حَالْنَا حَالِكْ...

أ : لَـ...

ب : أنَا بَعْدْ سَهْرَانْ...

أ : لاَ غَلْطَانْ إِنْتِ

ب : بَسِّ التَّعْبَانْ تَعْبَانْ زَيّ مَا كِتْلَكْ.

أ : مُو تَعْبَانْ، الْوَاحِدْ هَاذِي شَغْلَه تْشِنّهَا هِوَايَه.

ب : گُولْ إِنْتَ صِلْبَتْـ...

أ : أوّلاً هِوَايَه، بَعْدَينْ تِعْتِمِدْ عَلَى نَفْسِيكْ، إِزَا إِنْتْ مُرْتَاحْ بِتِبْحِرْ بْحَمَاسْ وبْنَشَاطْ وْحَيَوِيّه وْبِتْرَكّزْ عدِلْ، بَسّ الْوَاحَدْ إِزَا مَا هُو مُرْتَاحْ نَفْسِيّاً شَلُونِ... مَا يْرَكّزْ، مَا يْشُوفْ، إِلشّي گِدّامَه مَا يْشُوفَه.

ب : مِينْ يْگُولْ لِكْ؟ أَصْلاً يُومَ اللّى رَحْنَا، أَصْلاً يُومَ اللّى رَحْنَا صَحِيحْ إِنَّ مَا لَكْ خِلْگْ...

أ : أَه.

ب : لَكِنْ مُو لَهَالدّرَجَه عَادْ، لأنّ أوّلاً إِنْتْ رَايِحْ لَعَزِيمَه وْرَايِحْ تِبْحَرْ، لَكِنْ مَا تِبْغَى تْوَسّخْ نَفْسَكْ وِالْبَكْتَرَه تْبَاعِدْهَا عَنّكْ دَايْمَاً.

أ : أيْ تِعْرِفْ أنَا، تِعْرِفْنِي أنَا إِنْسَانْ حَرِيصْ...

ب : إِنْتْ إِنْسَانْ أَه...

أ : وْمَا أحِبّ أوَسّخْ نَفْسِي بْهَالأَشْيَاءْ وْكِذَا، فَأنَا لَوْ رَايِحْ، بَسْتَعِدّ بَلْبَسْ لِبْسْ لَلْبَحَرْ. بَلْبَسْ جُوطِي بَاخِذْ يَايِ الْحَرْبَه، إِنْتُمْ مَا عَطَيْتُونِي مَجَالْ لأخِذْلِي جُوطِي وْتِدْرِي كِلّا شَوَلَه وِتْگَطّعِ الرِّجِلْ، الْوَاحِدْ مَا يِتْحَمّلْهَا.

ب : لأ، عَلَيكْ جُوطِي... عَلَيكْ جُوطِي.

أ : غَيرْ كِدَا... غَيرْ كِدَا تَرَا كَانْ... كَانَتِ الْمَايَه مَا هِي مْنَاسْبَه، نَفْسِ التّارِيخْ اللّى فِيه كَانَتْ عَلَى طُولْ مَا مَدَاهَا تِطْلَعِ الشّمْسْ وِلاّ[١٧] الْمَايَه جَايَه رَكِظْ.

Vocabulary

ṣeed samak صيد سمك *phr.* fishing

ʃe-xbaar شخبار *phr.* (lit. What's the news?) how is/are;

ha-lʔayyaam هالأيّام *expr.* nowadays, these days

ʕabbaadii عبّادي *prop.n.* Abbadi (a name for a male)

zayy ʔawwal زي أوّل *phr.* as it used to be, as it was in the past

haawii هاوي *act.par.* (*pl.* haawyiin) having a hobby; being an amateur, being a fan

xawfaʕah خوفعه *n.* (*pl.* xawaafiʕ) flounder, flat fish

ysawwuunah يسوّونه *v.* They fish in it; They make it.

marrah fi -ʃʃahir مرّه في الشّهر *phr.* once a month

ttaariixi -lfulaanii التّاريخ الفلاني *phr.* (on) such and such a date, (on an) unspecified date

maayah مايه *n.coll.* water (var. mayy, muuya)

dii دي *demons.part.* this (var. haadii)

daʕm دعم *v.n.* support

ʔummu ḥweesiin أم حويسين *prop.n.* Umm Huwaisen (a fishing spot south of Dammam)

laa weeʃ لا ويش *interrog.part.* what for

ʕayyaar عيّار *adj.* (*pl.* -iin) loafer; vagrant; deceitful

ḥaalak la-llah حالك لله *expr.* You are in bad shape (which only God can change); You are hopeless.

rizg رزگ *n.* (*pl.* ʔarzaag) bounty; livelihood; property

ki-nnak كنّك *conj.* as if you, as though

maa kaan lii nafs ما كان لي نفس *expr.* I was not in the mood; I didn't want to; I had no desire.

ṣarr صرّ imperf. yṣirr *v.* to insist

sahraan سهران *adj.* (*pl.* -iin) staying up (at night); being alert

mindifnah مندفنه *pass.par.* buried

naʕsaan نَعْسان *adj.* (*pl.* -iin) sleepy

fii ʕyuunii -nnoom في عْـيُـونـي النُّوم *expr.* (lit. the sleep in my eyes) being sleepy

zahgaan زَهْگان *adj.* (*pl.* -iin) bored

ʔizaa إزا *cond.part.* if (var. ʔiðaa)

daaggiinhaa liyyii noomah داگّينْها ليّ نومَه *expr.* (lit. You have hammered sleep for me.) You have slept well.

maɣre(i)b مَغْرِب *n.* evening; sunset

ṣalaaṭi -lfajer صلاة الفَجْر *phr.* the dawn prayer

ḥaalnaa ḥaalik حالْنا حالِك *phr.* (lit. Our condition is your condition.) We are in the same boat.

baḥar بَحَر imperf. yibḥar *v.* to set sail

nafsiyyan نَفْسيّاً *adv.* mentally, psychologically

yooma -lla raḥne يوم اللّي رَحْنَا *adv.phr.* the day we went, when we went

maa lak xilg ما لَك خِلْگ *expr.* You are not in the mood; You don't want to.

la-ha-ddarajah لَهالدَّرَجَه *expr.* (lit. to this degree;) to that extent

baktarah بَكْتَرَه *n.* bait

baaʕad باعَد imperf. ybaaʕid *v.* to keep (s.th.) away

juuṭii جوطي *n.* (*pl.* juwaaṭii) Per. boots (for men); shoes

ḥarbe(a)h حَرْبَه *n.* (*pl.* -aat) spear

ʃawalah شَوَلَه *n.* rocky; rocks

ma madaahaa... willaa ما مَداها... ولاّ *phr.* as soon as

Notes

1) ṣeed samak: *Fishing.* The word //ṣeed// *hunting; catching* must have a plural noun after it to specify the act of *fishing* or *hunting,* e.g., //ṣeed ʕaṣaafiir// *bird hunting.*

2) ʃe-xbaar: *How is/are...; what's up.* The word //xbaar// preceded by an interrogative substantive is used to inquire about something or someone. It may take pronominal suffixes, or it may be followed by a name of the thing

or the person inquired about, e.g., *//ʃe-xbaarak?//* *How are you?* *//ʃe-xbaar ḥabiib?//* *How is Habib?*

3) wiyyaak: *With you.* The particle //-iyya// is usually used after a verb when it is with //waaw lmaʕiyyah//. It may have pronominal suffixes or it may be followed by nouns, e.g., //truuḥ wiyyaayii; truuḥ wiyyaa ʔaḥmad// *You go with me; You go with Ahmad.* As it appears in the text, dropping the //w-// is common in most Gulf dialects.

4) taʕbaan: *Not good; tired; under the weather.* This is a stative adjective which is usually derived from intransitive perfect verbs by suffixing //-aan// to the verb root, e.g., //taʕab, taʕbaan//. Note the several stative adjectives in this text.

5) zayy ʔawwal: *As it used to be, as it was in the past.* Some prepositions are simply derived from nouns. The noun //zay// *fashion* is used as the prepositions *as, like*. Note that the speakers in this text use //zayy// although //miθil// is more common in Gulf dialects.

6) kidaa: *Like this, as such.* The speakers do not always make the sound change of //ð ---> d//. One must get used to this inconsistency.

7) ysawwuunah: *They fish in it; They make it.* Some speakers of the Safwa dialect keep the second present tense marker //-n-// for the third person plural.

8) laa weeʃ: *What for?* //laa// is not a negative particle here, but rather a preposition //la(i)-//. The lengthening of vowels is a common feature in some Eastern Saudi Arabia dialects.

9) ḥaalak la-llah: *You are in bad shape.* This expression is used when someone or something is in such bad shape that only God could do something about.

10) ṣaḥraaḥah: The speaker stumbled and made an error. He was supposed to say //ṣaraaḥah// *honestly.*

11) ki-nnak: *As if you are.* This compound conjunction, with a meaning equivalent to a hypothetical, introduces a clause of manner which may occur before or after the main clause. It is usually used with pronominal suffixes.

12) ṣarraytuu: *You insisted.* Note that the diphthong //-ay-// is often preserved by some speakers of Eastern Saudi Arabia.

13) sahraan: *Staying up (at night); being alert.* For stative adjectives, see Note 4.

14) naʕsaan: *Sleepy.* For stative adjectives, see Note 4.

15) zahgaan:*Bored.* For stative adjectives, see Note 4.

16) ʔizaa: *If.* Cf. //ʔiðaa//. Note the sound change of //ð ---> z//, an uncommon feature in Gulf dialects. This change was only detected in the Safwa dialect.

17) daaggiinhaa liyyii noomah: *You have slept well.* The verb //dagg// *to hammer* or its active participle //daagg// are used to emphasize or to exaggerate an action. The use of the dative //liyyii// *for me* emphasizes the action as well.

18) ṣalaati -lfajer: *The dawn prayer.* Prayer is the second of the five pillars of Islam. It is an exercise which every Muslim is required to perform at least five times a day, namely, at dawn, midday, afternoon, evening, and night.

19) maa madaahaa... willaa: *As soon as.* This is an idiomatic structure indicating a sudden or surprising event.

Fishing

A : Habib, what's up with you and what's its name? The sea. Don't you go {fishing} nowadays or something?

B : Well Abbadi, the sea is not good. It is not as it used to be.

A : Habib, it is true that the sea has changed; it is not like the good old days, but it still has plenty for clever people...

B : Where is the plenty?

A : {For} the people who are knowledgeable about the sea and who know the {fishing} spots.

B : Yeah, the {fishing} places in the past were nice.

A : For example, the hobby... there are people e... {who have} this hobby. Well, for example the flounder, when it comes to the flounder, they fish it m... once a month.

B : Hmm..

A : It is known that on such and such a date, in such and such water, and in such and such a place there will be flounder. Those who seek these places and who like these things will go fishing and come back, just to help the family.

B : Yeah, as e... when we used to go to Umm Hwaisen, before...

A : Yes.

B : We caught about nine kilos, right? You caught two and you were upset. You didn't want to go on, why? Because you are a loafer, and at that time you were in really bad shape. Honestly, I mean, I said what was wrong with you to be that bad. You caught two {kilos}, the bounty is right in front of you, give it a try, as if you were not aware... try...

A : Habib, to start with, I was not in the mood that day when I went with you, and I had other work. You insisted that we had to go. You made one go unwillingly, one could not concentrate and could not see. Even though one had stayed up late and cannot open his eyes to concentrate or to see something that was buried in the mud. How would I see something while I am sleepy and my eyes are heavy (lit. the sleep is in my eyes)?

B : No, the...

A : I had not slept, I was bored, and I had another engagement.

B : No, the inexperienced is inexperienced, don't worry, {or else} how could

we catch seven, eight, nine, ten kilos while you caught two?

A : If you had slept very well (lit. hammered sleeping for me) from the evening till the dawn prayer...

B : Basically we...

A : I stayed up late, I didn't sleep. I had some problems (lit. circumstances), I didn't sleep.

B : Basic... no, we were in the same boat as you...

A : No.

B : I stayed up also...

A : No, you are mistaken.

B : But as I said to you, he who is inexperienced is inexperienced.

A : Not inexperienced, this a matter of a hobby.

B : Say that you were difficult...

A : First of all, it is a hobby. Besides, it depends on your mentality, if you are comfortable, you set sail enthusiastically, vigorously, and with good concentration. However, if one is not comfortable mentally how... he doesn't concentrate, he does not see, he doesn't see the thing in front of him.

B : Who told you so? The day we went... basically when we went, it is true that you were not in the mood...

A : Yeah.

B : But not to that extent, though. First, you were invited, and you were going fishing; however, you didn't want to soil yourself, and you always kept the bait away from you.

A : Well, you know me. You know that I am a careful person...

B : You are a person...

A : I don't like to soil myself by these things. So if I am to go {fishing} I would get ready. I would wear fishing clothes. I would wear boots. I would take a spear with me. You did not give me a chance to take boots and you know that it is very rocky and it cuts the feet. One can hardly bear it.

B : You had boots on... you had boots on.

A : Besides, you see... the water was not right on the same date we went. As soon as the sun rose, the water came gushing right away.

ɣarrazat siyyaaratii

This selection shows that most Arabic speakers specify number of minutes in fractions of an hour when they tell time.

A : weeʃ ʔaxbaar ʔaxwaanak fi... -liskaar[1], la-lḥiin yruuḥuu skaar?

B : wallah la-lḥiin...

A : w-weeʃ ʔaxbaar ṣeedhim zayy ʔawwal ʔawi tɣayyar?

B : wallaahi[2] ha-lʔayyaam lanna -ljaww ḥaar wi-lmaay nafsah bi-kuun ḥaar...

A : ʔeh.

B : wi-ssamak galiil yiṭlaʕ barraa, daaʔiman fi -lɣazaar ʔalḥiin.

A : ween yruuḥuun hum ha-lʔayyaam?

B : ha-lʔayyaam yruuḥuu ṣoob[3] lijbeel wi-mniifaa, w-min ha-lmakaanaat yaʕnii -lmaʕruufah -lle ḥaggi -lbaḥr.

A : bass ṭabʕan xeer liskaar muu zayy ʔawwal. zayy-maa guul ka-ʔanna galli -ssamak, ʔanaa mlaaḥaẓ ha-ʃʃayy yaʕnii. ṣeed lawwal lammaa -nnaas truuḥi -skaar yaʕabbuu wanayteen[4] θalaaθah ween yṭaaf fii -lmajaar. yimkin yruuḥ b... bi-rraddeen, yruuḥ yjiib samak wi-yridd yirjaʕ yjiib samak, maa tkaffii -ssiyyaarah la-ḥaggi -ssamak lle yṣiiduuh.

B : ḥatta ha-lʔayyaam bass muu...

A : bass yimkin fi -rrabʕiyyah muu ha-lḥiin.

B : ʔeh, yaʕnii baʕd... baʕdahaa taqriiban ʃahr yṣeer. yaʕnii nihaayatah, zayy-maa tguul ʕaʃaan ḥatta taʕrifhaa nihaayati -ṣṣeef...

A : nihaayati -ṣṣeef...

B : wa... tlaagii yaʕnii b-kaθrah, muu miθil ʔalḥiin, lanna -ljaww been ʔinnah yiʕtidil, min ʔawwal-maa ybaddii -ljaww yiʕtidil, yʃattii -ljaww ʃwayy, ʔilaa liʃtaa yaʕnii leen ywaṣṣul ʕizzi -ʃʃitaa[5] -lbaarid, ʕizzi -lmaraabʕiin[6] tingiṭiʕi -ssamač lanna yinzil taḥit ʔadfa leh.

A : ʔeh.

B : law yistamarr -ljaww daafii ḥatta fi -lbaraad kaan fi samač b-kaθrah yaʕnii.

A : ʔeh...

B : w-baʕẓi -lʔaḥyaan tṣiid kiiliw ʔaw xamsah kiiliw fii ṭuul maθalan θalaaθah kiilu ḥaaṭṭ ʔaʃbaak maθalan, w-baʕẓi -lʔaḥyaan tḥuṭṭ leek... yaʕnii xams miyya...

A : ḥatta law nuṣṣ kiiliw, nuṣṣ kiilu xams miyyat mitir.

B : ʔeh, xams miyyat mitir ṭṭalliʕ kiilu kiiluween, baʕẓi -lʔaḥyaan xams miʔat mitir ʔiṭṭalliʕlek ḥduud siyyaarah wi-ʃwayy yaʕnii ḥamuulah, siyyaarteen, yiʕtimid, ʔarrazg ʔila kaan mawjuud wi-ljaww...

A : ʕala ḥasab tawaffur ssamak w-ʕala -lmooyaa baʕd ʕduul... ʕadaalati -ssuun.

B : ʔeh.

A : yaʕnii baʕẓi -lʔaḥyaan yijii xaraab suun ḥatta yinṣubuu -ʃʃabak w-kiðaa fa-maa tgarriḥi -lmaayah yẓalli -ssamak fi -lmaay mʕallag...

B : ʔeh, laa, huu...

A : fa-yiṭṭarruu -lbaḥḥaariin ʔinnhim yʃiiluu ʃabakhim liʔanna maa bi-tgarriḥ lmaayaa, maa b-yistafiiduu ʃii.

B : ʔeh...

A : riḥt, w-marrah, ʔaaxir marrah yoom ʔaruuḥhaa kaan ʕindii '-lfoord l-wan ʔeet diffiran čeel, Ford one to eight diffrential' w-ɣarraz...

B : ʔim...

A : faa-gimnaa ʕaleeh yadd waḥdah bi-ʃʃayaawil w-minnaa w-minnaa[8] yaallah ṭallaʕnaah[9], ʔanaa xalaaṣ ṣirt yadraan[10] ʕala siyyaartii...

B : haadaa ydill ʕala ẓiʕfi -swaagak yaʕnii maa huu...

A : laa, muu ẓiʕfi -swaagtii muu... maa kint ʔanaa -lle ʔasuug. ʔeh.

B : ʔeh, law dara...

A : fa-ɣarrazi -lmuutar laʔannaa nxadaʕnaa fi -lʔarẓ, laʔanna kaanat min taḥt riṭbah w-min foog naaʃfah -lʔarẓ.

B : bass maa jaa...

A : fa-ʔaja dannani -lmuutar ʕala ṭuul ʕala taḥt, w-fii nafsi -lwagt saagyah -lmaayaa, yaʕnii law ẓall gabl-maa[11] nṭaalʕah baʕd ribʕ saaʕah[12] kaan lmaay ɣaṭṭa niṣṣi -ttandah[13].

B : yaallah kaan xsirt siyyaaratak.

A : faa-ʃuuf kaan ʕaziimati -ʃʃabaab keef kaanat qawiyyah w-tarakuu -lbaḥr bi-lla fiih[14] w-ʔijuu ʔittajahuu la-ssiyyarah b-ḥeeθ ʔinna ṭallaʕuuhaa w-ka-ʔannhim yisḥabuuhaa b-ʔasnaanhim[15].

B : ʔeh.

A : maswa ʕaziimat... ṣaadgah w-kaðaa w-galb ḥaṭṭuu ʔiidhim maʕ baʕẓ fii yadd waḥdeh w-ṭallaʕuuhaa yaʕnii, ttaḥadaw.

B : ssamak magduur ʕaleeh fi sbuuʕi -llii baʕdeh maθalan, bassi -ssiyyaarah la-daxalhaa maay[16] twarraṭṭuu fiihaa.

A : ʔey, haaðii -lmiʃkilah, w-baʕdeen siyyaarah kaanat ʕizzhaa, jadiidah.

غَرْزَتْ سيَّارَتِي

أ : أه، وْوَيش أخْبَار أخْوَانَك فِي لِسْكَار[1]، لَلْحِينْ يْرُوحُوا سْكَارْ؟

ب : وَالله لَلْحِينْ.

أ : وْوَيشْ أخْبَارْ صَيدْهِمْ زَيَّ أوَّلْ أوِ تْغَيَّر؟

ب : وَالله[2] هَالأيَّامْ لَنَّ الْجَوّ حَارْ والْمَايْ نَفْسَه بِكُونْ حَارْ...

أ : أه.

ب : والسَّمَكْ كْلِيلْ يِطْلَعْ بَرًّا، دَائِمًا فِي الْغَزَارْ ألْحِينْ.

أ : وَينْ يْرُوحُونْ هُمْ هالأيَّامْ؟

ب : هَالأيَّامْ يْرُوحُوا صُوبْ[3] لِجْبَيلْ ومْنِيفَا، وْمِنْ هَالْمَكَانَاتْ يَعْنِي الْمَعْرُوفَه اللِّى حَكّْ الْبَحْرْ.

أ : بَسّ طَبْعًا خَيرْ لِسْكَارْ مُو زَيّ أوَّلْ. زَيّ مَا كُولْ كَأنَّ كِلّ السَّمَكْ، أنَا مْلَاحِظْ هَالشَّيّ يَعْنِي. صَيدْ لَوَّلْ لَمَّا النَّاسْ تْرُوحِ سْكَارْ يْعَبُّوا وَنَيْتَينْ[4] ثْلاثَه وَينْ يْطَافِ... يِمْكِنْ يْرُوحْ بـ... بِالرَّدَّينْ، يْرُوحْ يْجِيبْ سَمَكْ ويْرِدّ يِرْجَعْ يْجِيبْ سَمَكْ، مَا تْكَفِّي السَّيَّارَه لَحَكّ السَّمَكْ اللِّى يْصِيدُوه.

ب : حَتَّى هَالأيَّامْ بَسّ مُو...

أ : بَسّ يِمْكِنْ فِي الرَّبْعِيَّه مُو الْحِينْ.

ب : أه، يَعْنِي بَعْدْ... بَعْدَهَا تَقْرِيباً شَهْرْ يْصِيرْ. يَعْنِي نِهَايَتَه، زَيّ مَا تْگُولْ عَشَانْ حَتَّى تَعْرِفْهَا نِهَايَةِ الصَّيفْ...

أ : نِهَايَةِ الصَّيفْ...

ب : وَ... ثْلاَگِي يَعْنِي بْكَثْرَه، مُو مِثِلْ أَلْحِينْ، لَنَّ الْجَوّ بَينْ إِنَّه يِعْتِدِلْ مِنْ أَوَّلْ مَا يْبَدِّي الْجَوّ يِعْتِدِلْ، يْشَتِّي الْجَوّ شْوَيّ، إِلَى لِشْتَا يَعْنِي لَينْ يْوَصِّلْ عِزّْ الشِّتَا[٥] الْبَارِدْ، عِزّْ الْمَرَابْعِينْ[٦] تِنْگِطِعِ السَّمَتْشْ لَنَّ يِنْزِلْ تَحِتْ أَدْفَى لَه.

أ : أه.

ب : لَوْ يِسْتَمِرّ الْجَوّ دَافِي حَتَّى فِي الْبَرَادْ كَانْ فِي سَمَتْشْ بْكَثْرَه يَعْنِي.

أ : أه...

ب : وْبَعْظِ الأَحْيَانْ تْصِيدْ كِيلُو حَتَّى أَوْ خَمْسَه كِيلُو فِي طُولْ مَثَلاً ثْلاَثَه كِيلُوْ حَاطّ أَشْبَاكْ مَثَلاً، وْبَعْظِ الأَحْيَانْ تْحُطّ لَيكْ يَعْنِي خَمْسْ مِيَّه...

أ : حَتَّى لَوْ نُصّ كِيلُو، نُصّ كِلُو خَمْسْ مِيَّةْ مِتِرْ.

ب : أه، خَمْسْ مِيَّةْ مِتِرْ طَلَّعْ كِيلُو كِلُوَينْ. بَعْظِ الأَحْيَانْ خَمْسْ مِئَةْ مِتِرْ إِطَّلِّعْلَكْ حْدُودْ سِيَّارَه وِشْوَيّ يَعْنِي حَمُولَه، سِيَّارْتَينْ، يِعْتِمِدْ، أَلرِّزْگْ إِلَى كَانْ مَوْجُودْ وِالْجَوّ...

أ : عَلَى حَسَبْ تَوَفُّرْ السَّمَكْ وْعَلَى الْمُويَا بَعْدْ عْدُولْ... عَدَالَةِ السُّونْ...

ب : أه.

أ : يَعْنِي بَعْظِ الأَحْيَانْ يِجِي خَرَابْ سُونْ حَتّى يِنْصُبُوا الشَّبَكْ وْكِدَا فَمَا تْكَرِّحِ الْمَايَه، يْظَلّ السَّمَكْ فِي الْمَايَه مْعَلَّكْ...

ب : أه، لاَ هُو...

أ : فَيِطَّرُّوا الْبَحَّارِينْ إِنَهِمْ يْشِيلُوا شْبَاكْهِمْ لأَنَّ مَا بِتْكَرِّحْ الْمَايَا، مَا بْيِسْتَفِيدُوا شِي.

ب : أه.

أ : رِحْتْ، وْمَرَّه، آخِرْ مَرَّه يُومْ أَرُوحْهَا كَانْ عِنْدِي «الـ فُورْدْ الـ وَنْ أَيت دِفِرَنْتْ تْشَيلْ» وْغَرَّزْ...

ب : إِمـ...

أ : فَاكْمَنَا عَلَيه يَدّ وَحْدَه[7] بِالشَّيَاوِلْ ومِنَّا وْمِنَّا[8] يَاللّه طَلَّعْنَاه[9]، أَنَا خَلاَصْ صِرْتْ يَدْرَانْ[10] عَلَى سِيَّارْتِي...

ب : هَادَا يْدِلّ عَلَى ظِعْفِ سْوَاكَكْ يَعْنِي مَا هُو...

أ : لاَ، مُو ظِعْفِ سْوَاكْتِي مُو... مَا كِنْتْ أَنَا اللّى أَسُوكْ.

ب : أه، لَوْ دَرَ...

أ : فَغَرَّزِ الْمُوتَرْ لأَنَّا نْخَدَعْنَا فِي الأَرْظْ، لأَنَّ كَانَتْ مِنْ تَحْتْ رِطْبَه وْمِنْ فُوكْ نَاشْفَه الأَرْظْ.

ب : بَسّ مَا جَا...

أ : فَأجَا دَنَّنِ الْمُوتَرْ عَلَي طُولْ عَلَى تَحْتْ وْفِي نَفْسِ الْوَكْتْ سَاكْيَه الْمَايَا، يَعْنِي لَوْ ظَلَّ كَبْلْ مَا[11] نْطَالْعَه بَعْدْ رِبْعْ سَاعَه[12] كَانْ الْمَايْ غَطَّى نِصِّ التَّنْدَه[13].

ب : يَاللَّه كَانْ خْسِرْتْ سِيَّارَتَكْ.

أ : فَا شُوفْ كَانْ عَزِيمَةِ الشَّبَابْ كَيفْ كَانَتْ قَوِيَّه وْتَرَكُوا الْبَحَرْ بِاللَّى فِيه[14] وْإِجُوا إِتَّجَهُوا لَلسَّيَارَه بْحَيثْ إِنَّ طَلَّعُوهَا وْكَأَنَّهِمْ يِسْحَبُوهَا بْأَسْنَانْهِمْ[15].

ب : أه.

أ : مَسْوَ عَزِيمَةْ... صَادْكَه وْكَذَا وْكَلْبْ حَطُّوا إِيدْهِمْ مَعْ بَعْظْ فِي يَدْ وَحْدَه وْطَلَّعُوهَا يَعْنِي اتَّحَدَوْا.

ب : السَّمَكْ مَكْدُورْ عَلَيه فِي سْبُوعِ اللِّي بَعْدَه مَثَلاً، بَسِّ السَّيَارَه لَدَخَلْهَا مَايْ[16] تْوَرَّطُوا فِيهَا.

أ : أيْ، هَادِي الْمُشْكِلَه، وْبَعْدَينْ سِيَّارَه كَانَتْ عِزَّهَا، جَدِيدَه.

Vocabulary

s(i)kaar سْكَارْ *n.* weir, fishing enclosure

ḥaar حَارْ *adj.* hot

ɣazaar غَزَارْ *n.* deep water; abundant water

ṣoob صُوبْ *adv.* towards

mniifah مْنِيفَه *prop.n.* Manifah (a port city on the east coast of Saudi Arabia)

gall كَلّ imperf. ygill *v.* to become less

mlaaḥiẓ مْلاَحِظْ *act.par.* (*pl.* -iin) noticing; the person who notices

ʕabba عَبّى imperf. yʕabbii *v.t.* to fill; to fill out; to fill up
wa(a)nayteen وَنَيْتَين *n.* two minivans, two trucks
bi-rraddeen بالرَّدّين *phr.* two trips; back and forth
rabiiʕiyyah رَبيعيّه *n.* springtime
zayy-maa زَيّ ما *adv.* as, like (var. miθil-maa)
ʃatta شَتّى imperf. yʃattii *v.* to rain
ʕizzi -ʃʃita عِزّ الشّتا *phr.* the height of the rainy season, in the depth of winter
ʕizz عِز *n.* glory; power; honor
maraabʕiin مَرابْعين *n.* the height of the rainy season
samač سَمَتْش *n.coll.* fish (var. samak)
ʔadfa أدْفى *compar.adj.* warmer
daafii دافي *adj.* warm
ḥduud siyyaarah حْدُود سيّاره *phr.* around a car {load}
ḥumuulah حَمُوله *n.f.* load; cargo
ʕala ḥasab عَلَى حَسَبْ *phr.* depending on; according to
ʕadaalah عَداله *n.* sturdiness; justice; fairness
garraḥat گَرَّحَتْ imperf. tgarriḥ *v.(f.)* to have ebb tide
ɣarraz غَرَّزْ imperf. yɣarriz *v.* to be stuck deep (into sand, mud, etc.)
yad waḥdah يَدْ وَحْدَه *phr.* one hand; united
ʃayaawil شَياوِلْ *n.* lifting; carrying
minnaa w-minnaa منّا ومنّا *adv.* from here and from there
yallah ṭallaʕnaah يَلّه طَلّعْناه *expr.* We barely pulled it out.
yadraan ʕala يَدْران عَلَى *adj.* worried, troubled
muutar مُوتَرْ *n.* Eng. car; motor
danna(a)n دَنَّنْ imperf. ydannin *v.* to be stuck (deep in dirt or sand)
saagyah ساگْيَه *n.* high tide
ribʕ saaʕah رِبْع ساعه *phr.* fifteen minutes, quarter of an hour
tanda تَنْدَ *n.* Per. trunk
ʕaziimah عَزيمه *n.* determination, intention, firm will

bi-lla fiih بالّلى فيه *phr.* whatever was in it; as is

sinn سِن *n.* (*pl.* ʔasnaan) tooth

magduur ʕaleeh مَگدور عليه *pass.par.* could be obtained

la-daxalhaa لدَخَلها *phr.* if s.th. ran inside it

twarraṭ fii- تورّط في imperf. yitwarraṭ *v.* to get oneself in trouble; to be entangled

Notes

1) skaar: *Weirs, fishing enclosure.* Building a weir, a fence, or an enclosure in a waterway is an old way of fishing still practiced by some fishermen. Schools of fish get carried by the tide and get trapped in those weirs.

2) wallaahi: *I swear by God.* Swearing by God may be the most common form of swearing among Arabic speakers. The form //wallaahi// is stronger and more emphatic than //wallah// and //wallaahi -lʕaẓiim// *by God the Almighty* is the strongest of all forms.

3) ṣoob: *Towards; at the place of; about; direction.* This word is used as a noun, e.g., //raaḥ daaki -ṣṣoob// *He went in that direction*; //riḥt ṣoob ʔaḥmad// *I went to Ahmad's place.* It is also used as a preposition, e.g., //taʕaal ʕindanaa ṣoobi -ssaaʕah ʕaʃarah// *Come to our place by ten o'clock.*

4) wa(a)nayteen: *Two pickup trucks, two minivans.* This word is borrowed from the English word *van.* However, Al-Hanafi's Dictionary defines it as a *pickup truck.* Note the sound change of //v ---> w//, a common phonological change among Indian immigrants whose presence has been in the Gulf area for a long time.

5) ʕizzi -ʃʃitaa: *The height of the rainy season.* The word //ʕizz// *glory; might* is used before nouns to mean the prime or the height of an action, e.g., //kaan fii ʕizz ʃabaabah// *He was in the prime of his youth.*

6) maraabʕiin: *The height of the rainy season.* Cf. MSA //maraabiiʕ//. This term always refers to rainfall at the beginning of spring.

7) yad waḥdah: *One hand.* This phrase is used to express unity.

8) minnaa w-minnaa: *From here and from there.* Cf. //min hunaa wa min hunaaka//. Note the contraction of //hunaa// to the suffix //-naa//. One has to be careful not to mistake this suffix with the pronominal suffix for the

first person plural.

9) yallah ṭallaʕnaah: *We barely pulled it out.* As discussed before, the particle //yallah// is used to urge for an action. It is also used to describe an action in the sense of *barely* or *with difficulty*, as is the case in this text.

10) yadraan: *Worried, troubled.* This word could be the active participle of the MSA verb //ḍajira//. Some Arabic dialects use the form //ḍajraan// or //jadraan// due to metathesis. Note the common Gulf Arabic sound change //j ---> y//.

11) gabl maa: *Before.* This conjunction introduces an adverbial time clause.

12) ribʕ saaʕah: *Fifteen minutes, quarter of an hour.* In Arabic, it is very common to specify a given number of minutes in fractions of an hour, e.g., //ribʕ saaʕah; θilθ saaʕah; nu(i)ṣṣ saaʕah, θalaaθ ʔarbaaʔi -ssaaʕah, θilθeeni -ssaaʕah// *one-fourth of an hour; one-third of an hour; half an hour; three-quarters of an hour; two-thirds of an hour.*

13) tanda: *Trunk.* It is possible that this word is derived from the Persian word //tana// *trunk; body.*

14) bi-lla fiih: *Whatever was in it; as is.* The relative substantive //ʔillii// is not declined for number or gender. It takes many different forms depending on the words it is in liaison with: //llii; -lla(e); l(a)//.

15) ka-ʔannhim yisḥabuuhaa b-ʔasnaanhim: *As if they were pulling it out with their teeth.* This expression is used to describe the intensity and the difficulty of an action.

16) la-daxalhaa maay: *If the water ran inside it.* Note that //la-// is a contraction of the conditional particle //ʔila//. There are several conditional particles used in Gulf dialects, some of which are: //ʔiðaa; lo(o), law; ʔinč(k)aan; ʔin; ʔila and leen//. It is not possible to generalize about which groups of Gulf speakers use which particles. Speakers may choose any of the particles at any time.

My Car Got Stuck

A : Yeah, what's up with your brothers and the weirs? Do they still go to the weirs?

B : Well, they still do.

A : What about their fishing, is it still like it used to be, or has it changed?

B : Well, nowadays because the weather is hot and the water itself is hot...

A : Yeah.

B : And the fish rarely come out. At this time, they are always in the deep water.

A : Where do they go nowadays?

B : Nowadays they go towards Jubail and Mneefah, and well, to popular places on the coast.

A : However, the weirs are not as abundant as before. As I may say, the fish are less. Well, I have noticed this thing. In the past, when people used to go to the weirs, they used to fill two, three trucks when the... overflows... Maybe he would make two trips. He would go get the fish, and he would go back again for a second load (lit. to get the fish). One car would not be enough for the fish they caught.

B : Even nowadays, it is not...

A : But maybe in springtime, not now.

B : Yeah, well, in a... there will be {fish} in about a month. Well, by the end of the month... as it is said, so that you know it's the end of the summer...

A : The end of the summer...

B : And... not as it is now. You find plenty of fish [because] from the time the weather becomes better... as soon as the weather becomes better until it rains a little. Till the winter, I mean till the height of the cold winter; there will be no fish during the height of the rainy season because the fish go deep {down in the water}; it's warmer for them.

A : Yeah.

B : There will be plenty of fish, even during the cold season, that is, if the weather stays warm.

A : Yeah...

B : Sometimes you fish a kilo or five, for example, by putting nets in a stretch of a three kilometer {enclosure}, and sometimes you put {nets} along five hundred...

A : Even if it is half a kilometer. Half a kilometer is five hundred meters.

B : Yeah, five hundred meters, you would catch a kilo or two; sometimes in five hundred meters you would catch around a little over one or two carloads. It depends on whether the fish are there and on the weather...

A : Depending on the availability of the fish and on the water, and also on the wind.

B : Yeah.

A : At times the wind causes some dstruction; they even set their nets, things like that, but there is no ebb tide. The fish stay in the high tide (lit. hanging in the water)...

B : Yeah, no, it's...

A : So the fishermen have to pull away their nets because there is no ebb tide. They will not gain anything.

B : Yeah.

A : Once, I went... the last time I went, I had the Ford one to eight differential, and it got stuck...

B : Hmm...

A : So all of us worked together (lit. were in one hand) lifting it from here and from there till we barely got it out. That was it; I became so worried about my car...

B : This is an indication of your poor driving, I mean, it is not...

A : No, it wasn't my poor driving, no... it wasn't me who was driving.

B : Yeah, if...

A : So the car (lit. motor) was stuck because we were fooled by the way the ground {looked}. It was wet from the bottom and dry on top.

B : But it didn't get...

A : Quickly, the car was buried all the way, and at the same time, the water was at high tide. Well, if in fifteen minutes we had not pulled it out, the water would have covered half of the trunk.

B : Wow, you would have lost your car.

A : So you see how determined the young men were. They left the sea and what was in it. They came towards the car and pulled it out just as if they were pulling it by their teeth.

B : Yeah.

A : What determination, and what heart! They joined hands and pulled it out. I mean, they were united.

B : The fish could be obtained the following week, but, for instance, it would have been a problem for you if the water ran inside the car; you would have lost it.

A : Yeah, this was the problem. Something else, the car was brand new.

ʔalḥayaat killhaa kifaaḥ fii kifaaḥ[1]

In this selection the speaker uses the construction //noun plus fii or bi- plus the same noun// to function as a predicate to describe the general condition of the subject.

A : wallah wi-nnii taraa ʔanaa, haadii ʔanaa ʔaḥibbhaa huwaayati -lḥaduug, yaʕnii ʔa... ʔaḥibb ʔadxil lbaḥr, ʔabḥarah...

B : law tḥibbi truuḥi -lma... lbaḥar, gitlak lyawm ʔahamm ʃii nruuḥi - lmizraʕah w-nitsalla, maa rẓiit.

A : ʔayy[2] mizraʕah? ʔinta maa txaṭṭiṭ ʔillaa la-ḥaggi -ttaʕʕibnaa w-tihliknaa fii ha-ʃʃams, w-fii ha-lḥarr, w-fii ha-rruṭuubah fii galaaʕ[3] fasiil, fii taṭʕiim ʔaʃjaar, w-haadaa -lla naaxdah min waraak[4], ta... tarxiil ramil fi... lgawaarii ramil ḥaggi -lmazraʕah, ḥagg libyuut, bass, haada -lla ḥnaa ʔaxadnaah min ʕindak.

B : ʔila weeʃ, kam marrah l... lamman tiʕrag...

A : hah?

B : maa huu ʔaryaḥ la-jismak lah?

A : ʔimbala[5] ʔaryaḥ bass ʔanaa ʔaruuḥ ʔatʕab nafsii taʕab[6]...

B : ʔaywaa.

A : w-ʔanaa fii ɣinaa ʕanhe.

B : ʔila wee ɣina ʕanh ʔe... ʔanaa raʔyak...

A : xalaṣ fii ʕummaal ʔila ḥag ha-ʃʃaɣlah, yiʃtiɣluu fiihaa.

B : laa.

A : ʔiḥnaa nruuḥ nmaaris huwaayah muʕayyanah, muu nruuḥ ʔin... nifgaʕ kibdnaa[7] b-feeli[8]... b-ʃeeli -lfagal[9]...

B : ʔila ween?

A : nruuḥ nʃiil triibaat raml wi-truuḥ ṣiḥḥitak.

B : laʔ bi-lʕaks, haadii ʕaẓalaat, tgawwii ʕaẓalaatak ʕani -lxumuul wi-lkasal.

A : laa muu gawwii ʕaẓalaatii fii ha-rruṭuubah fii ha-lḥarr, tijiinaa ʔabuu ṣfaar[10] w-yiinaa[11] -ṣṣamargaʕ[12].

B : man yguullak, lʕarag lamman yiṭlaʕ mini -ljisim, yistafiidi -ljisim, ynaẓẓif ha...

A : ṣaḥiiḥ yistafiid, bass maa ṭṭallʕah b-haadaa -ʃʃakil, tihlik nafsek wi-tʃayyib ruuḥek gabl ʔawaanak.

B : ʔilaa weeʃ tʃayyib ruuḥak?

A : ʔizaa ʃilt daak litriibi -rramil w-malyaan ḥaddaw w-faggalt ʕala ruuḥek, daa maa b-yinfaʕk...

B : laʔ, lʕarag...

A : ʔidaa ʔint miḥtaaj ʔinnak tʃiilah, fii ʕummaal yʃiiluuh.

B : ʔila weeʃ?

A : ʔey, fii ʕummaal yʃiiluuh, maa fii daaʕii ʔinna ʔiḥnaa nruuḥ w-maa tiswa yaʕnii yimkin ḥatta b-ʕiʃriin θalaaθiin ryaal bii-ʃiillak lʕaamil.

B : ʔeh.

A : maa tiswa min ʔinn ttaʕʕib nafsek wi-tkisir ẓahrek[13] ʕala -ttriibi -l... haadaa. triib raml kaamil bi-ddaxxlah mazraʕati -lgawaarii.

B : ʔeh.

A : ʔeh, fii ha-ʃʃams w-fii ha-lḥarr w-fii ha-rruṭuubah...

B : wallah hii lḥayaa killhaa kifaaḥ fii kifaaḥ.

A : lḥayaa kifaaḥ ʔizaa ʔint miḥtaaj ʔila ha-lkifaaḥ haade...

B : ʔaḥiin keef...

A : lḥamdulla, ʔaḥiin ddunyaa b-xeer[14] w-kill waahid ʕindah ʃiɣlatah.

B : wallah yawm ʔint... ʔila ʔint ʕala ʃiɣlak w-ṭaaliʕ zahgaan b-tiʃtaɣil zaymaa ʔaʃtaɣil.

A : walla tabɣa tiʃtaɣil, ruuḥ taajir fii ʃayy. ruuḥ ʃtaɣil fii ʃuɣlah yaʕnii...

B : ʔarqa min kida, huh?

A : ḥleewah yaʕnii.

أَلْحَيَاةْ كِلّهَا كِفَاحْ فِي كِفَاحْ[1]

أ : وَاللّه وانِي تَرَا أنَا هَادِي، أنَا أحِبّهَا هُوَايَةِ الْحَدُوكْ، يَعْنِي أ... أحِبّ أدْخلِ الْبَحْرْ، أبْحَرَه...

ب : لَوْ تْحِبّ تْرُوحِ الـ... الْبَحَرْ، كِتْلَكْ الْيَوْمْ أهَمّ شِي نْرُوحِ الْمِزْرَعَه وْنِتْسَلَّى مَا رْظِيتْ.

أ : أيّ[2] مِزْرَعَه؟ إنْتَ مَا تْخَطِّطّ إلاَّ لَحَكّ تْعَبْنَا وْتهْلِكْنَا فِي هَالشَّمْسْ، وْفِي هَالْحَرّ، وْفِي هَالرُّطُوبَه، فِي كْلاَعْ[3] فَسِيلْ، فِي تَطْعِيمْ أشْجَارْ، وْهَادَا اللّى نَاخْدَه مِنْ وَرَاكْ[4] تَـ... تَرْخِيلْ رَمِلْ، فِي كَوَارِي رَمِلْ حَكّ الْمَزْرَعَه، حَكّ لِبْيُوتْ، بَسّ، هَادْ اللّى حْنَا أخَدْنَاه مِنْ عِنْدَكْ.

ب : إلَى وَيشْ، كَمْ مَرَّه لـ... لَمَّا تِعْرَكْ...

أ : هَه؟

ب : مَا هُو أرْيَحْ لَجِسْمَكْ لَه؟

أ : إمْبَلَى[5] أرْيَحْ، بَسّ أنَا أرُوحْ أتْعَبْ نَفْسِي تَعَبْ[6]...

ب : أيْوَا.

أ : وْأنَا فِي غِنَى عَنْهَا.

ب : إلَى وَي غِنَى عَنْه أ... أنَا رَأيَكْ...

أ : خَلَصْ فِي عُمَّالْ إلَى حَكّ هَالشّغْلَه، يِشْتِغْلُوا فِيهَا.

ب : لاَ.

أ : إحْنَا نْرُوحْ نْمَارِسْ هُوَايَه مْعَيَّنَه، مُو نْرُوحْ إنـ.. نِفْكَعْ كِبْدْنَا[7] بْفَيلـ[8]... بْشَيلِ الْفَكَلْ[9]...

ب : إلَى وَينْ؟

أ : نْرُوحْ نْشِيلْ تْرِيبَاتْ رَمْلْ وِتْرُوحْ صِحِّتَكْ.

ب : لأْ، بِالْعَكْسْ، هَادِي عَظَلاَتْ، تْكَوِّي عَظَلاَتَكْ عَنِ الْخُمُولْ والْكَسَلْ.

أ : لاَ مُـو كَوِّي عَظَلاَتِي فِي هَالرُّطُوبَه فِي هَالْحَـرّ، تِجِـينَا أبُـو صْـفَارْ[10] وْيِينا[11] الصَّمَرْكَعْ[12].

ب : مَنْ يْگُولْ لَكْ، الْعَرَكْ لَمَّنْ يِطْلَعْ مِنِ الْجِسِمْ، يِسْتَفِيدِ الْجِسِمْ، يْنَظِّفْ هَـ...

أ : صَحِيحْ يِسْتَفِيدْ، بَسّ مَا طَلَّعَه بْهَادَا الشَّكِلْ، تِهْلِكْ نَفْسَكْ وِتْشَيِّبْ رُوحَكْ گَبْلْ أوَانَكْ.

ب : إلَى وَيشْ تْشَيِّبْ رُوحَكْ؟

أ : إزَا شِلْتْ دَاكْ لِتْرِيبِ الرَّمِلْ وْمَلْيَانْ حَدُّوْ وْفَكَّلْتْ عَلَى رُوحَكْ، دَا مَا يِنْفَعْكْ...

ب : لأْ العَرَكْ...

أ : إدَا إنْتْ مِحْتَاجْ إنَّكْ تْشِيلَه، فِي عُمَّالْ يْشِيلُوه.

ب : إلَى وَيشْ؟

أ : أي، فِي عُمَّالْ يْشِيلُوه، مَا فِي دَاعِي إنّ إحْنَا نْرُوحْ، وْمَا تِسْوَى يَعْنِي يِمْكِنْ حَتَّى بْعِشْرِينْ ثَلاَثِينْ رْيَالْ بِيشِيلَّكْ الْعَامِلْ.

ب : أه.

أ : مَا تِسْوَي مِنْ إنَّ تَعَّبْ نَفْسَكْ وتْكْسِرْ ظَهْرَك[١٣] عَلَى التَّرِيبِ الـ... هَادَا. تْرِيبْ رَمْلْ كَامِلْ بِدَّخْلَه مَزْرَعَةِ الْگَوَارِي.

ب : أه.

أ : أه، فِي هَالشَّمْسْ وْفِي هَالْحَرّ وْفِي هَالرُّطُوبَه...

ب : وَاللّه هِي الْحَيَا كِلّهَا كِفَاحْ فِي كِفَاحْ.

أ : الْحَيَا كِفَاحْ إزَا إنْتْ مِحْتَاجْ إلَى هَالْكِفَاحْ هَادَ.

ب : أحِينْ كَيفْ...

أ : الْحَمْدُلّه أحِينْ الدُّنْيَا بْخَيرْ[١٤]، وْكِلّ وَاحِدْ عِنْدَه شِغْلَتَه.

ب : وَاللّه يَوْمْ إنْتْ... إلَى إنْتْ عَلَى شِغْلَكْ وْطَالِعْ زَهْگَانْ بِتِشْتِغِلْ زَيّ مَا أشْتَغِلْ.

أ : وَلاَ تَبْغَى تِشْتَغِلْ، رُوحْ تَاجِرْ فِي شَيْ، رُوحْ شْتِغِلْ فِي شُغْلَه يَعْنِي...

ب : أرْقَى مِنْ كِدَا، هَه؟

أ : حْلَيوَه يَعْنِي.

Vocabulary

lḥayaa killhaa kifaaḥ fii kifaaḥ الْحَيَا كِلّهَا كِفَاحْ فِي كِفَاحْ *expr.* (lit. All of life is a struggle within a struggle.) In general, life is a struggle; All in all, life is a struggle.

huwaayah هُوَايَه *n.* (*pl.* -aat) hobby

ḥaduug حَدُوگْ *n.* fishing (var. ḥdaag)

tsalla تْسَلّى imperf. yitsalla *v.* to pass time, to be entertained

halak هَلَكْ imperf. yihlik *v.* to exhaust s.o., to exert s.o.; to perish

glaaʕ گْلاعْ *v.n.* uprooting, pulling out

fasiil فسيلْ *n.coll.* baby palm trees

taṭʕiim تَطْعيم *v.n.* grafting; vaccination

haadaa -lla naaxdah min waraak هادا اللّي نَاخْذه مِنْ وَرَاكْ *expr.* This is what we get out of you (used to indicate blame).

gawaari گَواري *pl.n.* pits; round holes

ʔaryaḥ la(i) أرْيَحْ لَـ *compar.adj.* more comfortable (for s.o.)

ʔimbala إمْبَلَى *part.* yes

ʔatʕab nafsii taʕab أتْعَبْ نَفْسي تَعَبْ *phr.* I work very hard.

fii ɣina ʕanhe في غِنَى عَنْهَا *expr.* can do without it

fagaʕ فَگَعْ imperf. yifgaʕ *v.t.* to bust (a gut); to burst, to pop, to explode

kibd كِبْدْ *n.* (*pl.* ʔakbaad) liver; heart; one's essential being

ʃeel شيلْ *v.n.* carrying; lifting

f(a)gaal فْگالْ *n.* (heavy) weights (var. θgaal)

triib raml تْريبْ رَمْلْ *n.* sand bag

truuḥ ṣiḥḥitak تْرُوحْ صِحّتَكْ *expr.* You lose your health.

ʕaẓalah عَظَلَه *n.* (*pl.* -aat) muscle

ʔabuu ṣfaar أبُو صْفَارْ *prop.n.* (lit. the father of yellowness) Abu Sfar, jaundice

yiinaa يينا *v.* (lit. He comes to us.) We will be hit (figuratively by s.th.); We will be afflicted (by s.th.). (var. yijiinaa)

ṣamargaʕ صَمَرْگَعْ *n.* high fever

ʕarag عَرَگْ *n.* sweat

ʃayyab شَيَّبْ imperf. yʃayyaib *v.t.* to turn one's hair gray, to make one grow older

gabl ʔawaanak گَبْلْ أوَانَكْ *phr.* prematurely, before your time

faggal فَگّلْ imperf. yfaggil *v.* to overburden, to make heavy (var. θaggal)

tiksir ẓahrek تِكْسِرْ ظَهْرَكْ *expr.* You break your back.

ddunyaa b-xeer الدُّنْيَا بْخَيرْ *expr.* Life is good.

taajar bi- تَاجَرْ بـ imperf. ytaajir *v.i.* to trade (in s.th.); to do business

ʔarqa أَرْقَى *compar.adj.* min higher; more advanced

Notes

1) lḥayaa killha kifaaḥ fii kifaaḥ: *In general, life is a struggle; all in all, life is a struggle.* The construction //noun + fii or bi- + the same noun// usually functions as a predicate to describe the general condition of the subject.

2) ʔayy: *What, which.* This interrogative particle cannot stand alone. It is usually followed by a singular or a plural noun. Note that unlike the MSA, the dialect //ʔayy// usually does not agree in gender with the noun to which it refers. //ʔayy// is also used to mean *any,* e.g., //suug ʔayy sayyaarah tibiihaa// *Drive any car you want.*

3) glaaʕ: *Uprooting; pulling out.* Cf. MSA //qalʕ//. Note the sound change of //q ---> g// and the deletion of the vowel //-a-// after the first consonant which contributed to its lengthening when placed after the double consonant cluster.

4) haada -lla naaxdah min warak: *This is what we get out of you.* This construction, a relative clause before the prepositional phrase //min waraa +pronoun suffix or a noun//, is used to render what one gets in return for doing something. It could indicate a positive or a negative statement. It is also used to express one share of an inheritance after someone's passing.

5) ʔimbala: *Yes.* Cf. MSA //bala//. This particle of affirmation is not declined for number or gender. It is used to contradict a statement expressed by a speaker. It is also used after a negative question for which an affirmative answer is expected, as is the case in this text.

6) ʔatʕab nafsii taʕab: *I work very hard.* Cf. MSA //ʔutʕibu nafsii taʕaban//. In MSA as well as in Arabic dialect, almost every verb may take its own infinitive as an object. This is what is usually called //ʔalmafʕuulu -lmuṭlaq// *the cognate or the absolute accusative.* In Gulf dialects, words of this construction are usually in a pausal form.

7) kibd: *Liver; heart; one's essential being.* This word is used in MSA and in most Arabic dialects to express one's essential being and soul.

8) b-feeli: The speaker stumbled here and then corrected himself and said the right word, //b-ʃeel// *by carrying.*

9) fagaal: *(Heavy) weights*. Note the sound change of //θ ---> f//, a common phonological change in some Eastern Saudi Arabia dialects.

10) ʔabuu ṣfaar: *Jaundice*. Cf. MSA //ʔaṣṣafar// or the borrowed Greek word //ʔalyaraqaan//. For the use of //ʔabuu// and //ʔumm//, see Selection 16, Note 7.

11) yiinaa: *We will be hit by (s.th.)* Note that the speaker chose to make the sound shift //j ---> y// when he said the same verb again. It is not possible to have a general rule for such a phonological change.

12) ṣamargaʕ: *High fever*. The MSA verb //ṣamqara// *to burn* could be the origin of this word with the sound change of //q ---> g// and the metathesis of //-ar// before //-ga//. It could also be a compound word from //sam// *poison* and //riggeeʕii// *bats*. Al-Hanafi (1964, 151) states that children were told not to touch bats because they could get a high fever.

13) tiksir ẓahrek: *You break your back*. This expression is usually used figuratively to mean *hard work* or *bend over backwards* to do something.

14) ddunyaa b-xeer: *Life is good*. This is a very common expression used in response to someone wanting to work nonstop as if there is no tomorrow or someone worrying about the future. The expression //ddunyaa bi-ʔalf xeer// is also very common.

Life Is a Struggle

A : Well, you see, I like the hobby of fishing. I mean, I like to go to the sea and sail it...

B : If you like to go to... the sea, I told you today that the most important thing is to go to the farm and have some fun, but you didn't want to.

A : What farm? You don't plan anything except for wearing us out and exhausting us in this sun, heat, and humidity, in uprooting {baby} palm trees and grafting trees. This is what we get out of you. M... carrying sand into the sandpits for the farm and for the houses. This is the only thing we got out of you.

B : So what? How many times w... when you sweat...

A : What?

B : Isn't it more comfortable for your body?

A : Yes, it is more comfortable, but me working so hard...

B : Yeah.

A : When I can do without it.

B : So what if you can do without it... your idea...

A : That's it, there are workers for this kind of work. They work on it...

B : No.

A : We go and practice a certain hobby. We don't bust our guts (lit. burst our liver) in m... carrying heavy {things}.

B : Why?

A : You (lit. we go) carry sandbags and you lose your health.

B : On the contrary, these are muscles. You strengthen your muscles to keep them from being weak and from being flabby and lazy.

A : No, I don't strengthen my muscles in this humidity and this heat. We will be hit by jaundice and high fever.

B : Who told you so? The body benefits when the sweat gets out of it. It cleans...

A : True, it benefits, but you don't sweat it out this way. You exhaust yourself, and you turn yourself gray prematurely.

B : How would you turn yourself gray?

A : If you carry sandbags full to the top, and overburden yourself. This is not good for you...

B : No, the...

A : If you need them to be moved, there are workers to move them.

B : Why?

A : Yes, there are workers to carry them. There is no need for us {to do that} while it is not worth... well, maybe for twenty, thirty riyals a worker will carry them for you.

B : Yeah.

A : It is not worth exhausting yourself and breaking your back for this... load of sand. You carry a whole load of sand to the farm pits.

B : Yeah.

A : Yeah, in this sun, this heat and this humidity.

B : Well, in general, life is a struggle.

A : If you have to work this hard, {then} life is a struggle.

B : Now, how...

A : Thank God, now life is good and everyone has a job.

B : Well, if you... if you are working and you see that you are bored, you will work just like me.

A : If you want to work, go trade in something.

B : Higher than this, right?

A : Well, {something} good.

taṭʕiimi -lʔaʃjaar

This selection introduces some highly technical terms. It also shows the use of numerals.

A : ʕala ðikra[1] -lʔaʃjaar wi-ttaṭʕiim yaa ḥabiib...

B : ʔem...

A : ʔinta ʔiʃtahart[2] marrah waḥdeh, fajʔah ṭalaʕt kidaa fii mawẓuuʕi -ttaṭʕiim. lkill[3] gaam yiʕraf flaan huu yṭaʕʕim jnaar... yṭaʕʕim laymuun, yṭaʕʕim ʃajarat ḥimẓiyyaat, yimkin θnaʕʃar ṣinf ḥimḍiyyaat fii ʃajarah waḥdeh...

B : ʕindii ʔaḥsan...

A : fa-maa ʔadrii weeʃi -ssabab yaʕnii marrah waḥdeh fajʔah -nnaas ʕirfatk w-kadaa.

B : ʔeh.

A : fa-keef marrah waḥdeh fajʔah, w-mata bidaayatk fii haadii -ʃʃuɣlah, ʕalaʃaan ṣirt xabiir bi-ha-ʃʃakl haadaa, w-ka-ʔannak yaʕnii muhandis ziraaʕii w-maʕ ʔinnak[4] maa darast haadaa -ʃʃayy, bass ha-lmiizah yaʕnii ʔinna ʔinta fiik xibrah maa ʃaaʔa -llaah[5] yaʕnii ʔakθar min kawnak muhandis ziraaʕii, w-keef twaṣṣalt ʔila haadaa -lmustawa, w-keef kaanat bidaayaatik?

B : wallah badeet bi-ʃwayyi ʃwayy, w-ʕala-maa[6] ṣaʕatt yaʕnii. badeet taqriiban ʔawwal xams sitt sanawaat ʔajarrib ʕindii, w-ʕind... fi -lmizraʕah yaʕnii ʕala-maa ʃift ʔinnii θabatt yaʕnii, ʔagdar ʔaguum bi-llaazim, yaʕnii maa ʕindii ʔanaa fiihaa ṣaɣiir, ẓaʕiif, kabiir, gawii, ʕaat

(ʕaadatan)... ʔaṭaʕʕim ʕindah w-ʔanaa murtaaḥ[7] w-walaa ʕindii fiihe maθalan, yaʕnii maa ʔaguul ʔinna haadaa maθalan raʔiis wa-naa ʔaxaaf minnah ʔaʃtiɣil ʕindah, ʔaw xaayif tursib...

A : laʔ.

B : xalaaṣ[8] ṣaarat ʕamaliyyah...

A : ʔinta waaθiq min nafsak, yaʕnii tiʃtaɣil waaθiq min nafsak...

B : ṣaarat ʕamaliyyeh sahleh w-waaθiq min nafsii, yaʕnii ʃuɣlii ʔadrii weeʃi -llii raayiḥ yṣiir.

A : w-baʕdeen yimkin ḥubbak ʔila haadii -ʃʃiɣleh.

B : ʔeh ḥubbii li-di -ʃʃuɣl.

A : min ṣaɣark, wi-nt ṣaɣiir wiyyaa ʔabuuk fi -lmizraʕah tiʃtaɣil...

B : ʔeh, w-ṣaar yaʕnii beenii w-beenak yaʕnii -ʃʃiɣil lamman tmaarseh...

A : ʔeh.

B : xalaaṣ ka-ʔanna ʃii truuḥ ʕaleeh wi-tjii, ʔaṣlan. fa-baʕdeyn[9] fakkaart[10] fii jamiiʕ ʔittiin. ʕindii tiinah ṣammamt ʕaleehaa yoom mini -lʔayyaam, gilt haadii laazim yoom min lʔayyam ʔaxalliihaa tuṣbiḥ ʃajarah ṣaḥḥ, laʔannhaa kaanat... zaraʕthaa ʔarbaʕ xams sanawaat, w-mallalatnii! kill marrah tiθmar wi-yṭiiḥi -θθamar, tiθmar wi-yṭiiḥi -θθamar...

A : ʔey.

B : ʕaad mallalatnii, gilt tidrii xallhaa tkuun haadii ha-lmarrah warriṭhaa... b-ʃe... ʔawarriṭhaa b-ʃeyy muu gaddhaa.

A : ʔinta yaʕnii sawweethaa fii maḥall tjaarub yaʕnii...

B : ʔii ʕindii fi -nnaxil...

A : ʔaw ḥaṭṭeethaa fii maḥaṭṭ tajrubah, ʔiðaa kaanat tinjaḥ ʔaw laʔ.

B : ʔeh, ʕindii fi -nnaxil ʔanaa badal maa ʔaruuḥ ʔasawwiilii ʃajarah maθalan muθmirah w-ʔaxsarhaa, w-huu muu xisaarah, haadii -ttajrubah ʔaṣlan maa-hii xisaarah. laakin gilt ʔittajrubah xallhaa tkuun fii ʃayy ʔaʕma maθalan ʔinnhaa ra... yaʕnii raay ʃayy radii.

A : ʔaywaa.

B : daayman llii yibɣa yjarrib maθalan ḥatta yinjaḥ...

A : yjarrib fii ḥaajah baṣiiṭah yaʕnii...

B : ʔeh...

A : ʔaw yɣaamir bi-ʃayy yaʕnii ykuun siʕrah muu baahiẓ yaʕnii...

B : ʔuhuu -lle yɣaamar... ʔuhuu -lle yɣaamar huu -lle yinjaḥ yaʕnii...

A : ʔakiid, ṣaḥiiḥ, ʔakiid...

B : fa-ʔanaa jarrabt fii haaðii -ʃʃajarah yaʕnii koonhaa maa tuθmir, tuθmir wi-yṭiiḥ, tuθmir wi-yṭiiḥ, yiʕtabar maa fii θamarah fiihaa. fa-gilt tidrii ʕazzamt ʕaleehaa yoom, w-rakkabt fiihaa siṭṭaʕʃar nooʕ[11]. ṣaḥiiḥi -ssiṭṭaʕʃ killhim maa-hum mazbuuṭeen[12]...

A : ʔaywaa...

B : laakin baʕẓhim ymaʃʃii -lḥaal[13] w-ʔanaa maa rakkabt hadoola -ssiṭṭaʔiʃ wi-llii ʔanaa ʔadrii ʕanhim, ʔizzeen fiihaa, wi-rradii fiihaa, w-yaʕnii ʕaʃaan bass...

A : ʔeh.

B : yṣiir ʕindek majmuuʕah mutkaamlah min ʔanwaaʕi -ttiin, radii, ʕadil.

تَطْعِيمِ الأَشْجَارْ

أ : عَلَى ذِكْرْ[1] الأَشْجَارْ وِالتَّطْعِيمْ يَا حَبِيبْ...

ب : أمــ..

أ : إِنْتَ إِشْتَهَرْتْ[2] مَرَّه وَحْدَه، فَجْأَه كِذَا فِي مَوْظُوعِ التَّطْعِيمْ. الْكِل[3] گَامْ يِعْرِفْ فْلاَنْ هُو يْطَعِّمْ جْنَارْ... يْطَعِّمْ لَيمُونْ، يْطَعِّمْ شَجَرَةْ حِمْظِيَّاتْ، يِمْكِنْ ثْنَعْشَرْ صِنْفْ حِمْظِيَّاتْ فِي شَجَرَه وَحْدَه...

ب : عِنْدِي أحْسَنْ...

أ : فَمَا أَدْرِي وَيشِ السَّبَبْ يَعْنِي مَرَّه وَحْدَه فَجْأَه النَّاسْ عِرْفَتْكْ وْكِذَا.

ب : أه.

أ : فَكَيفْ مَرَّه وَحْدَه فَجْأَه، وْمَتَى بِدَايَتْكْ فِي هَادِي الشُّغْلَه، عَلَشَانْ صِرْتْ خَبِيرْ بِهَالشَّكِلْ هَادَا، وْكَأَنَّكْ يَعْنِي مُهَنْدِسْ زِرَاعِي وْمَعْ إِنَّكْ[4] مَا دَرَسْتْ هَادَا الشَّيّ، بَسّ هَالْمِيزَه يَعْنِي إِنَّ إِنْتَ فِيكْ خِبْرَه مَا شَاءَ اللَّه[5] يَعْنِي أَكْثَرْ مِنْ كَوْنَكْ مُهَنْدِسْ زِرَاعِي، وْكَيفْ تْوَصَّلْتْ إِلَى هَادَا الْمُسْتَوَى، وْكَيفْ كَانَتْ بِدَايَاتكْ؟

ب : وَاللَّه بَدَيتْ بِشْوَيّ شْوَيّ، وْعَلَى مَا[6] صَعَتَ يَعْنِي. بَدَيتْ تَقْرِيبًا أوَّلْ خَمْسْ سِتّ سَنَوَاتْ أجَرِّبْ عِنْدِي، وْعِنْدْ... فِي الْمِزْرَعَه يَعْنِي عَلَى مَا شِفْتْ إِنِّي ثَبَتّ يَعْنِي، أگْدَرْ أگُومْ بِالأَزِمْ، يَعْنِي مَا عِنْدِي أنَا فِيهَا صَغِيرْ، ظَعِيفْ، كَبِيرْ، گَوِي، عَاتْـ... أطَعِّمْ عِنْدَه وْأنَا مُرْتَاحْ[7] وْلاَ عِنْدِي فِيهَا مَثَلاً، يَعْنِي مَا أگُولْ إِنَّ هَادَا مَثَلاً رَئِيسْ وَانَا أخَافْ مِنّه أشْتِغِلْ

عِنْدَه، أوْ خَايِفْ تُرْسِبْ...

أ : لأ.

ب : خَلاَصْ[٨] صَارَتْ عَمَلِيَّه...

أ : إِنْتَ وَاثِقْ مِنْ نَفْسَكْ، يَعْنِي تِشْتَغِلْ وَاثِقْ مِنْ نَفْسَكْ...

ب : صَارَتْ عَمَلِيَّه سَهْلَه وْوَاثِقْ مِنْ نَفْسِي، يَعْنِي شُغْلِي أَدْرِي وَيشِ اللِّي رَايِحْ يْصِيرْ.

أ : وْبَعْدَينْ يِمْكِنْ حُبَّكْ إِلَى هَادِي الشِّغْلَه.

ب : أَه حُبِّي لِدِي الشُّغْلْ...

أ : مِنْ صَغَرْكْ، وِانْتْ صَغِيرْ وِيَّا أَبُوكْ فِي الْمِزْرَعَه تِشْتَغِلْ...

ب : أه، وْصَارْ يَعْنِي بَينِي وْبَينَكْ يَعْنِي، الشِّغِلْ لَمَّنْ تْمَارْسَه...

أ : أه.

ب : خَلاَصْ كَأَنَّ شِي تْرُوحْ عَلَيه وِتِجِي، أَصْلاً. فَبَعْدَينْ[٩] فَكَّارْتْ[١٠] فِي جَمِيعْ إِلتِّينْ. عِنْدِي تِينَه صَمَّمْتْ عَلَيهَا يُومْ مِنِ الأَيَّامْ، كِلْتْ هَادِي لاَزِمْ يُومْ مِنْ الأَيَّامْ أَخَلِّيهَا تُصْبِحْ شَجَرَه صَحّ، لأَنَّهَا كَانَتْ... زَرَعْتْهَا أَرْبَعْ خَمْسْ سَنَوَاتْ، وْمَلَّلَتْنِي! كِلّ مَرَّه تِثْمَرْ وِيْطِيحِ الثَّمَرْ، تِثْمَرْ وِيْطِيحِ الثَّمَرْ...

أ : أَيْ.

ب : عَادْ مَلَّلَتْنِي، كِلْتْ تِدْرِي خَلَّهَا تْكُونْ هَادِي هَالْمَرَّه وَرِّطْهَا... بْشَـ.. أَوَرِّطْهَا بْشَيْ مُو كَدَّهَا.

أ : إِنْتَ يَعْنِي سَوَّيتْهَا فِي مَحَلّ تْجَارُبْ يَعْنِي...

ب : إي عِنْدِي فِي النَّخِلْ...

أ : أوْ حَطِّيتْهَا فِي مَحَطّ تَجْرُبَه، إذَا كَانَتْ تِنْجَحْ أوْ لأ.

ب : أه، عِنْدِي فِي النَّخِلْ أنَا بَدَلْ مَا أرُوحْ أسَوِّيلِي شَجَرَه مَثَلاً مُثْمِرَه وْأخْسَرْهَا، وْهُو مُو خِسَارَه، هَادِي تَجْرُبَه أصْلاً مَا هِي خِسَارَه. لَكِنْ كِلْتْ إلتَّجْرُبَه خَلّهَا تْكُونْ فِي شَيّ أعْمَى مَثَلاً إنّهَا رَ... يَعْنِي رَايْ شَيّ رَدِي.

أ : أيْوَا.

ب : دَايْمَاً اللِّي يِبْغَى يْجَرِّبْ مَثَلاً حَتَّى يِنْجَحْ...

أ : يْجَرِّبْ فِي حَاجَه بَصِيطَه يَعْنِي...

ب : أه...

أ : أوْ يْغَامِرْ بِشَيّ يَعْنِي يْكُونْ سِعْرَه مُو بَاهِظْ يَعْنِي...

ب : أهُو اللّى يْغَامِرْ... أهُو اللّى يِنْجَحْ يَعْنِي...

أ : أكِيدْ، صَحِيحْ، أكِيدْ...

ب : فَأنَا جَرَّبْتْ فِي هَادِي الشَّجَرَه يَعْنِي كُونْهَا مَا تُثْمِرْ، تُثْمِرْ وِيْطِيحْ، تُثْمِرْ وِيْطِيحْ، يِعْتَبَرْ مَا فِي ثَمَرَه فِيهَا. فَكِلْتْ تِدْرِي عَزَّمْتْ عَلَيهَا يُومْ وْرَكَّبْتْ فِيهَا سِطّعْشَرْ نُوع[١١]. صَحِيحِ السِّطّعْشْ كِلّهِمْ مَا هُمْ مَزْبُوطِين[١٢]...

أ : أيْوَا...

ب : لَكِنْ بَعْظَهَمْ يْمَشِّي الحَال[١٣] وْأنَا مَا رَكَّبْتْ هَدُولَ السِّطّعْشْ وَاللِّي أنَا أدْرِي عَنْهِمْ، إلزِّينْ فِيهَا، وِالرَّدِي فِيهَا، وْيَعْنِي عَشَانْ بَسّ...

أ : أه.

ب : يْصِيرْ عِنْدَكْ مَجْمُوعَه مْتْكَامْلَه مِنْ أنْوَاعِ التِّينْ، رَدِي، عَدِلْ.

Vocabulary

ʕala ðikr عَلَى ذِكْرْ *phr.* speaking of; by the way

ʃtahar اشْتَهَرْ imperf. yiʃtahir *v.* to be famous, to be known

marrah waḥdah مَرَّه وَحْدَه *phr.* at once, instantly; all of a sudden; one time

ṭaʕʕam طَعَّمْ imperf. yṭaʕʕim *v.t.* to graft; to vaccinate

ḥimḍiyyaat حِمْظِيَّاتْ *pl.n.* citrus

ṣinf صِنْفْ *n.* (*pl.* ʔaṣnaaf) kind, sort, specimen

xabiir خَبِيرْ *adj.* (*pl.* xubaraa) expert

bi-ha-ʃʃakl بِهَالشَّكْلْ *phr.* in this manner, in this fashion

maʕ ʔinn- مَعْ إِنّ *phr.* although

miizah مِيزَه *n.* (*pl.* -aat; miyaz) distinction, characteristic

maa ʃaaʔa -llaah مَا شَاءَ اللّه *expr.* (lit. whatever God intends) Great!; Wonderful!; Bravo! (var. maaʃaallah)

ʃwayy ʃwayy شْوَيّ شْوَيّ *expr.* little by little; take it easy

w-ʕala-maa وْعَلَى مَا *conj.* until, till

ʔagdar ʔaguum bi-llaazim أَگْدَرْ أَگُومْ بِاللاَزِمْ *expr.* I can do what has to be done; I can do what's necessary.

w-ʔanaa murtaaḥ وْأنَا مُرْتَاحْ *phr.* (lit. while I am comfortable) with ease; comfortably

ṣa(i)ɣar صِغَرْ *n.* childhood

fakkar فَكَّرْ imperf. yfakkir *v.* to think; to assume

tiin تِينْ *n.coll.* figs

yoom mini -lʔayyaam يُومْ مِنِ الأَيَّامْ *phr.* one of these days, one day; once upon a time

mallal مَلَّلْ imperf. ymallil *v.t.* to make one become fed up; to make one tired, to make one bored

warraṭ وَرَّطْ imperf. ywarriṭ *v.* to cause s.th. (usually bad) to s.o. or s.th.; to inflict

ḥaṭṭeethaa fii maḥaṭṭ tajrubah حَطّيتْها في مَحَطّ تَجْرِبَه *expr.* I put it to the test; I conducted an experiment on it; I tried it out.

badal-maa بَدَلْ ما *adv.* instead of

ʔaʕma أَعْمى *adj.* (*pl.* ʕumyaan) blind

radii رَدي *adj.* bad

ɣaamar bi- غامَرْ بِـ imperf. yɣaamir *v.* to risk, to take a risk

ʕazzam ʕala عَزَّمْ عَلى imperf. yʕazzim *v.* to make up one's mind, to be determined; to decide

rakkab رَكَّبْ imperf. yrakkib *v.t.* to graft; to assemble; to install; to mount

siṭṭaʕʃar nooʕ سِطَّعْشَرْ نُوعْ *phr.* sixteen kinds

mazbuuṭeyn مَزْبوطين *adj.* right, correct

ymaʃʃii -lḥaal يْمَشّي الْحالْ *expr.* It's OK; to get by; It will do.

Notes

1) ʕala ðikr: *Speaking of; by the way.* This phrase usually precedes the word or words that contribute to the thoughts of the following clause or sentence.

2) ʃtahar: *To become famous.* Cf. //ʔiʃtahar//. Note that the initial vowel //ʔi-// is often dropped in most Gulf dialects. The infix //-ta-// is inserted in some verb roots between the first and the second consonants to form a passive verb, usually used in a reflexive function.

3) lkill: *All (of the people).* The quantifier //kill// may function syntactically as a noun in that it may have pronominal suffixes and it may have the definite article also, e.g., //killi -nnaas yiʕirfuu ḥabiib// *All of the people know Habib;* //killhum yiʕrafuu ḥabiib// *All of them know Habib;* //lkill yiʕraf ḥabiib// *(Everybody) knows Habib.*

4) maʕ ʔinn-: *Although.* The preposition //maʕ// followed by //ʔinn-// frequently introduces a noun clause and always has an adversative meaning.

5) maa ʃaaʔa -llaah: *Whatever God intends; great, wonderful.* This expression is used to marvel at something or to express surprise and astonishment. It is very common in all Arabic dialects and often used as one word

//maaʃaallah//.

6) w-ʕala-maa: *Until, till.* The preposition //ʕala// with the suffix //-maa// is used temporally to indicate the point in time up to which something lasts. It contains the connotation of arrival at a terminus, the aim or goal of an action having been reached, as is the case in this text. The speaker uses the same construction again //ʕala-maa ʃift// *until I saw.* It is also used to mean *according to*, e.g., //ʕala-maa yguuluun// *according to what they say.*

7) w-ʔanaa murtaaḥ: *With ease, with comfort.* The conjunction //wa-// may introduce clauses of manner or circumstance, which describe how the action happened, how the doer did the action, and the doer's condition when the action happened.

8) xalaaṣ: *That's it! deliverance; rescue; a kind of date (fruit).* Since this word has many different meanings, one has to check the context carefully for the appropriate one.

9) baʕdeyn: *Something else, also; later.* Note that speaker B preserved the diphthong //-ey-// while speaker A changed it to the long vowel //-ee-//. For grammatical function, see Selection 15, Note 1.

10) fakkaart: *I thought.* Cf. //fakkart//. Note the lengthening of the second vowel, a common feature of some Eastern Saudi Arabia dialects.

11) siṭṭaʕʃar nooʕ: *Sixteen kinds.* Note that in MSA and in Arabic dialects as well, the noun governed by numbers eleven to one hundred is always singular. For a further discussion of numbers, see Selection 7, Note 7.

12) mazbuuṭeyn: *Right, correct.* Cf. MSA //maḍbuuṭiin.// The masculine sound plural is formed by adding the suffix //-iin// to a singular noun or adjective. Note that the phonological sound change of //ḍ ---> z// is not common in all Gulf dialects.

13) yimʃʃii -lḥaal: *It's OK.; to get by; it will do.* The verb //maʃa//, its Form II //maʃʃa//, and its active participle //maaʃii// have a wide semantic range. They are used to mean *to match, to go with; to run, to work; to associate with; to leave; to depart*, e.g., //haadaa maa yimʃii maʕ θoobii// *This does not match my dress*; //siyyaartii timʃii zeen// *My car runs well*; //hii maa timʃii maʕ ḥurmah miθlii// *She does not associate with a woman like me*; and //ḥabiib maʃa, bass ʕabbaadii gaʕad hni // *Habiib left, but 'Abbadi stayed here.*

Grafting Trees

A : Habib, speaking of grafting trees...

B : Himm...

A : You have become famous all at once. Suddenly, just like that, you progressed in the field of grafting. Everybody knows that so and so grafts lotus {trees}... grafts lemon, grafts citrus trees, maybe twelve kinds of citrus in one tree...

B : I have better...

A : So, I don't know what was the reason, I mean, quickly and suddenly people knew you.

B : Yeah.

A : So, why was it that sudden, and when was the beginning of this job, so that you have become an expert in this manner? As if you are an agricultural engineer, although you have not studied this subject. But this distinction, I mean, you have great experience, even more than being an agricultural engineer. How did you get to this level and how did you start?

B : Well, I started little by little until I got to the top (lit. went up). I started at my place for the first five, six years, and at the farm, well, until I saw that I was well established, and I could do what had to be done. Well, to me, no one is small, weak, big, and strong; usually I feel at ease grafting for them. For instance, I don't say, he is a boss and I am afraid to work for him, or I am afraid {that the work} will fail...

A : No...

B : That's it, it has become a job...

A : You are sure of yourself. Well, you work with self-confidence...

B : It has become an easy job, and I am sure of myself. I mean I know what is going on in my work.

A : Something else, maybe it is your love for this work.

B : Yeah, my love for this wor...

A : Since your childhood... you have been working on the farm with your father since you were little.

B : Yeah, between you and me, once you practice the work, it becomes...

A : Yeah.

B : That's it, it becomes easy (lit. basically as if it is a thing you go to it and come back). Later on I thought of all kinds of figs. I had a fig tree, and I have decided that one day... I said, "I should make this tree a good one some day" because it used to be... I had planted it four, five years ago, and I got fed up with it. It bore fruit and the fruit fell off, it bore fruit and the fruit fell off...

A : Yeah.

B : So I was fed up with it. Well, I said, "This time I should do (lit. inflict it)... do... do something [to it] bigger than it..."

A : Well, you put it for experimentation, you mean...

B : Yes...

A : Or you used it as an object for experimentation whether it was going to succeed or fail.

B : Yeah, I have palm trees, so instead of taking a fruitful tree and losing it, although it is not a loss; it is basically an experiment not a loss. However, I said let the experiment be something blind, for instance it is... well, a bad thing.

A : Yeah.

B : Always, the one who wants to experiment, in order to succeed...

A : He experiments on something simple.

B : Yeah...

A : Or he risks something that is not of a very high value, well...

B : Well, the one who takes risks is the one who hopefully succeeds...

A : Sure, true, sure...

B : So, I experimented on this tree, since it was not fruitful. It bears fruit and they fall off. It is considered that it does not bear fruit. So I said, you know, one day I made up my mind and grafted it with sixteen kinds. It is true that not all of the sixteen are right...

A : Yeah...

B : However, some of them are OK. I grafted these sixteen {kinds}, and I know about them, the good and the bad, well, but so that...

A : Yeah.

B : You will have a complete collection of kinds of figs. It has the bad and the good.

ʔaʃriṭah ḥleewah[1]

This selection shows that the diphthongs //aw and ay// are preserved in Eastern Saudi Arabia dialects. It also indicates that technology has become a part of the Saudi daily life.

A : bi-truuḥ yaayii[2] tiʃtarii ʔaʃriṭah?

B : baa-rawḥ, ʔeh.

A : mata?

B : llayl.

A : tibba -llayleh[3] ʔam lʔa... ʔaḥeen.

B : lleel, lleel.

A : w-lo laʔ, ʔille... nibba ʔaḥeen ʔaḥsan.

B : yallaa[4] ʔalḥeen, bass xalliinii nigʕid ʃwayy, maa ṭaalaʕt talafizyoon ʔaḥeen, w-yiibuu[5] film fi -ssuʕuudiyyah -lfaaniyeh[6].

A : ll... lmajallah keef de ʔaxadthaa mini -lʕabbaade?

B : lmajallah kaan ḥaaṭṭinhaa[7] fii kabat ʔixtey[8].

A : ʔim...

B : fi -lmajaar, riḥt ʔaaxidhaa.

A : maktuub huu haade maali[9] -nninje.

B : maktuub ṭawri -ṭṭufuuleh.

A : ʔim.

B : ʔuw... tanqii... lle ynggṣuu ẓarabaati -lwaḥʃ yxalluuh ʕa-llii zɣaar[10].

A : ʔeh.

B : bassi ydiggah waḥdah wi-ymuut.

A : baa-xdah hah, llayleh.

B : wi-yyaa... ʔeh, maa ʕaleyy, wiyyaa -xtiyaar lʔasliḥeh.

A : ʔim.

B : w-bass.

A : ʔamba baʕd wi-yyaah -lwarageh.

B : lwarageh maktuub fiihaa, maa tiḥtaaj ʔillaa tangiiṣ ḍarabaati -lwaḥʃ.

A : ʔambaa bass maala -lʔasliḥ, maalat tangiiṣ maalati -lwaḥʃ, w-baʕd weeʃʃu fii?

B : ṭawri -ṭṭufuulah maa yistawii ʕadil.

A : weeʃ maali -ṭṭufuuleh?

B : maa ʔadriy, sawweet huu, laa stawa.

A : jarribhaa ha-lmar... jarribhaa ʔaḥayn wi-ʕṭiinii -yyaah.

B : baʕdeen, xalliihim[11] yxallṣuu min dawrhum kariiheyn.

A : weeʃ yilʕabuu? haadaa ʔabuu -sseef?

B : ʔe-nninja yilʕabooh.

A : dawm[12] laa miʃterinneh.

B : ʔanaa... gaal layya ʕabbadii wiyyaa ḥamzah, gaaluu layya ʃtarayh, bass ʕaʃaan ʔismeh, gaaluu ḥleew, w-ṭalaʕ ḥleew.

A : muu huu mjassaam!!

B : mjassam maa ʃifteh.

A : wallah ʃifteh.

B : mjassaam.

A : baa-xdeh.

B : nilʕabeh, yallaa xdeh.

A : ṣaḥeeḥ maa tilʕabooh!

B : ʔeh, nilʕabah ʔaguulleek!

A : xalaaṣ maa ʔabbaah, maa fii ʃareeṭ maa tilʕabooh.

B : ʔe... waynaa... 'raysingaat', ʔaxadteh?

A : ʔaxadteh. bass ṭalliʕ, ʔawwal-maa[14] yibdaʔ bi-lʕalam, weeʃ ʔismeh? taanii leen maa yii layyi -ʃʃirṭah, w-ʔaḥarrik min ligyuur, lah, w-tiʕrif min ween ydigg? min ʔaar waan... min ʔarbaʕi -lḥabbaat la-fawg. ʔaxazzin bi-ryuulah, yhazhizhaa kide[15], wu-ṭṭurraax wallah ʔaxalliih yi... yinsidiḥ bi-lʔarẓ.

B : ʔanaa ʔawwal-maa baddii -ssibaaq ʔaruuḥ la-lḥakam w-huu w-ʔidaay bi-haadii malwaa -lʕalame.

A : ʔeh, malwaa.

B : ʔaruuḥ ʔaduusah w-yii layyi -ʃʃirṭah w-ʔanḥaaz lah, w-hadool maala

-ttalafoonaat...

A : ʔim...

B : duwaliyyeen...

A : ʔeh.

B : ʔaruuḥ ʔilayhim w-ʔaṣgaʕhim, w-ʔaʃuuflii rayyaal ṭaafir, kill marrah ʔabda ʔalʕab haade mata twaṣṣil yaʕnii b-sirʕah, yiṭlaʕ layyii -ʃʃurṭii rasing ʔaxuuhaa.

A : ʔanaa bi-rraysing weeʃ ʔismeh? laḥmar da, sirʕah waaḥad, weeʃ ʔismah w-laa ṭalaʕuu layyii.

B : laazim fii ṭareeg...

A : ʔawwal ṭareeg.

B : yimkin... laa laʔ, ṭṭariig fiih zayyi -lburtj[16].

A : ʔimm... lburtj? burtj kide?

B : ʔeh.

A : ʔimm!!

B : yimkin haade -llii miṭṭaʕʕij ṣaayir wi-ndaar killeh...

A : llii daaki -lyawm xtaarayteh?

B : ʔeh, haade...

A : llii fii -lɣanam wi-lɣizlaan...

B : laʔ.

A : weeneh...

B : yilʕabah yimkin. dawm de -lle laʕabah fi -lbayt, haada... yimkin ḥisnaw...

A : ʔanaa ʔizaa[17] ʔalʕab... ʔizaa ʔintum tilʕabuuh ʔanaa maa-na[18] hnaak.

B : ʔey, smaaʕeel laʕabah leh, gaalleh ḥisnaw, "ruuḥ ṣgiiʕi -ʃʃaaḥiinah." wi-yruuḥ yiṣgaʕ, w-ween yʃuufi -lwaaḥid ʔuww... w-ṭaayiḥ maskeyn.

A : weeʃ ʔismeh? ysuug ʔizaa daxxan ddabbaab... maskeyn lyawm kelli -ddabbaabaat bassi -ddabbaabi -lʔaḥmar, weeʃ ʔismeh? haade ʔaḥeen ʔaʕawwidi -rreewas w-ʔaʃuuf boorʃ kaʃf sawdeh ʔanaggiz fooghaa wa-laa ynaggizhaa, ʔaruuḥ leehaa min giddaam, ʔuww!! yṭiiḥ, wallah taalii[19] yingiṣuu ʔinniṣṣ.

B : fii ʔayy ṭariig haade?

A : haadee... taḥt, fi -lxariiṭah taḥt da -ll... kide miṭṭaʕʕaj .

B : taʕrif tixtaar lla ysuugi -ddabbaab?

A : weʃʃu?

B : lla ysuug ddabbaab.

A : lfurqah?

B : ʔeh.

A : ʔim... ʔaxtaar de -lle fiih liḥyah kide, daaʔiriyyah.

B : ʔanaa ʔaxtaar killi -lgirʕaan[20].

أشْرِطَه حْلَيوَه[1]

أ : بِتْرُوحْ يَابِي[2] تِشْتَرِي أشْرِطَه؟

ب : بَارُوحْ، أه.

أ : مَتَى؟

ب : اللَّيْلْ.

أ : تِبّ اللَّيْلَه[3] أمْ الأ... أحَينْ؟

ب : اللَّيْلْ، اللَّيْلْ.

أ : وْلُو لأ[4]، إلِّلَى... نِبّ أحَينْ أحْسَنْ.

ب : يَلاّ أَلْحَينْ، بَسّ خَلِّينِي نِكْعِدْ شْوَيّ وْيِبْبُوا[5] فِلْمْ فِي السُّعُودِيَّه الْفَانْيَه[6].

أ : الـ... الْمَجَلَّه كَيفُ دَ أخَدْتْهَا مِنِ الْعَبَّادِي؟

ب : الْمَجَلَّه كَانْ حَاطِّنْهَا[7] فِي كَبَتْ إخْتَي[8].

أ : إمـ...

ب : فِي الْمَجَارْ، رِحْتْ آخِدْهَا.

أ : مَكْتُوبْ هُو هَادَ مَالِ[9] النَّنْجَ.

ب : مَكْتُوبْ طوْرِ الطُّفُولَه.

أ : إمـ...

ب : أوْ... تَنْقِي... اللّى يْنَكّصُوا ظَرَبَاتِ الْوَحْشْ يْخَلُّوه علَيِّ زْغَارْ[10].

أ : أه.

ب : بَسٍّ يْدِگّه وَحْدَه وِيْمُوتْ.

أ : بَاخْذَه هَه، اللَّيْلَه.

ب : وِيَّا... أه، مَا عَلَيّ، وِيَّا اخْتَيَارْ الأسْلِحَه...

أ : إم...

ب : وبَسْ.

أ : أمْبَ بَعْدِ وِيَّاه الْوَرَكَه.

ب : الْوَرَكَه مَكْتُوبْ فِيهَا، مَا تِحْتَاجْ إلاَّ تَنْكِيصْ ظَرَبَاتِ الْوَحْشْ.

أ : أمْبَا بَسّ مَالَ الأسْلِحَه مَالَتْ تَنْكِيصْ مَالَتِ الْوَحْشْ، وْبَعْدْ وَيشُو فِي؟

ب : طَوْرِ الطُّفُولَه مَا يِسْتَوِي عَدِلْ.

أ : وَيشْ مَالِ الطُّفُولَه؟

ب : مَا أدْرِيْ، سَوَّيتْ هُو، لاَ اسْتَوَى.

أ : جَرِّبْهَا هَالْمَرّ[ه]... جَرِّبْهَا أحَيْنْ وِعْطِينِي يَّاه.

ب : بَعْدَينْ، خَلِّيهِمْ[11] يْخَلّصُوا مِنْ دَوْرْهُمْ كَرِيهَينْ.

أ : وَيشْ يِلْعَبُوا، هَادَا أبُو السَّيفْ؟

ب : ألنِّنْجَ يِلْعَبُوه.

أ : دَوْمْ١٢ لاَ مِشْتَرِنّه؟

ب : أنَا گَالْ لَيّ عَبَّادِي وِيَّا حَمْزَه، گَالُوا لَيّ اشْتَرَيْه، بَس عَشَانْ إِسْمَه، گَالُوا حْلَيو، وْطَلَعْ حْلَيو.

أ : مُو هُو مْجَسَّام[13]!

ب : مْجَسَّمْ مَا شِفْتَه.

أ : وَاللَّه شِفْتَه.

ب : مْجَسَّامْ!

أ : بَاخْدَه.

ب : نِلْعَبَه، يَلاَّ خْدَه.

أ : صَحَيحْ مَا تِلْعَبُوه!

ب : أه، نِلْعَبَه أگُولْ لَيكْ.

أ : خَلاَصْ مَا أحِبَّه، مَا فِي شَرَيطْ مَا تِلْعَبُوه.

ب : أ... وَيْنَا... رَيْسِنْگْ اَتْ أخَدْتَه؟

أ : أخَدْتَه، بَسّ طَلَّعْ، أوَّلْ مَا[14] يِبْدَأْ بِالْعَلَمْ، وَيشْ إِسْمَه؟ تَانِي لَينْ مَا يِي لَيّي الشَّرْطَه، وْأحَرِّكْ مِنْ لِگْيُورْ، لَه، وْتِعْرِفْ مِنْ وَينْ يْدِگّ؟ مِنْ اَرْ وَانْ... مِنْ أرْبَعِ الْحَبَّاتْ لَفُوگْ. أخَزِّنْ بِرِيُولَه يْهَزْهِزْهَا كِدّ[15]، وُالطُّرَّاخْ وَاللَّه أخَلِّيه يِـ... يِنْسِدِحْ بِالأرْظْ.

ب : أنَا أوَّلْ مَا بَدِّي السِّبَاقْ أرُوحْ لَلْحَكَمْ وْهُو وْإِدَايْ بِهَادِي مَلْوَا الْعَلَمْ.

أ : أه، مَلْوَا.

ب : أرُوحْ أدُوسَه وْيِي لَيّ الشَّرْطَه وْأنْحَازْ ه، وْهَدُولْ مَالَ التَّلَفُونَاتْ...

أ : إمْ...

ب : دُوَلِيِّينْ...

أ : أه.

ب : أرُوحْ إلَيْهِمْ وَأصَكّعْهِمْ، وْأشُوفْ لِي رَيَّالْ طَافِرْ، كِلّ مَرَّه أبَدَ ألْعَبْ هَادَ مَتَى تْوَصِّلْ يَغْنِي بْسِرْعَه، يَطْلَعْ لَيُّ الشُّرْطِي رَيسِنْكْ أخُوهَا.

أ : أنَا بِالرَّيْسِنْكْ وَيشْ إسْمَه؟ لَحْمَرْ دَ، سِرْعَه وَاحَدْ، وَيشْ إسْمَه وْلاَ طَلَعُوا لَيُّ.

ب : لاَزِمْ فِي طَرَيكْ...

أ : أوّلْ طَرَيكْ.

ب : يِمْكِ... لاَ، لأ، الطَّرَيكْ فيه زَيِّ الْبُرْتْجْ[١٦].

أ : إم... الْبُرْتْجْ؟ بُرْتْجْ كِدَ؟

ب : أه.

أ : إمّ!!

ب : يِمْكِنْ هَادَ اللّي مِطَّعِّجْ صَايِرْ وِنْدَارْ كِلّه...

أ : اللّي دَاكِ الْيَوْمْ اخْتَارَيْتَه؟

ب : أه، هَادَ...

أ : اللّي فِيه الْغَنَمْ وِالْغِزْلاَنْ...

ب : لأ.

أ : وَينَه...

ب : يِلْعَبَه يِمْكِنْ... دَوْمْ دَا اللّى لَعَبَه فِي الْبَيْتْ، هَادَ... يِمْكِنْ حِسْنَوْا...

أ : أنَا إِزَا[17] ألْعَبْ... إِزَا إِنْتُمْ تِلْعَبُوه أنَا مَانَا[18] هْنَاكْ.

ب : أيْ، سْمَاعَيلْ لَعَبَه لَه، گَالْ لَه حِسْنَوْا، رُوحْ صْنْكِيعِ الشَّاحِينَه وِيْرُوحْ يِصْنْگَعْ، وَينْ يْشُوفِ الْوَاحِدْ أووو... وْطَايِحْ مَسْكَينْ.

أ : وَيشْ إِسْمَه؟ يْسُوگْ إِزَا دَخَّنْ الدَّبَّابْ... مَسْكَيْنْ الْيَوْمْ كَلٍّ الدَّبَّابَاتْ، بَسٍّ الدَّبَابْ الأحْمَرْ، وَيشْ إِسْمَه؟ هَادَ أحَيْنْ أعَوِّدِ الرَّيوَسْ وْأشُوفْ بُورْشْ كَشْفْ سَوْدَه، أنَكُّزْ فُوگْهَا وَلاَ يْنَكُّزْهَا، أرُوحْ لَيهَا مِنْ گِدَّامْ، أووو! يْطِيحْ، وَاللّه تَالِي[19] يِنْكِصُوا إِلنِّصّ.

ب : فِي أيَّ طَرِيگْ هَادَ؟

أ : هَادَي... تَحْتْ، فِي الْخَرِيطَه دَ الـ... كِدَ مِطَّعَّجْ.

ب : تَعْرِفْ تِخْتَارْ اللَّ يْسُوگِ الدَّبَابْ؟

أ : وَيشُو؟

ب : اللَّ يْسُوگْ الدَّبَابْ.

أ : الْفُرْقَه؟

ب : أه.

أ : أخْتَارْ دَ اللّى فِيه لِحْيَه كِدَ، دَائرِيَه.

ب : أنَا أخْتَارْ كِلِّ الْكِرْعَانْ[20].

Vocabulary

yaayii ياي *part.* with me
layleh ليله *n.* tonight (with the def.art.) night
yaab ياب imperf. yiib *v.t.* to bring (var. jaab)
film فلم *n.* (*pl.* ʔaflaam) Eng. film; movie
ssuʕuudiyyah -lfaaniyeh السعوديه الفانيه *prop. n.* Saudi {Channel} 2
kabat كبت *n.* (*pl.* -aat) Eng. cabinet; closet; cupboard
ʔixtey إختي *n.* my sister
majaar مجار *n.* (*pl.* -aat) drawer (var. jarraar)
ninje ننج *n.* ninja
ṭawr طور *n.* (*pl.* ʔaṭwaar) stage; era
ṭufuuleh طفوله *n.* childhood
zɣiir زغير *adj.* (*pl.* zɣaar) small one; small
maa ʕaleyy minnah ما علي منه *expr.* I don't care about him.
xtiyaar اختيار *v.n.* choosing; choice
ʔamba أمبا *v.* I want
warage(a)h ورگه *n.* (*pl.* -aat, ʔawraag, warag) paper; leaf
waḥʃ وحش *n.* (*pl.* wuḥuuʃ) wild beast; monster; uncivilized; cruel
ʕadil عدل *adj.* good, well; right
kariiheyn كريهين *adj.* frustrated; disgusted
ʔabuu -sseef أبو السيف *n.* (lit. the father of the sowrd) Abu Al-Sayf, the one with the sword
dawm دوم *adv.* always (var. doom)
ḥamzah حمزه *prop.n.* Hamza (a name for a male)
ḥleew حليو *adj.* nice; beautiful; good
mjassa(a)m مجسام *pass.par.* (*pl.* -iin) lifelike
raysing ʔaat ريسنگ آت *prop.n.* Eng. Racing AT (a character in a computer game)

ʔaar wan آرْ وَنْ Eng. R1 (Right 1), a joystick command

reel رِيلْ n. (pl. r(u)yuul) foot; leg (var. rijl)

hazhaz هَزْهَزْ imperf. yhazhiz v.t. to shake (s.th. or s.o.)

kide كِدَ like this

ṭurraax طُرَّاخْ prop.n. Turok (a character in the computer game)

nṣadaḥ انْصَدَحْ imperf. yinṣadiḥ v.pass. to drop dead

ḥakam حَكَمْ n. judge; referee

malwaa lʕalame مَلْوَا الْعَلَمِي a flagpole (in a computer game)

daas دَاسْ imperf. yduus v. to click; to step over (s.th.)

ṣaggaʕ صَكَّعْ imperf. yṣaggiʕ v. to strike (dead)

ṭaafir طَافِرْ act.par. jumping

burtj بُرْتْجْ n. (pl. ʔabraaj) tower (var. burj)

miṭṭaʕʕij مِطَّعِّجْ adj. (pl. -iin) dented; bent

ɣanam غَنَمْ n.coll. sheep

ɣazaal غَزَالْ n. (pl. ɣizlaan) deer

damda دَمْدَ prop.n. Damda (a name for a male)

ḥisnaw حِسْنَوْ prop.n. Hisnaw (a name for a male)

ʃaaḥi(i)nah شَاحِينَه n. truck

ṭaayiḥ طَايِحْ act.par. (pl. -iin) falling

maskeyn مَسْكَيْنْ adj. (pl. masaakeyn) poor (one); simple

daxxan دَخَّنْ imperf. ydaxxin v. to smoke (a cigarette); to fumigate; to smoke (a fire)

dabbaab دَبَّابْ n. (pl. -aat) tank

reewis رِيوِسْ n. Eng. going in reverse

boorʃ kaʃf بُرْشْ كَشْفْ prop.n. a convertible Porsche

naggaz نَكَّزْ imperf. ynaggiz v. to jump; to hop; to poke

mbaʕʕaj مْبَعَّجْ adj. (pl. -iin) dented

liḥyah لِحْيَه n. (pl. liḥa) beard

daaʔiriyyah دَائِرِيَّه adj.f. round

ʔagraʕ أَكْرَعْ adj. (pl. girʕaan) baldheaded

Notes

1) The speakers in this selection are two young boys from Safwa. They are chatting about computer and video games. At times they describe specific moves for certain games which make the continuity of the translation a little rough. However, this selection has a great deal of action.

2) yaayii: *With me.* As discussed before, the particle //-iyya// is usually used after the verb when it is with //waaw lmaʕiyyah//. It may have pronominal suffixes or it may be followed by nouns, e.g., //truuḥ wiyyaayii; truuḥ wiyyaa ʔaḥmad// *You go with me; You go with Ahmad.* As it appears in the text, dropping the //w-// is common in most Gulf dialects.

3) llayleh: *Tonight.* This noun also functions as an adverb when with the definite article //ʔal-// which causes the shift in meaning. The speaker does not always change the diphthong //ay --->ee//.

4) yallaa: *Let's (go)! Come on!* This particle is used to urge an action, and it is not declined for gender or number.

5) yaab: *He brought.* This word demonstrates the sound change of //j ---> y// that occurs frequently in most Gulf dialects. One has to keep in mind that there are no rules for such a change and that speakers may make that shift whenever they wish to.

6) ssuʕuudiyyah -lfaaniyeh: *Saudi Channel 2.* Cf. MSA //ʔassuʕuudiyyah -θθaaniyah//. One must always be aware of the sound change //θ ---> f//. The feminine ending //ʔimaalah, -ah ---> -eh// occurs frequently in Eastern Saudi Arabia dialects. The speaker used the number and not the word //Qanaat// for *channel* because it is understood.

7) ḥaaṭṭinhaa: *He had put it.* The nunation, a classical Arabic phonetic feature, occurs in Gulf dialects in two forms //-an and -in//. The first is found in adverbs derived from nouns, e.g., //tagriiban; ṭabʕan; ḥaalan// *approximately; certainly; immediately.* The second is found in nouns, e.g., //ḥaaṭṭin lmajallah; beetin zeen; ʃariiṭin ṭuwiil// *he had put the magazine; nice home; long tape.* Note that unlike MSA, the dialect nunation does not indicate any case.

8) ʔixtey: *My sister.* The pronominal suffix //-ii// *my* is changed to a diphthong //-ey//, a common feature of the Eastern Saudi Arabia dialects and some Bahrain dialects.

9) maal: This possessive pronoun and its feminine form //maalat// may take pronominal suffixes or they may be followed by the name of the possessor. These pronouns occur more frequently in Eastern Saudi Arabia dialects. The possessive pronoun //ḥagg// is more common in the Riyadh dialect.

10) zɣiir: *Small.* Cf. MSA //ṣaɣiir//. Note the sound change of //ṣ ---> z//, which is not very common in Gulf dialects; however, it occurs in only a few words.

11) xalliihim: *Let them.* Note that the pronominal suffix //him// is more common than //hum// in Safwa dialect.

12) dawm: *Always.* The diphthong //-aw// is preserved in Eastern Saudi Arabia dialects and in some Bahrain dialects.

13) mjassaam: *Lifelike.* Cf. //mjassam//. Note the lengthening of the second vowel, a feature common in most Eastern Saudi Arabia dialects.

14) ʔawwal-maa: *As soon as.* Some nouns and prepositions are prefixed to the relative substantive //-maa// to form compound conjunctions.

15) kide: *Like this.* Note that unlike the adults, the two boys in this selection are consistent in making the sound change //ð ---> d//.

16) burtj: *Tower.* Note the sound change of //j ---> tj//. Most speakers are not consistent in making such a change.

17) ʔizaa: *If.* See Selection 36, Note 16.

18) maa-naa: *I am not.* Negated forms of the personal pronouns are formed by prefixing the negative particle //maa-//, e.g., 1st. m.s. //ma(a)na(a)// 1st. f.s. //ma(a)ni(i)// 1st. pl. //maḥne// 2nd. m.s. //ma(a)nti(e)// 2nd. f.s. //ma(a)tiin// 2nd. pl. //mantuun// 3rd. m.s. //ma(a)huu// 3rd. f.s. //ma(a)hii// 3rd. pl. //maahum//

19) taalii: *Then, next, afterwards.* There are few adverbs in Gulf Arabic that are derived from active participles; thus //taalii// is the active participle of the verb //tala// *to follow* and //waajid// *very* is the active participle of the verb //wajad// *to find.*

20) ʔagraʕ: *Baldheaded.* The pattern //C_1i(u)C_2C_3aaC_4/fi(u)ʕlaan// is used to derive the masculine plural of some adjectives that denote defects, e.g., //ʔagraʕ, pl. girʕaan// and //ʔaʕma, pl. ʕimyaan// *blind.*

Good Games

A : Will you go with me to buy computer games (lit. tapes)?

B : Yes, I will go.

A : When?

B : At night.

A : You want {to go} at night or... now?

B : At night, at night.

A : Why? No, not at night, I want {to go} now. It's better.

B : Let's go now! Well, let me stay a little. I have not watched TV, and now they have a movie on Saudiyyah Channel 2.

A : The... how did you get the {game} magazine from Abbadi?

B : He put the magazine in my sister's cabinet.

A : Hmm...

B : In the drawer, so I came and took it.

A : Is it (lit. written) about the Ninja {game}?

B : It has "the Childhood Stage" written on it.

A : Hmm...

B : And... I meant, they weaken the blows of the beast; they let him go after the little ones.

A : Yeah.

B : Once it hits one, it dies.

A : I will take it tonight, OK.

B : With... that's OK, with "Choosing the Weapons" {instructions}.

A : Hmm...

B : And that's it.

A : I want {the playing manual} (lit. paper) with it also.

B : In the manual it is written that the only move you need is the one that weakens the blows of the beast.

A : I just want the one for the weapons, the one for weakening {the blows} of the beast. What else is there?

B : The Childhood Stage does not work well.

A : What's this "Childhood"?

B : I don't know, I tried it, but it didn't work.

A : Try it this time... try it now and give it to me.

B : Later, let them finish their turn. They are {already} frustrated.

A : What are they playing, the one with the sword?

B : They are playing the Ninja.

A : Always, or did they buy it?

B : I... Abbadi and Hamza told me to buy it, just because of its name. They said that it's nice. It turned out to be nice.

A : It is not lifelike.

B : It is lifelike, didn't you see it?

A : I swear I saw it.

B : It is lifelike.

A : I will take it.

B : We will play it. Come on, take it.

A : Really! You don't play it!

B : Yeah, I am telling you, we play it.

A : Fine, I don't want it. Is there any game you don't play?

B : Hmm... where is... the "Racing AT," did you take it?

A : I took it, but look, as soon as it starts with the flag, what's his name? The policeman comes at me and I shift the gears; do you know where it hits from? From R1... from the four (one) up {right button one and up on the game pad}. I poke his feet, and he shakes them like this, and Turok {the dinosaur hunter}, I swear, I let him drop dead on the floor.

B : When I start the race, I go first to the referee, while he and Iday are at the flag post.

A : Yeah, the flag post.

B : I run over it, then the police comes after me, and I swerve towards him, and the telephone {poles}...

A : Hmm...

B : The international phone {poles}...

A : Yeah.

B : I hit them, and I see a jumping man appears. Every time I play this and

when I speed, a policeman comes after me. Racing her brother.

A : When I race what's his name? The red one at speed 1, they don't come after me.

B : There should be a road...

A : The first road.

B : Maybe... no, the road has something like a tower.

A : A tower? A tower like this?

B : Yeah.

A : Hmm...

B : Maybe that, the dented one, all of it became turned over.

A : The one that you had chosen that day?

B : Yeah, that...

A : The one that has sheep and deer...

B : No.

A : Where is it...

B : He may play it. The one that he always plays at home. That one... maybe Hisno.

A : If I play... If you play it, I will not be there.

B : Yes, Ismael played it. Hisno told me he goes to hit the truck, he hits, and as soon as he sees someone wuuu... (he makes a crash sound) the poor guy falls.

A : What's its name? He drives the tank {till it} smokes... Poor guy, all the tanks today... except the red tank, what's its name? Now I put it in reverse and I see a convertible black Porsche, I roll over it , and it, {the tank} does not make it even budge, I go to it from the front whoa!! It crashes. As a result, their {power} is reduced by half.

B : On which road is this?

A : This is... below, way down on the map, the one that is... wrinkled (lit. dented) like this.

B : Do you know how to choose the one that drives the tank?

A : What is it?

B : The one that drives the tank.

A : The team?

B : Yeah.

A : I choose the one that has a rounded beard.

B : I choose all the baldheaded ones.

ʔixtilaaf llahjaat fii manṭigti -lḥasaa[1]

This selection presents the linguistic differences between Al-Hasa dialects from a native speaker's point of view.

ḥaawalt ʔaa... ʔatkallam fii mawẓuuʕ yumkin yfiidič[2] ʕa-saas[3] ʔaa... ʔilmuhimmah -llii ʔinti tasʕiin lahaa. ʔinti tabɣiinah ʔi... ʔisluub, ʔisluub ʔinsyaajii[4] ḥasab ʔe... luɣat lwaaḥid ʔaw lahjateh, ʔaa... wa-ʔanaa ʔaguul-leč ʔaa..., w-barẓu[5] ʔakarrir bi-ʔannu -llahajaat taxtalif. taxtalif, yaʕnii maa hii[6] bi-lmanaaṭig, bi-lɣura[7], w-ʔaḥyaanan tukuun bi-lʕaaʔilah. maθalan ʕaaʔiltii titkallam lahjah taxtalif ʕani -ll... llahjaati -θθaanyah, yaksir[8], yiẓimm[9] fiihaa, tḥaṛṛaf[10] fii -lkalimaat, ʔinnamaa[11] huu -ll... lmaʕna mujassad w-maʕruuf, ʔalmaʕna waaḥid.

faa... maθalan ʔe... ʔanaa ʔajii min manṭigah -llii hii manṭigti -lḥasaa, bal lmanṭigah -ʃʃargiyyah, ʔaa... wi-lḥasa fiihaa ḥawaalii xamsiin, xamsah w-ʔarbaʕiin qaryeh, w-kull qaryeh tix... tit... titkallam bi-lahjeh taxtalif ʔixtilaaf baṣiiṭ ʕan ʔe... -lɣaryah -θθaanyah. ʔaa... fa-lwaaqiʕ ʔinna -ll... ʃʃayyi -llii ʔinti tasʕiin lah muʃ[12] baṣiiṭ, ṣaʕb jiddan, ʔuw... qadi[13] ykuun fiih nooʕ mine -ddablajah.

ʔaa... marrah θaanyah ʔaguul-leʃ ʔinna -ll... lmawẓuuʕi -llii raayḥ ʔatkallam[14] ʕannah, huu ʔe... ʔalxiṭbeh ʔaa... wi-zzawaaj. ʔaa... bi-rraɣm ʔinniy maa ʔagdar ʔarkkiz bi-ẓẓabṭ[15] ʕala -lmawẓuuʕ laʔannii fi -lwaaqiʕ maa ʔaʕrifi -lel... lkalimaati -lʔiṣṭilaaḥiyyeh hii -llii mumkin ʔastaʕmilhaa ḥatta -nnek[16] maθalan tifiidič fii ʔaa... lmuhimmah -llii ʔinti tasʕiin lahaa. laakin ba-ḥaawil gadr-maa -staṭiiʕ.

إخْتِلاَفْ اللّهْجَاتْ فِي مَنْطِگَةِ الْحَسَا[1]

حَاوَلْتْ أ... أتْكَلّمْ فِي مَوْظُوعْ يُمْكِنْ يْفِيدِتْشْ[2] عَسَاسْ[3] أ... إلْمُهِمَّه اللِّي إنْتِ تَسْعِينْ لَهَا. إنْتِ تَبْغِينَه إسـ... إسْلُوبْ، إسْلُوبْ إنْسِيَاجِي[4] حَسَبْ أ... لُغَةْ الْوَحِدْ أوْ لَهْجَتَه، أ... وَأنَا أقُولِتْشْ أ...، وبَرْظُو[5] أكَرِّرْ بأنَّه اللّهَجَاتْ تَخْتَلِفْ، تَخْتَلِفْ، يَعْنِي مَا هِي[6] بِالْمَنَاطِگْ، بِالْغُرَى[7]، وأحْيَانَاً تْكُونْ بِالْعَائِلَه. مَثَلاً عَائِلْتِي تِتْكَلّمْ لَهْجَه تَخْتَلِفْ عَنِ الـ... اللّهْجَاتِ الثَّانْيَه، يَكْسِرْ[8]، يِظِمْ[9] فِيهَا، تْحَرّفْ[10] فِي الْكَلِمَاتْ، إنَّمَا[11] هُو الـ... الْمَعْنَى مُجَسّدْ ومَعْرُوفْ، ألْمَعْنَى وَاحِدْ.

فَا... مَثَلاً أ... أنَا أجِي مِنْ مَنْطِگَه اللِّي هِي مَنْطِگَةِ الْحَسَا، بَلْ الْمَنْطِگَه الشَّرْگِيَّه، أ... والْحَسَا فِيهَا حَوَالِي خَمْسِينْ، خَمْسَه وأرْبَعِينْ قَرْيَه، وكُلّ قَرْيَه تِخـ... تِتْـ... تِتْكَلّمْ بِلَهْجَه تَخْتَلِفْ إخْتِلاَفْ بَسِيطْ عَنَ الْغَرْيَه الثَّانْيَه. فَالْوَاقِعْ إنَّ الـ... الشّيّ اللِّي إنْتِ تَسْعِينْ لَهْ مُشْ[12] بَسِيطْ، صَعْبْ جِداً، و... قَدِ[13] يْكُونْ فِيه نُوعْ مِنَ الدَّبْلَجَه.

أ... مَرَّه ثَانْيَه أگُولِّشْ إنَّ الـ... الْمَوْظُوعِ اللِّي رَايِحْ أتْكَلّمْ[14] عَنَّه هُو ألْخِطْبَه والزّوَاجْ. أ... بِالرّغْمْ إنِّي مَا أقْدَرْ أرَكّزْ بِالظّبْطْ[15] عَلَى الْمَوْظُوعْ لأنّي فِي الْوَاقِعْ مَا أعْرِفْ الْكَلِمَاتِ الإصْطِلاَحِيّه هِي اللِّي مُمْكِنْ أسْتَعْمِلْهَا حَتّى انِّكْ[16] مَثَلاً تِفِيدِتْشْ فِي أ... الْمُهِمَّه اللِّي إنْتِ تَسْعِينْ لَهَا، لَكِنْ بَحَاوِلْ گَدْرْ مَا اسْتَطِيعْ.

Vocabulary

faad فَادْ imperf. yfiid *v.* to benefit, to be of use

ʔinsiyaajii إِنْسِيَاجِي *adj.* spontaneous (var. ʔinsiyaagii)

ɣaryah غَرْيَه *n.* (*pl.* ɣura) town; village (var. garyah, qaryah)

kasar كَسَرْ imperf. yaksir *v.* to provide a consonant with the short vowel i; to break

ẓamm ظَمّ imperf. yiẓimm *v.* to provide a consonant with the short vowel -u; to join

ḥarraf fi- حَرَّفْ فِي imperf. yḥarrif *v.* to alter (letters, words); to corrupt; to distort

ʔinnamaa إِنَّمَا *part.* but, only; rather

ʔalmanṭigah -ʃʃargiyyah أَلْمَنْطِگَه الشَّرْگِيَّه *prop.n.* Al-Mantiqah Al-Sharqiyah, the Eastern Province (in Saudi Arabia)

taxtalif ʔixtilaaf baṣiiṭ تَخْتَلِفْ إِخْتِلَافْ بَصِيطْ *phr.* It is slightly different.

waaqiʕ وَاقِعْ *n.* reality (var. waagiʕ)

qad قَدْ *part.* maybe; could be (var. gid, jid, gad)

dablajah دَبْلَجَه *n.* embellishment; elegance of style

raayḥ ʔatkallam رَايْحْ أَتْكَلَّمْ *v.* I am going to talk; I will talk.

xiṭbeh خِطْبَه *n.* engagement

bi-rraɣm بِالرَّغْمْ *phr.* although, despite, in spite of

gadir maa گَدِرْ مَا *adv.* as hard as; as much as

Notes

1) ʔalḥasaa: *Al-Hasa.* Al-Hasa is located on the Persian Gulf in the Eastern Province of Saudi Arabia. It is known for its oil, dates, wheat, and rice. It has magnificent gardens full of well-tended groves and colonnades of great palms. It was taken from the Turks in 1914 by Ibn Saud.

2) yfiidič: *It benefits you.* Note that the pronominal suffix for second person feminine is voiced as //-i(e)č// by this speaker, but it is also voiced as //-i(e)ʃ// by other speakers in the area.

3) ʕa-saas: *On the basis of; based on.* Cf. //ʕala ʔasaas//. This prepositional phrase is common in most Gulf dialects.

4) ʔinsiyaajii: *Spontaneous.* Cf. MSA //ʔinsiyaaqii//. The sound change //q ---> j// is a common feature of some Gulf dialects.

5) barḍu: *Still, yet.* This particle is used as an adverb. It is not inflected for number or gender.

6) maa-hii: *She is not.* For //maa-// prefixed to personal pronouns, see Selection 40, Note 18.

7) ɣura: *Towns.* Cf. MSA //qura//. The sound change of //q ---> ɣ// is a phonetic feature in some Eastern Saudi Arabia dialects. One has to be aware that this change is only phonological and does not have any effect on the meaning. There are no rules or patterns for such a sound shift.

8) yaksir: *To provide a consonant with the short vowel //-i//; to break.* The Arabic short vowels are designated by the term //ḥarakaat, s. ḥarakah//*motion:* //kasrah// *short vowel //-i//*; //fatḥah// *short vowel //-a//*; and //ḍammah// *short vowel //-u//.* Any consonant can be followed by a //ḥarakah//. Thus it is called //ḥarf mutaharrik// *in motion,* and when it is followed by a //sukuun// *no vowel*, it is called //ḥarf saakin// *a quiescent.*

9) yiẓimm: *To provide a consonant with the short vowel //-u//; to join.* Note that the speakers tends to change the //fatḥah ---> ẓammah// after the imperfect tense marker of the verb //yakuun ---> yukuun// *to be.*

10) tḥarraf: *To alter (letters, words); to distort, to corrupt.* As one attempts to study Arabic dialects, he/she has to keep in mind the sound change, vowel deletion, vowel lengthening, and metathesis that occur in every Arabic dialect.

11) ʔinnamaa: *But, only; rather.* This particle is borrowed from MSA. It is composed of the particle //ʔinna// and the relative substantive //maa//.

12) muʃ: *Not.* This negative particle is not commonly used in Gulf dialects. See Selection 35, Note 11.

13) qad: *Maybe; could be.* This particle is used before an imperfect verb to emphasize the incompleteness and uncertainty of an action.

14) raayḥ ʔatkallam: *I am going to talk; I will talk.* The active participle //raay(i)ḥ// is used as an auxiliary verb to render the future or progressive tense. The prefix //bi(a)-// is also used for the same purpose.

15) bi-ẓẓabṭ: *Exactly.* See Selection 35, Note 1 for deriving adverbs from nouns.

16) ḥatta-nnek: *So that you.* The word //ḥatta// functions here as a connective adverb. The use of //ʔinn// plus pronominal suffixes after //ḥatta// shows the relationship of the clause it introduces to the preceding sentence. Note that the speaker here is using a masculine pronominal suffix //-ek// instead of //-eč// while addressing a female, which could be a social factor since men and women don't usually interact with each other.

The Difference in the Dialects of Al-Hasa Region

I am trying to talk on a subject that may benefit you based on the task you are attempting to do. From what I know, you want a spontaneous method {of talking} according to one's language or dialect. I tell you, and again I repeat, dialects are different. They are different. I mean not from region to region, but from village to village, and sometimes from family to family.

For example, my family speaks a dialect different than the... the other dialects. One may add the vowel 'i', or the vowel 'u', or may alter the words. However, the meaning is clear and understood (lit. known). The meaning is the same.

So... for example e... I come from the Al-Hasa area which is in the Eastern Province. Hmm... Al-Hasa has about fifty, forty-five villages, and every village spea... speaks a dialect slightly different from the other village. Actually, the thing you are pursuing is not simple. It is very difficult, and it may have a sort of embellishment of speech.

Once again I tell you that the... the subject which I am going to talk about is 'engagement and marriage'. Although I cannot concentrate on the subject exactly, because I don't know the terms which I may use to benefit you in the task you are embarking on, I will try as hard as I can.

lxiṭbeh fii manṭigat lḥasaa

This selection contains many examples of the assimilation of the //-h-// of the third person feminine pronominal suffix //-haa// to the final consonant //-t// of the nouns or verbs to which it is suffixed.

ʔaa... ʔelxiṭbeh wi zzawaaje... ʔa... ḥatta zawaajii ʔanaa yuʕtabar min lʔajyaali -lḥadiiθeh, ʔa... yimkinnuh[1] ṭanṭabiq fiih baʕẓi -lle... lle... ṣṣifaati -llii raayḥ ʔanaa ʔaguulhaa. ʔill... lxiṭbeh tixtilif min ʕaaʔileh la-ʕaaʔileh[2] w-min ʔe... balad la-balad waa... min makaan la-makaan. fa-maθalan, xalliinaa naaxiδ[3] min ʕiʃriin sanah niguul, ʔawwi min xamsa w-ʕiʃriin sanah, ʔinnuh ʔarrajul laa yastaṭiiʕ ʔinnah yʃuuf zoojteh ʔabadan[4]. maa yigdar yʃuuf zoojteh, ʔaw xaṭiibteh taḥt ʔayy ẓarf mini -ẓẓuruuf. ʔa... lʔayyaam haaδii mumkin lle... yʃuuf ṣuurattaa[5], mumkin, mumkin baʕẓi -lʕaayilaati[6] -lmutmaddnah mumkin yʃuufhaa wi-yruuḥ w-yijii maʕaahaa[7], laakin laa yumkin[8] ʔan yaḥdiθ ʔittiṣaal jinsii gabli -zzawaaj, ʔabadan. ʔanaa ʔagdar ʔatkallam ʕan nisbat tisʕah w-tisʕiin fi -lmiyyeh ʔinnuh maa fii zawa... xiṭbeh ttimm[9] fii -ssuʕuudiyyeh gabl ṭabʕan kit... lkitaab ʕala sunnata -llaah w-rasuuluh[10]. laa yumkin ʔan yaḥdiθ ʔittiṣaal jinsii been lxaṭiib w-xṭiibteh, ʔillaa ʔinnhum laazim ykuun ʔa... katbuu -lʕagd w-mallikaw mumkin ytimmi -lʔittiṣaal. ʕala ʔayyi ḥaal[11], fii lmaaẓii kan ʔaṭṭariigah -lmustadrajah hii ʔinnuh yaa ʔumm lwalad, yaa xaaltah, yaa ʔixteh[12] tursal ʔila beeti -lxaṭiibeh ʔa... ʔaḥyaanan yɣarrir[13] lʔabb ʔawi -lʔumm lxaṭiibah wi-yguuluun lah ʃ-raayak[14] fii bint flaan, ʔaw ʃ-raayak fii -lbinti l... liflaaniyyeh, ʔa... y... yqarrir huu ʔiδaa kaan huwwa yriidhaa ʔaw maa yriidhaa. truuḥi -lʔumm, wa... ʔaḥyaanan ḥatta -lʔumm maa tistaṭiiʕ ʔinnha tiʃuufi

-lbint, baʕẓi l... lbanaat maa y... yaʕirẓuun ruuḥhum[15] li-ḥariim ʔajaanib ʔaw ʔaɣrubaa[16]. haaðaa -lkalaam ṭabʕan gadiim, yaʕnii mumkin ʔinnak ʔe... titzawwaj waaḥdah laa ʃifthaa walaa ʕumrak hassa... ḥatta raʔeethaa[17] wa... w-kaðaalik ʔummak laa sabaq ʔinnhaa ʃaafattaa[18], walaa ʔuxtik, walaa... qad takuun fii lfariig ḥaggak, qad takuun fi -ʃʃaariʕ lli-nt saakin fiih, qad takuun min ḥaartek w... w-yumkin ʃifthaa titxayyalhaa lamma kuntuw bizraan ʔaw ʔaṭfaal, mumkin tit... titxayyal maʃyattaa, ʔaw titxayyal ṣuwarhaa, ʕyuunhaa, malaamiḥhaa, raashaa, jisimhaa kaðaa, barẓu, l... ʔiḥnaa nguule "-lbint ʔumm sabʕ wjiih", mumkin titɣayyar, lammaa ṭifleh titqayyar[19], w-lammaa tkuun ʔe... bint titɣayyar, w-lammaa ʃaabbeh, w-muraahkah[20], w-lammaa titzawwaj titqayyar. nguula "-lbint ʔumm sabʕi -wjiih", titqayyar min... min ṭabaqah ʔila ṭabaqah θaanyeh. ykuun fiihaa ʔaḥyaanan... tkuun maθalan maa hii jamiilah lammaa tkuun hii ṣɣayyreh, we... baʕd fatrah titɣayyar ʕaleek, jaðriyyan. tʃuuf fiihaa jamaal, tʃuuf fiihaa ʔunuuθah, tʃuuf fiihaa... tkuun raaʔiʕah, w-ʔaḥyaanan lʕaks tukuun jamiilah w-hii ṣqayyreh[21], w-lammaa tikbar tixrab, maa ʕaliyy. mumkin ʔaʕraaẓi -lmuraahaqah, mumkin ʔaʕraaẓa -zzawaaj, fiih lle... ʕawaamil nafsiyyeh tilʕab door fii -lʔaʃyaa ðii.

الْخِطْبَه فِي مَنْطِگَةْ الْحَسَا

أ... إلْخِطْبَه وِالزَّوَاجْ أه... أ... حَتَّى زَوَاجِي أنَا يُعْتَبَرْ مِنْ الأجْيَالِ الْحَدِيثَه، أ... يِمْكِنُّه[1] تَنْطَبِقْ فِيه بَعْظِ الَـ.. الَـ.. الصِّفَاتِ اللِّي رَايِحْ أنَا أگُولْهَا. إلـ.. الْخِطْبَه تِخْتِلِفْ مِنْ عَائِلَه لَعَائِلَه[2] وْمِنْ بَلَدْ لَبَلَدْ وَا... مِنْ مَكَانْ لَمَكَانْ. فَمَثَلاً، خَلِّينَا نَاخِذْ[3] مِنْ عِشْرِينْ سَنَه نِگُولْ، أوْ مِنْ خَمْسَ وْعِشْرِينْ سَنَه، إنُّه ألرَّجُلْ لاَ يَسْتَطِيعْ إنَّه يْشُوفْ زُوجْتَه أبَدَاً[4]. مَا يِقْدَرْ يْشُوفْ زُوجْتَه، أوْ خَطِيبْتَه تَحْتْ أيّ ظَرْفْ مِنِ الظُّرُوفْ. أ... الأيَّامْ هَذِي مُمْكِنْ الَـ.. يْشُوفْ صُورَتَّا[5]، مُمْكِنْ، مُمْكِنْ بَعْظِ العَايِلاَتِ[6] الْمُتْمَدِّنَه مُمْكِنْ يْشُوفْهَا وِيْرُوحْ وْيِجِي مَعَاهَا[7]، لَكِنْ لاَيُمْكِنْ[8] أنْ يَحْدِثْ إتِّصَالْ جِنْسِي گَبْلِ الزَّوَاجْ، أبَدَاً. أنَا أگْدَرْ أتْكَلَّمْ عَنْ نِسْبَةْ تِسْعَه وْتِسْعِينْ فِي الْمِيَّه إنُّه مَا فِي زَوَ... خِطْبَه تِّمْ[9] فِي السُّعُودِيَّه گَبْلْ طَبْعَاً كِتْـ.. الْكِتَابْ عَلَى سُنَّةَ اللَّه وْرَسُولُه[10]. لاَ يُمْكِنْ أنْ يَحْدِثْ إتِّصَالْ جِنْسِي بَيْنْ الْخَطِيبْ وْخَطِيبْتَه إلاَّ إنَهُمْ لاَزِمْ يْكُونْ أ... كَتْبُوا الْعِگْدْ وْمَلَّكَوْا مُمْكِنْ يْتِمِّ الإتِّصَالْ. عَلَى أيٍّ حَالْ[11]، فِي الْمَاظِي كَانْ ألطَّرِيگَه الْمُسْتَدْرَجَه هِي إنُّه يَا أُمّ الْوَلَدْ، يَا خَالْتَه، يَا إخْتَه[12] تُرْسَلْ إلَى بَيتِ الْخَطِيبَه أ... أحْيَانَاً يْغَرِّر[13] الأبْ أوِ الأُمّ الْخَطِيبَه وِيْگُولُونْ لَه شْرَايَكْ[14] فِي بِنْتْ فْلاَنْ، أوْ شْرَايَكْ فِي الْبِنْتِ الـ.. لِفْلاَنِيَّه، أ... يـ.. يْقَرِّرْ هُو إذَا كَانْ هُوَّ يْرِيدْهَا أوْ مَا يْرِيدْهَا. تْرُوحِ الأمّ وَ... أحْيَانَاً حَتَّى الأمّ مَا تِسْتَطِيعْ إنَّهَا تِشُوفْ الْبِنْتْ، بَعْظِ الـ.. الْبَنَاتْ مَا يَعِرْظُونْ رُوحْهُمْ[15] لِحَرِيمْ أجَانِبْ أوْ أغْرُبَا[16]. هَذَا الْكَلاَمْ طَبْعَاً گَدِيمْ، يَعْنِي مُمْكِنْ إنَّكْ أ... تِتْزَوَّجْ وَاحْدَه لاَ شِفْتْهَا وَلاَ عُمْرَكْ هَسّ... حَتَّى رَأيْتْهَا[17] وَ... وْكَذَلِكْ أمَّكْ لاَ سَبَقْ إنَّهَا شَافَتَّا[18]، وَلاَ أُخْتِكْ، وَلاَ... قَدْ

تَكُونْ فِي الْفَرِيکْ حَگّكْ، قَدْ تَكُونْ فِي الشَّارِعْ اللِّى انْتْ سَاكِنْ فِيه، قَدْ تَكُونْ مِنْ حَارْتَكْ وْ... وْيُمْكِنْ شِفْتْهَا تِتْخَيَّلْهَا لَمَّا كُنْتُوا بِزْرَانْ أوْ أطْفَالْ، مُمْكِنْ تِتْخَيَّلْ مَشْيَتَّا، أوْ تِتْخَيَّلْ صُورْهَا، عْيُونْهَا، مَلَامِحْهَا، رَاسْهَا، جِسِمْهَا كَذَا، بَرْظُو، إِحَنَا نكُولَ «الْبِنْتْ أمَّ سَبْعْ وْجِيه»، مُمْكِنْ تِتْغَيَّرْ، لَمَّا طِفْلَه تِتْقَيَّر[١٩]، وْلَمَّا تْكُونْ أ... بِنْت تِتْغَيَّرْ، وْلَمَّا شَابَّه، وْمُرَاهْكَه[٢٠]، وْلَمَّا تِتْزَوَّجْ تِتْقَيَّرْ. نْقُولَ «الْبِنْتْ أمَّ سَبْعِ وْجِيه» تِتْقَيَّرْ مِنْ طَبَقَه إِلَى طَبَقَه ثَانْيَه. يْكُونْ فِيهَا أحْيَاناً... تْكُونْ مَثَلاً مَا هِي جَمِيلَه لَمَّا تْكُونْ هِي صَغَيّرَه، وَ... بَعْدْ فَتْرَه تِتْغَيَّرْ عَلَيك، جَذْرِيًّاً. تْشُوفْ فِيهَا جَمَالْ، تْشُوفْ فِيهَا أُنُوثَه، تْشُوفْ فِيهَا... تْكُونْ رَائِعَه، وْأحْيَاناً الْعَكْسْ تُكُونْ جَمِيلَه وْهَي صْقَيّرَه[٢١] وْلَمَّا تِكْبَرْ تِخْرَبْ، مَا عَلَيّ. مُمْكِنْ أعْرَاظِ الْمُرَاهَقَه، مُمْكِنْ أعْرَاظَ الزَّوَاجْ، فِيه الـ... عَوَامِلْ نَفْسِيَّه تِلْعَبْ دُورْ فِي الأشْيَا ذِي.

Vocabulary

jiil جِيلْ *n.* (*pl.* ʔajyaal) generation

yimkinnuh يِمْكِنُّه *v.* it may

min ʕaaʔileh la-ʕaaʔileh مِنْ عَائِلَه لَعَائِلَه *phr.* (lit. from family to family) from one family to another

ʔabadan أبَدًا *adv.* absolutely not, never ever

taḥt ʔayy ẓarf mini -ẓẓuruuf تَحْتْ أيّ ظَرْفْ مِنِ الظُّرُوفْ *expr.* under any circumstances

ʕaayileh عَايِلَه *n.* (*pl.* -aat, ʕawaayil) family (var. ʕaaʔileh)

mutmaddin مُتْمَدِّنْ *adj.* (*pl.* -iin) modern; sophisticated; civilized

yruuḥ w-yijii maʕaahaa يْرُوحْ وْيِجِي مَعَاهَا *expr.* (lit. He goes and comes with her.) He goes out with her.

laa yumkin لَا يُمْكِنْ *expr.* It is impossible.

tamm تَمّ imperf. ytimm *v.* to be done, to be finished; to be completed; to

go on

lkitaab ʕala sunnata -llaah w-rasuulah الْكِتَابْ عَلَى سُنَّةَ اللَّه وْرَسُولَه *phr.* having the marriage contract according to God's law and His prophet

katabuu -lʕagd كَتَبُوا الْعَگْدْ *expr.* They wrote the marriage contract.

mallikaw مَلَّكُوا imperf. ymallikaw *v.* (lit. to give one the right of ownership) They contracted the marriage; They got married. (var. malličaw)

ʕala ʔayyi ḥaal عَلَى أَيّ حَالْ *expr.* anyway; at any rate (var. ʕala kulli ḥaal)

mustadrajah مُسْتَدْرَجَه *adj.* traditional; practiced

yaa... yaa... يَا... يَا... *part.* either ... or

ɣarrar غَرَّرْ imperf. yɣarrir *v.* to choose; to decide (var. qarrar, garrar)

ʃ-raayak fii شْرَايَكْ فِي *phr.* What do you think?

raad رَادْ imperf. yriid *v.* to want

yaʕirẓuun ruuḥhum يَعِرْظُونْ رُوحْهُمْ *phr.* They show themselves; They display themselves.

ʔajnabii أَجْنَبِي *adj.* (*pl.* ʔajaanib) strange; stranger; foreign; foreigner

ɣariib غَرِيبْ *adj.* (*pl.* ʔaɣrubaa) a relative (var. gariib)

gariib گَرِيبْ *adj.* (*pl.* ʔagrubaa, garaayib) a relative

walaa ʕumrak وَلَا عُمْرَكْ *phr.* never in your life

ʃaafattaa شَافَتَّا imperf. tʃuufhaa *v.* She saw her.

fariig فَرِيگْ *n.* neighborhood; a section of town; team (var. fariij)

ḥaarah حَارَه *n.* (*pl.* -aat) a section of town; neighborhood (var. fariij)

maʃyah مَشْيَه *n.* manner of walking

ʔumm sabʕ wjiih أُمْ سَبْعْ وْجِيه *expr.* (lit. the mother of seven faces) A girl's outward appearance changes constantly.

tqayyar تْقَيَّرْ imperf. yitqayyar *v.* to be changed (var. yitɣayyar)

muraahkah مُرَاهْگَه *adj.f.* teenager (var. muraahgah)

jaðriyyan جَذْرِيًّا *adv.* completely, totally

ṣqayyreh صْقَيْرَه *adj.f.* little, small (var. ṣɣayyreh)

ʔaʕraaẓ أَعْرَاظْ *pl.n.* signs; symptoms

tilʕab door fii تِلْعَبْ دُورْ فِي *phr.* to play a role in (s.th.)

Notes

1) yimkinnuh: *It may*. Cf. //yimkin ʔinnuh//. As in other Gulf dialects, the particle //ʔinna// may take pronominal suffixes. It could also be suffixed to the verb //yimkin// and thus contribute to the deletion of //ʔin-//.

2) min ʕaaʔileh la-ʕaaʔileh: *From one family to another*. When the same undefined noun is governed by two prepositions, the construction creates a series of indefinite correlative expressions, e.g., //min balad la-balad; min makaan la-makaan// *from one country to another; from one place to another*. Note the frequent use of //ʔimaalah// the deflection of the unstressed short and long //a, aa// towards //e, ee// by this speaker. This linguistic feature is not commonly used in Riyadh dialect.

3) naaxið: *We take*. Unlike other speakers of Eastern Saudi Arabia dialects, this speaker does not make the sound change of //ð ---> d//.

4) ʔabadan: *Absolutely not, never ever*. As discussed before, adverbs in Al-Hasa dialect may also be formed from nouns by simply suffixing //-an//, the accusative nunation which is not an inflection for case. This procedure is borrowed from MSA. Note the tone of the speaker's voice while negating the existance of pre-marital sex in Saudi Arabia. The use of this adverb expresses an absolute negation of a statement.

5) ṣuurattaa: *Her picture*. CF. //ṣuurathaa//. Note that the //-h-// of the third person pronominal suffix //-haa// assimilates to the final consonant //-t// of the nouns or verbs to which it is suffixed. This phonological change occurs in many examples throughout this text.

6) ʕaayileh: *Family*. Cf. MSA //ʕaaʕilah// with the common change of the glottal stop //-ʔ- ---> -y-// and the final //ʔimaalah// of //-ah ---> -eh//.

7) yruuḥ w-yijii maʕaahaa: *He goes out with her*. The western concept of dating does not exist in Saudi Arabia. The couple may not visit or date before the marriage is contracted.

8) laa yumkin: *It is impossible*. The negative particle //laa// is usually used before an imperfect verb when it refers to the present or the future. It is also used before the imperfect verb to form the negative imperative. This particle is used as a response to a yes-or-no question.

9) ttimm: *To be done, to be finished; to be completed.* Note the assimilation of the prefix //t-// with the first root consonant of the verb. This assimilation takes place if the first root consonant is one of the following: //t, d, θ, ṭ, ð, ẓ, ḍ, z, s, ṣ, ʃ//.

10) liktaab ʕala sunnata -llaah w-rasuulah: *Having the marriage contract according to God's law and His Prophet.* A marriage contract is necessary before the couple gets to know each other. The period between being legally married and the actual wedding is referred to as an engagement or betrothal period.

11) ʕala ʔayyi ḥaal: *Anyway; at any rate.* Note that the interrogative particle //ʔayyy// functions as an indefinite pronoun in this sentence, and its meaning, instead of being restrictive, becomes general.

12) yaa ʔumm lwalad. . . yaa ʔixteh: *Either the mother of the young man or his sister.* As in other Saudi dialects, the vocative particle //yaa// is used to mean *either... or* when it follows the pattern //yaa + n.+ yaa + n.//, as is the case in this text.

13) ɣarrar: *to choose (lit. to decide).* Cf. MSA //qarrara// with the sound change of //q ---> ɣ//. One must always remember that this is only a dialectal phonological change which does not affect the meaning. The MSA verb Form II //ɣarrara// means *to deceive; to seduce.*

14) ʃ-raayak: *What do you think?* The interrogative prefix //ʃ-// is a contraction of //weeʃ, ʔeeʃ//. The change of the glottal stop //-ʔ- ---> -y-// in the word //raʔyak// *your opinion* contributed to the lengthening of the vowel //-aa-//.

15) yaʕirẓuun ruuḥhum: *They show themselves.* The word //ruuḥ// *soul, spirit* functions as a reflexive pronoun when used as an object of a verb and governing a pronominal suffix referring to the subject of the verb, as is the case in this text. Note that conservative Saudi families don't allow their marriageable daughters to even be in the presence of another woman, especially if the family knows that the woman is looking for a wife for her son.

16) ʔaɣrubaa: *Relatives.* Cf. MSA //ʔaqribaaʔ//. Note the sound change of //q- ---> ɣ// and the vowel change of //-i- ---> -u-//. The deletion of the final glottal stop is very common in most Arabic dialects, especially when it is preceded by the long vowel //-aa//.

17) walaa ʕumrak... raʔeethaa: *And you have never seen her.* The word //ʕumr// *age; life* means *never* when used in these constructions: //laa + ʕumr + pro.suff. + perfect v.// and //ʕumr + pro.suff. + maa + perfect v.//, e.g., //ʕumrii maa ruḥti -ssuʕuudiyyah// *I have never been to Saudi Arabia.*

18) ʃaafattaa: *She saw her.* Cf. //ʃafathaa//. See Note 5 above.

19) titqayyar: *She changed.* Cf. other Saudi dialects //titɣayyar//. Note the sound change //ɣ ---> q//.

20) muraahkah: *Teenager (f.).* Cf. MSA //muraahiqah//. The sound change //q ---> k// is not common in Gulf dialects. It has, however, been noted by many. (See Al-Tajir 1982, 147.)

21) ṣqayyreh: *Little, small.* Cf. //ṣɣayyreh//, the diminutive of //ṣaɣiirah//. Note the sound change //ɣ ---> q//.

Engagement in the Hassa Area

Engagement and wedding hmm... even my own wedding is considered one of the new generation {weddings}; hmm... some of the characteristics I am going to talk about may apply to it. Engagement differs from one family to another, from hmm... one country to another, and... from place to place. Let's take, for instance, twenty years ago, or say twenty-five years ago, a man absolutely could not see his wife {before marriage}. He could not see his wife or his fiancée under any circumstances. Nowadays it is possible for him to see her picture, or in some modern families, he may go out with her. However, it is impossible to have any sexual relations before marriage, absolutely not. I can say that for about ninety-nine percent that in Saudi Arabia there is no engagement done before having the marriage contract according to God's law and His prophet. It is absolutely impossible for a man to have any sexual relations with his fiancée unless they have written the marriage contract and they are married legally (lit. right of ownership). Anyway, in the past, the traditional way {for choosing a wife} was that either the mother of the boy, or his maternal aunt, or his sister, is sent to the girl's house. hmm... sometimes the father or the mother choose the fiancée for the boy and they say to him, "What do you think of the daughter of so and so, or the so and so girl?" He {then} decides if he wants her or not. The mother goes... well sometimes even the mother cannot see the girl. Some girls don't show themselves to strange women or to relatives. Of course, this talk is {about} the past. I mean it is possible to marry a woman whom you have never seen in your life, and... likewise, neither your mother nor your sister had seen her previously. She could be {living} in your neighborhood. Maybe she is living on the same street you are living on. Maybe she is from your section of town, and maybe you have seen her. You may picture her when you were children. You may picture the way she walks, or recall her picture, her eyes, her features, her head, her body, but still we say, "A girl has seven faces." She may change. She changes when she is a child, and when she becomes m... a girl, when she becomes a young girl, a teenager, and she changes when she gets married. We say, "A girl has seven faces." She changes from one stage to the other. Sometimes she may have... for example, maybe she was not beautiful when she was little, and after a while she looks completely different to you. You see beauty in her. You see femininity in her, you see in her... she looks wonderful. Sometimes it's the opposite, she could have been beautiful when she was little, and when she grows up she does not look as good. Never mind, these could be

signs of adolescence, they could be signs of marriage. There are psychological factors that play a role in these things.

zzawaaj ṣaar ʕib?

This selection shows the frequent phonological change //ɣ ---> q// which may cause some problems in understanding the meaning of the text, if one is not aware of it.

l?umm ?aḥyaanan tiruuḥ bi-lṣṣ... ṣṣudfah kaðaa tʃuuf lbint wa y... ḥasab nnaẓrah -l?awwaliyyeh taṣifi -lbint li-waladhaa, ?aw ?iðaa kaan ?ixteh taṣifi -lbint li-?axuuhaa. tguul-lah, tguul-lah ?a... maθalan wallah raashaa ṭuwiil, ʕyuunhaa[1] wsaaʕ[2], w-xaʃimhaa zayyi -sseef[3], baraaṭimhaa[4] kudruusa w... waṣf kaamil liy... li-lmar?ah ṭabʕan. ?iðaa huu qabal lmuwaaṣafaat, wa-l?ahal, ?ahli -lbint ?aw ?ahli -lxaṭiibeh waafaqaw ?innhum yzawwjuunhaa -lwalad, ṭabʕan ?e... truuḥ la... l?umm ?aw lle... l?ixit wa-tidfaʕ ?illii hii mablaɣ muʕayyan ysammuunah -ddafʕah[5], ?a... w-baʕidhaa ?il... fii maraasim baṣiiṭah li-ddafʕah -llii hiyy ḥawaalii tibas ?e... gahwah w-ʃaay w-tuffaaḥ w-burtigaal w-xuẓrah w-kaðaa, ḥaajaat baṣiiṭah haaðii maraasim. ?aḥyaanan ?innaas yidfaʕ ?al... ?al?isbuuʕ haaðaa w-baʕd ?es... sbuuʕeen, θlaaθah ytimmi -zzawaaj, w-baʕẓhum ytimm.. yidfaʕ ?aw yxaṭib wi-ytimm ?a... ʃahr, ʃahreen, θalaaθah, baʕẓhum ytimm sanah, sanateen. ?anaa tammeet sanah kaamil, dafaʕt w-tammeet sanah kaamlah ?a... la... ḥatta -nnii[6] ?aqdamt ʕala -zzawaaj. ṭabʕan zoojtii maa ʃifthaa[7] ?uw... walaa tḥaddaθt maʕhaa gabli -zzawaaj.

ʕala ?ayyi ḥaal, ?a... ?idaa d... d... ?iddafaʕuu[8] -lfuluus, ?a...y... yqar... ll... yibga -lqaraar l?aan... qaraari -zzawaaj min ?arrajul. ?a... ?iðaa waafagaw ʕa-saas ?innu hum maθalan yitzawwijuun, yistiʕidduun, yʃarruun ruzz wi-yʃarruun jamiiʕ ḥaajiyyaati -lʕirs, ṭabʕan bi-ddafʕah

lmablaqi[9] -llii huwwa ʔaʕṭoo li-lxaṭiibah tiʃtirii lahaa ðahab wa-hduum[10], wa... malaabis ʔuw... lla... kull lʔaqraaẓi[11] -nnisaaʔiyyeh l-lii ʔanaa maa ʔaʕrif...

ʕaadatan, ʔinnu -rrajul ʔa... fii ye... la... marḥalati -zzawaaj yitʔaθθar ʔakθar mini -lmarʔah, laʔinnu huu b-yitʔaθθar ʔiqtiṣaadiy w-maaliy ʔakθar mini -lmarʔah. lʔayyaam haadii -ṭṭarafeen yitʔaθθar. yaʕnii ʔanaa law xaṭabt bint ʔaw... bint bi-ʕiʃriin, ʔaw θalaaθiin, ʔaw ʔarbaʕiin ʔalf, ʔaw miyyah, ʔaw miyyah w-xamsiin, ʔahelhaa raayḥiin yḥuṭṭuun ʕaleehaa miyyateen ʔaw θalaaθ miyyat ʔalf, haaðaa bass mm... maθal. leeh[12]? laʔinni -lḥayaat ṭṭawwarat[13] wa-ll... l... lqala[14]... lmaʕiiʃah zaadat, fa-lʔaan ʔizz... zzawaaj ṣaar ʕibʔ ḥaaliyyan, ʕibʔ ʕala -rrajul, w-ʕibʔ ʕala -lmarʔah kaðaalik. fi -ssaabiq kaani -lle... lʔabb ʔawi -lʔumm ʔaw ʔahli -lbint kaanuu yistifiiduun ḥaajeh, yaʕnii ʔanaa ʔaʕrif fii naas yrammimuun byuuttum[15] w-yabnuun bass lamma yzawwjuun bint fii -lgadiim, ʔammaa -lʔaan ye... yindaanuun[16]. yitʔaθθaruun ʔiɣtiṣaadiyyan laʔan binthum bi-titzawwaj. w-kull haaðii ṭabʕan lle.. lʔaʃyaa ntijat min lḥ... llʔe... ttamaddun wa-lḥa... lḥaẓaarah -llii tʕiiʃhaa -lbald.

الزَّوَاجْ صَارْ عِبْءْ

الأَمّ أَحْيَانَاً تِرُوحْ بِالصَـ.. الصُّدْفَه كَذَا تْشُوفْ الْبِنْتْ وَ يـ.. حَسَبْ النَّظْرَه الأوَّلِيَّـه تَصِفِ الْبِنْتْ لِوَلَدْهَا، أَوْ إِذَا كَـانْ إِخْتَـه تَصِفِ الْبِنْتْ لأخُـوهَا. تْكُولَّه، تْكُولَّه أ... مَثَلاً وَاللَّه رَاسًا طُوِيلْ، عْيُونْهَا[1] وْسَاعْ[2]، وْخَشِمْهَا زَيِّ السَّيفْ[3]، بَرَاطِمْهَا[4] كُذْرُوسَه وْ... وَصْفْ كَامِلْ لِيـ.. لِلْمَرْأه طَبْعَاً . إِذَا هُو قَبَلْ الْمُوَاصَفَاتْ، وَالأهَلْ، أهْلِ الْبِنْتْ أَوْ أهْلِ الْخَطِيبَه وَافَقُوا إِنَّهُمْ يْزَوَجُونْهَا الْوَلَدْ، طَبْعَاً تْرُوحْ لَـ..الأمّ أوْ الـ.. الإِخِتْ وَتِدْفَعْ إِلِّي هِي مَبْلَغْ مُعَيَّنْ يْسَمُّونَه الدَّفْعَه[5]، أ... وْبَعِدْهَا إِلـ.. فِي مَرَاسِمْ بَسِيطَه لِلْدَّفْعَه اللِّي هِيَّ حَوَالِي تِبَسْ أ... كَهْوَه وْشَايْ وْتُفَّاحْ وْبُرْتِكَالْ وْخُظْرَه وْكَذَا، حَاجَاتْ بَسِيطَه هَذِي مَرَاسِمْ. أَحْيَانَاً إِلنَّاسْ يِدْفَعْ أَلـ.. ألإِسْبُوعْ هَذَا وْبَعْدْ سَبُوعَيِنْ، ثَلاَثَه يِتِمّ الزَّوَاجْ، وْبَعْظْهُمْ يِتِمّ... يِدْفَعْ أَوْ يْخَطِبْ وِيْتِمّ شَهَرْ، شَهْرَينْ، ثَلاَثَه بَعْظْهُمْ يِتِمّ سَنَه، سَنَتَينْ. أَنَا تَمِّيتْ سَنَه كَامِلْ، دَفَعْتْ وْتَمِّيتْ سَنَه كَامْلَه أ... لَـ.. حَتَّى انِّي[6] أَقْدَمْتْ عَلَى الزَّوَاجْ. طَبْعَاً زُوجَتِي مَا شِفْتْهَا[7] أوْ... وَلاَ تْحَدَّثْتْ مَعْهَا كَبْلِ الزَّوَاجْ.

عَلَى أَيِّ حَالْ أ... إِذَا إِدَّفَعُوا[8] الْفْلُوسْ يـ.. يْقَرْ... الـ.. يِبْكَى الْقَرَارْ الآنْ... قَرَارِ الزَّوَاجْ مِنْ ألرَّجُلْ. أ... إِذَا وَافكَوْا عَسَاسْ إِنُّه هُمْ مَثَلاً يِتْزَوَّجُونْ، يِسْتِعِدُّونْ، يْشَرُّونْ رُزّ وِيْشَرُّونْ جَمِيعْ حَاجِيَّاتِ الْعِرِسْ، طَبْعَاً بِالدَّفْعَه الْمَبْلَقْ[9] اللِّي هُوَّ أعْطُوا لِلْخَطِيبَه تِشْتِرِي لَهَا ذَهَبْ وَهْدُومْ[10]، وَ... مَلاَبِسْ أوْ...الـ... كُلّ الأقْرَاظِ[11] النِّسَائِيَّه اللِّي أَنَا مَا أعْرِفْ...

عَادَةً، إِنُّه الرَّجُلْ أ... فِي يَـ.. لَـ...مَرْحَلَةِ الزَّوَاجْ يِتْأثَّرْ إِقْتِصَادِيْ وْمَالِيْ أَكْثَرْ مِنِ الْمَرْأه. الأيَّامْ هَادِي الطَّرَفَينْ يِتْأثَّرْ. يَعْنِي أَنَا لَوْ خَطَبْتْ بِنْتْ أَوْ

... بِنْتْ بِعِشْرِينْ، أَوْ ثَلَاثِينْ، أَوْ أَرْبَعِينْ أَلْفْ، أَوْ مِيَّه، أَوْ مِيَّه وْخَمْسِينْ،
أَهَلْهَا رَايْحِينْ يْحُطُّونْ عَلَيهَا مِيتَينْ أَوْ ثَلَاثْ مِيَّةْ أَلْفْ، هَذَا بَسّ مْـ... مَثَلْ.
لَيه[12]؟ لأَنّ الْحَيَاةْ طَوَّرَتْ[13] وَالـ... الـ... الْقَلاَ[14]... الْمَعِيشَه زَادَتْ، فَالآنْ
إِلز... الزَّوَاجْ صَارْ عِبْءْ حَالِيّاً، عِبْءْ عَلَى الرَّجُلْ، وْعِبْءْ عَلى الْمَرْأه كَذَلِكْ.
فِي السَّابِقْ كَانِ الـ... الأَبّ أَوِ الأُمّ أَوْ أَهْلِ الْبِنْتْ كَانُوا يِسْتَفِيدُونْ حَاجَه،
يَعْنِي أَنَا أَعْرِفْ فِي نَاسْ يْرَمْمُونْ بْيُوتُّمْ[15] وْيَبْنُونْ بَسّ لَمَّا يْزَوّجُونْ بِنْتْ
فِي الْكَدِيمْ، أَمَّا الآنْ يَـ... يِنْدَانُونْ[16]. يِتْأَثّْرُونْ إِغْتِصَادِيّاً لأَنْ بِنْتْهُمْ
بِتِتْزَوَّجْ. وْكُلّ هَاذِي طَبْعاً الـ... الأَشْيَا نْتِجَتْ مِنْ الـ... التَّمَدُّنْ وَالْحَـ...
الْحَظَارَه اللِّي تْعِيشْهَا الْبَلَدْ.

Vocabulary

ʕibʔ عِبْءْ *n.* (*pl.* ʔaʕbaaʔ) burden
bi-ṣṣudfah بِالصُّدْفَه *adv.* by chance; accidently
naẓrah ʔawaliyyeh نَظْرَه أَوَّلِيَّه *expr.* first impression; first look
ʕeen عَينْ *n.* (*pl.* ʕyuun) eye
wasiiʕ وَسِيعْ *adj.* (*pl.* wsaaʕ) big, large; spacious; wide
baraaṭim بَرَاطِمْ *pl.n.* lips
kudruusah كُدْرُوسَه *adj.* pouty (lips); thick(-lipped); big, fat
dafʕah دَفْعَه *n.* (*pl.* -aat) payment
maraasim مَرَاسِمْ *pl.n.* formalities; protocol; rituals
gahwah گَهْوَه *n.coll.* coffee
ʃaay شَايْ *n.coll.* tea
tuffaaḥah تُفَّاحَه *n.* (*pl.* -aat, tuffaaḥ) an apple
burtigaal بُرْتِگَالْ *n.coll.* oranges
xuẓrah خُظْرَه *n.coll.* vegetables
ḥatta-nnii حَتَّى انِّي *adv.* until I
zoojtii maa ʃifthaa زُوجْتِي مَا شِفْتْهَا *phr.* I didn't see my wife.

ʔiddafaʕ إدَّفَع imperf. yiddafaʕ *v.pass.* to be paid
ʃarra شَرّ imperf. yʃarrii *v.* to buy (var. ʔiʃtara)
mablaq مَبْلَق *n.* (*pl.* mabaaliq) an amount (var. mablaɣ)
ʔaʕṭa أعْطَى imperf. yaʕṭii *v.* to give
hduum هْدُوم *pl.n.* clothes
ʔaqraaẓ أقْراظ *pl.n.* stuff, effects, things, odds and ends (var. ʔaɣraaẓ)
nisaaʔiyyeh نِسَائِيَّة *adj.* feminine, womanly
leeh لَيه *interrog.part.* why
qala قَلا *n.* high cost (var. ɣala)
maʕiiʃah مَعيشَة *n.* living; livelihood
rammam رَمَّم imperf. yrammim *v.t.* to renovate
beet بَيْت *n.* (*pl.* b(u)yuut) home
ndaan انْدَان imperf. yindaan *v.pass.* to be in debt
ʔiɣtiṣaadiyyan إغْتِصَادِيًّا *adv.* financially (var. ʔiqtiṣaadiyyan)

Notes

1) ʕyuunhaa: *Her eyes*. Cf. MSA //ʕaynaahaa waasiʕatan//. Unlike MSA, most Arabic dialects use the plural form for pairs of bodily organs instead of the dual form. The mother or the sister has to give the man a vivid description of the woman. Based on this description, he will picture the woman in his mind and decide whether to marry her or not.

2) wsaaʕ: *Big, large; spacious; wide.* Most adjectives that have a //$C_1aC_2iiC_3$/faʕiil// pattern take the//C_1(u)C_2aaC_3/f(u)ʕaal// pattern for their plural, e.g., //wasiiʕ, wsaaʕ; kabiir, k(u)baar; kaθiir, k(u)θaar// *wide; large; many.*

3) xaʃimhaa zayyi -sseef: *Her nose is {curved} like a sword.* This is a description of a long and curved nose, which is not looked upon favorably by most Arab men.

4) baraaṭim: *Lips.* Note the use of the plural form of //birṭim//, and not the dual form. See Note 1 above. MSA uses //ʃafah// instead. The word //birṭaam// means *thick-lipped* in MSA.

5) ddafʕah: *The payment.* It is customary to pay a specific amount of money to the family of the woman as a seal of approval for marrying off their daughter to that man. The payment can be made in fruits and vegetables.

6) ḥatta-nnii: *Till I.* This is a compound word from //ḥatta ʔinnii//. The deletion of the first vowel //ʔi-// is due to elision.

7) zoojtii maa ʃifthaa: *I didn't see my wife.* The Saudi society as a whole does not allow people of the opposite sex to interact. It is very likely that a couple will not see each other until their wedding day.

8) ʔiddafaʕuu: *They were paid.* One way of forming the passive voice is by prefixing //t-// to the verb. For the assimilation of the prefix //t- ---> d-//, see Selection 42, Note 9. The initial vowel //ʔi-// is added as a helping vowel.

9) mablaq: *An amount.* Cf. MSA //mablaɣ// with the sound change //ɣ ---> q//.

10) hduum: *Clothes.* The singular form of this word //hidim// is not used. Only the plural form is used.

11) ʔaqraaẓ: *Stuff; effects; things.* Cf. //ʔaɣraaẓ//. Note the sound change //ɣ ---> q//. Only the plural form of this word is used to render this meaning.

12) leeh: *Why?* This interrogative particle can stand alone in a question in the course of a conversation.

13) lḥayaat ṭṭawwarat: *Life has changed.* C f. MSA //taṭawwarat//. The prefix //t-// assimilates to the first consonant root of a verb if that consonant is //t, d, θ, ð, ẓ, ṭ, s, ṣ, z, or ʃ//, e.g., //tadarrab ---> ddarrab; taṭaʕʕam ---> ṭṭaʕʕam// *to be trained; to be grafted.*

14) qala: *High cost.* Cf. MSA //ɣalaaʔ//. Note the sound change //ɣ ---> q// and the deletion of the glottal stop. One has to be careful not to mistake this word for the verb //qala// *to fry.* This change is only phonological; it does not have any effect on the meaning.

15) byuuttum: *Their homes.* Note that the //-h-// of the third person plural pronoun suffix //-hum// assimilates with the final consonant //-t// of verbs or nouns to which they are suffixed, e.g., //beet-hum ---> beettum; ẓarabatha ---> ẓarabatta// *their homes; She hit her.*

16) yindaanuun: *To be in debt.* One of the most common ways of forming the passive is by prefixing //(ʔi)n-// to the verb, e.g., //daan ---> ndaan ---> yindaan//.

Marriage Has Become a Burden

So the... {boy's} mother goes and she sees the girl accidently. She describes the girl to her son, or if it was his sister, she describes the girl to her brother based on her first impression. She would tell him, for instance, well, her head is long, her eyes are big, her nose is {curved} like a sword, her lips are pouty. Certainly, a complete description of the woman. If he accepts the description, and the parents of the girl agree to marry her off to the boy, {then} the mother or the sister goes and pays a specific amount which they call the "daf'ah," the payment. After that there are simple formalities for the daf'ah, {that is, they bring} platters of coffee, tea, apples, oranges, vegetables, and things like this, simple things. These are formalities. There are some people who sometimes pay the daf'ah this week and in two, three weeks they get married. Some pay or get engaged and wait a month, two months, three months and some stay for a year or two. I waited a full year. I paid and waited a full year till I got married. Certainly, I didn't see or talk to my wife before the wedding.

At any rate, if... the... the money was paid, then it... the decision on the wedding {date} is left to the man. If they basically agreed to get married, they get ready. They buy the rice and all the necessary things for the wedding. Of course, she uses the daf'ah, the amount of money they gave her (lit. to the girl), to buy gold and... clothing and all... all the feminine stuff which I don't know about.

Usually, it is more of a hardship for the man than for the woman... at the time of the wedding more so because he is affected more than the woman economically and financially. Nowadays both parties are affected, meaning if I got engaged to a girl or... a girl... and I paid (lit. for) twenty, or thirty, or forty thousand or a hundred or a hundred fifty {thousand riyals}, her family is going to spend two hundred or three hundred thousand {riyals} on her. This is just a... an example. Why? Because life has changed and the... co... cost of living increased. Marriage now has become a burden. Currently, it is a burden on the man, and a burden on the woman as well. In the past, the father or the mother or the girl's family used to benefit somehow {from their daughter's dowry}. Well, I know some people in the past who renovated and built their homes when they married off their girl, while now they get in debt. Now, they are affected financially because their daughter is getting married. Certainly, all these things are the result of the lifestyle of sophistication and modernization in {our} country.

ʔusbuuʕi -zzawaaj

This selection presents the use of //almafʕuul ʔalmuṭlaq the cognate or the absolute accusative//.

ʕala ʔayyi ḥaal, la-nafruẓ[1] ʔinnu tammi le... tqarrare -zzawaaj ʔaw ʔa... waafaqaw ʕala lle... ʔusbuuʕi -zzawaaj[2], ʔa... le... ṭabʕan rrajul ʔaḥyaanan yuwadda[3] ʔila mukaan yuqaṣṣal[4] laʔannu ʔe... fii ʔaʕyaan ṭabiiʕiyyeh[5], yruuḥ huw w-zumalaah w-iḥ... w-baʕẓ ʔaṣdikaah[6] ʔaw yiʕmaluun-leh ʔe... tanẓiif. yaʕnii, leelti -lʕirs daaʔiman tkuun leelah baarzeh w... waa... min ʔaḥla -llayaalii fii ʕumri -lʔinsaan, wi-yḥaawil zay-maa tguul yubriz nafseh ʔe... min jamiiʕ ʔiljawaanib, sawaaʔan[7] lxułuqiyyeh, ʔaw lmaẓhariyyeh, ʔaw le... nnafsiyyah. fa... ye... ywadda -lʕeen, fii ʔaʕyaan ʔa... gariibah min lɣaryah -lla huu fiihaa wi-yqaṣṣluunah wi-ynaẓẓfuunah wi-yjiibuunah. ʔilbint maa truuḥ... ʔaḥ... ʔell... li-ḥammaamaat yaʕnii ṣiḥḥiyyeh, fa-ʕaadatan truuḥ li-beet gariib lahaa, we-barẓu yḥannuunhaa[8] wi-y... yqaṣṣluunhaa, wi-y... ydallkuunhaa, w-kaanaw yistaʕmluun ḥaajeh ʔisimhaa -lxiʃif li-tanẓiifi -rrjuul, w-tanẓiif ʔideen. laʔann taʕrifiin ʔiḥnaa fii manṭigah ḥaarrah w-kaðaa, w-daaʕiman yṣiir trassub fii lle... fi -lʔideen w-manaaṭiq min l... lmanaaṭiqe -lle hiyya zawaayaa fii -rrjuul wi-rrukab wa-l... lkuuʕ ḥaggi -lʔideen w-kaðaa, fa-tilga -lbint yiʕmaluulhaa "flushing," zay-maa tguuliin sayyaarah bi-tsamkar. ysamkruunhaa tisimkir[9], tiṭlaʕ-leč[10] jadiidah. ʔa... leelati -zzawaaj ʕaadatan ʔille... tikuun min ʔaḥla -llayaalii wa lil... li-zzooj, w-min ʔaḥla -llayaalii li-zzoojah, li-ʔahli -zzooj w-ʔahli -zzawjah. ʔa... ʔizzooj ṭabʕan ʔahli... ʔahli zzooj ye... hummi -llii ymawwnuun lle... zzawaaj bi-lʕarẓah[11] wa-llii hummi -ṭṭaggaagah -llii

hum ḥaggiin[12] lḥariim. ʔa... yibtiduun fii maraasimi -zzawaaj taɣriiban[13] mina -ṣṣibḥ bi-ṭṭabx wi-nnaẓf wa-tajhiizi -lʔakil le-nnaas dool kullhm, ʔahli -lqaryah taɣriiban ya... yuʕ... ʔiðaa kaani -zzawaaj fii qaryeh, w-ʔiðaa kaani -ʃʃaxṣ maʕruuf ʔuw... w-lah simʕah, ṭabʕan naas waajid bi-tjiih wu-b-tistaʕzimlah[14] we... bi-tḥaẓir waajbitta. ʔiðaa kaan ʔinsaan faqiir ʔaw mini -lwaṣaṭi -lfannii yuʕta... kull waaḥad ṭabʕan w-darajteh w-ḥasab makaanteh -lʔijtimaaʕiyyeh w-ḥasab ṣiiṭah fi -lbalad. fa-law tazawwaj waaḥad maθalan min kibaari -lbalad maʕruuf, ʔa... ʔi... jj... ʔahli -lbalad jamiiʕhaa b-tistaj... b-tistajiib ḥagge... waajbitta w-boo... w-bi-tjii ḥagg... ṭabʕan tʃaarkah b-farḥat zawaajah, barẓu lle... ʔiðaa kaan tzawwajat min ṭabaqah raaqyeh we... w-ʔubuuhaa maʕruuf w-ʔummhaa maʕruufah fii -lbalad we-ʕilaaqaathum ṭayybeh bi-nnaas w-bil... ll... lmuwaaṭiniin llii fi -lqaryah ṭabʕan b-yistaʕzmuun jamiiʕ ḥariimi -lbalad. faa-leelti -zzawaaj hii ʔakθar taʕab le-ṭṭarafeen, zzooj wi-zzawjah, halah[15] wa-halha, wa... wa-ʔilʕarẓah tibtidii maθalan fi -lmasaa ḥduudi -ssaaʕah sabiʕ, yijuun yitʕaʃʃuun wayye... yɣ... yguumuun bi-ʕarẓah ʔanaʃiid waṭaniyyeh, lʕarẓah ṭabʕan hiyya -rraqṣah -lwaṭaniyyeh -lmaʕruufah, waa... yargiṣ fiihaa ʔaḥyaanan ʔabu -lmiʕris w-ʔuxwaanah wa-ʔaṣdigaah, wa-yta... yʃiiduun kaðaa ʔarbaʕ, xams ʔaɣaanii yiy... yaʕirẓuun li-muddat ʔe... saaʕteen, θalaaθ w-baʕidhaa yruuḥuun ṭabʕan li-beeti -lmiʕirseh, ʔa... lammaa yuuṣaluun beeti -lmiʕirseh ʔaw beete -lle hii -lʕaruuseh, ʔa... yʃiiduun kam naʃiidah ḥawaalii θalaaθ ʔarbaʕ ʔanaaʃiid w-baʕidhaa ʔilʕarẓah truuḥ, w-tibga -ṭṭaggaagah, ʔa... ṭabʕan hnaak ʔa... llii hiyya... ysammuunhaa dazzati -lmiʕris. dazzati -lmiʕris llii hii taḥarruk lmiʕris min ll... lbeet ḥaggah ʔila beeti -lmiʕirseh. w-daaʔiman ykuun zzawaaj fi beeti -lmiʕirseh.

أسْبُوعِ الزَّوَاجْ

عَلَى أيٍّ حَالْ، لَنَفْرُظ[1] إِنُّه تَمَّ الـ.. تْقَرَّرَ الزَّوَاجْ أوْ أ... وَافَقُوا عَلَى أسْبُوعِ الزَّوَاجْ[2]، أ... الـ.. طَبْعَاً إِلرَّجُلْ أحْيَانَاً يُودَّى[3] إِلَى مُكَانْ يُقَصَّلْ[4] لأنُّه فِي أعْيَانْ طَبِيعِيَّه[5]، يِرُوحْ هُو وْزُمَلاَه وْإِخْـ.. وِبَعْظ أصْدِكَاه[6] أوْ يِعْمَلُونْ لَه أ... تَنْظِيفْ، يَعْنِي لَيلَةِ الْعِرْسْ دَائِمَاً تْكُونْ لَيلَه بَارْزَه وْ... وَ... مِنْ أحْلَى اللَّيَالِي فِي عُمْرِ الإِنْسَانْ وِيْحَاوِلْ زَيّ مَا تْكُولْ يُبْرِزْ نَفْسَه أ... مَنْ جَمِيعْ إِلْجَوَانِبْ، سَوَاء[7] الْخُلُقِيَّه، أوْ الْمَظْهَرِيَّه، أوْ الـ.. النَّفْسِيَّه. فَـ.. يَـ.. يْوَدَّى الْعَينْ، فِي أعْيَانْ كَرِيبَه مِنْ الْغَرْيَه اللَّى هُو فِيهَا وِيْقَصَّلُونَه وِيْنَظْفُونَه وِيْجِيبُونَه. الْبِنْتْ مَا تْرُوحْ... لِحَمَّامَاتْ يَعْنِي صِحِّيَّه، فَعَادَةً تْرُوحْ لِبَيتْ كَرِيبْ لَهَا، وَبَرْظُو يْحَنُّونَهَا[8] وِيْ يْقَصَّلُونَهَا، وِيْدَلْكُونْهَا. وْكَانُوا يِسْتَعْمَلُونْ حَاجَه إِسِمْهَا الْخِشِفْ لِتَنْظِيفِ الرَّجُولْ، وْتَنْظِيفْ إِدِينْ لأنَّ تَعْرِفِينْ إِحْنَا فِي مَنْطِكَه حَارَّه وْكَذَا، وْدَائِمَاً يْصِيرْ تَرَسُّبْ فِي الـ.. الإِدِينْ وْمَنَاطِقْ مِنْ الـ.. الْمَنَاطِقَ اللَّى هِيَّ زَوَايَا فِي الرَّجُولْ وِالرُّكَبْ وَالـ.. الْكُوعْ حَكَّ الإِدِينْ وْكَذَا، فَتِلْكَى الْبِنْتْ يِعْمَلُولْهَا "فَلَشِنْكْ" زَيْ مَا تْكُولِينْ سَيَّارَه بِتْسَمْكَرْ، يْسَمْكْرُونْهَا تِسِمْكِر[9]، تِطْلَعْلَتْشْ[10] جَدِيدَه. أ... لَيلَةِ الزَّوَاجْ عَادَةً إِلَـ.. تِكُونْ مِنْ أحْلَى اللَّيَالِي وَ لِلْـ.. لِلزَوْجْ وْمِنْ أحْلَى اللَّيَالِي لِلزُّوجَه، لأهْلِ الزُّوجْ وْأهْلِ الزَّوْجَه. أ... إِلزُّوجْ طَبْعَاً أهْلِ... أهْلِ الزُّوجْ يَـ.. هُمَّ اللَّي يْمَوْنُونْ الـ.. الزَّوَاجْ بِالْعَرْظَه[11] وَ... اللَّي هُمَّ الطَّگَّاگَه اللَّي هُمْ حَگِّين[12] الْحَرِيمْ. أ... يِبْتِدُونْ فِي مَرَاسِمِ الزَّوَاجْ تَغْرِيبَاً[13] مِنَ الصِّبْحْ بِالطَّبْخْ وَالنَّظفْ وَتَجْهِيزِ الأكلْ لَلنَّاسْ هَدُولْ كُلَّهُمْ، أهْلِ الْقَرْيَه تَغْرِيبَاً يَـ.. يُعْـ.. إِذَا كَانِ الزَّوَاجْ فِي قَرْيَه، وْإِذَا كَانِ الشَّخْصْ مَعْرُوفْ

أُوْ... وْلَه سِمْعَه، طَبْعَاً نَاسْ وَاجِدْ بِتْجِيه وُبْتِسْتَعْزِمْلَه[14] و... بِتْحَظِرْ وَاجْبِتًا، إِذَا كَانْ إِنْسَانْ فَقِيرْ أَوْ مِنْ الوَصَطِ الفَنِّي يُعتَـ.. كُلّ وَاحَدْ طَبْعاً وْدَرَجْتَه وْحَسَبْ مَكَانْتَه الإِجْتِمَاعِيه وْحَسَبْ صِيطَه فِي الْبَلَدْ. فَلَوْ تَزَوَّجْ وَاحَدْ مَثَلاً مِنْ كِبَارِ الْبَلَدْ مَعْرُوفْ أ... جِجـ.. أَهْلِ الْبَلَدْ جَمِيعْهَا بْتَسْتَجـ.. بْتِسْتَجِيبْ حَكْ أ... وَاجْبِتًا وْبُو...وْبِتْجِي حَكْ... طَبْعَاً تْشَارْكَه بْفَرْحَةْ زَوَاجَه، بَرْظُو الـ.. إِذَا كَانْ تْزَوَّجْتْ مِنْ طَبَقَه رَاقْيَه وْأَبُوهَا مَعْرُوفْ وْأُمّهَا مَعْرُوفَه فِي الْبَلَدْ وَعِلاَقَاتْهُمْ طَيّبَه بِالنَّاسْ وْبِالـ.. الـ.. الْمُوَاطِنِينْ اللِّي فِي الْقَرْيَه طَبْعَاً بْيِسْتَعْزْمُونْ جَمِيعْ حَرِيمِ الْبَلَدْ. فَـا لَيلَةِ الزَّوَاجْ هِي أَكْثَـرْ تَعَبْ لَـ.. الطَّرَفَينْ، الزُّوجْ وِالزَّوْجَه، هَلَه[15] وَهَلْهَا،وَ... وَإِلْعَرْظَه تِبْتِدِي مَثَلاً فِي الْمَسَا حْدُودِ السَّاعَه سَبعْ، يِجُونْ يِتْعَشُونْ وَيـ.. يغـ.. يْكُومُونْ بِعَرْظَه أَنَشِيدْ وَطَنِيَّه، الْعَرْظَه طَبْعَاً هِيَّ الرَّقْصَه الْوَطَنِيَّه الْمَعْرُوفَه، وَ.... يَرْكِصْ فِيهَا أَحْيَانَاً أَبُو الْمِعْرِسْ وْأُخْوَانَه وَأَصْدِگَاه وَيْتَـ..يْشِيدُونْ كَذَا أَرْبَعْ، خَمْسْ أَغَانِي يِيـ.. يَعرْظُونْ لِمُدَّةْ أ... سَاعْتَينْ ثَلاَثْ وْبَعِدْهَا يْرُوحُونْ طَبْعَاً لِبَيتِ الْمِعِرْسَه أ... لَمَّا يُوصَلُونْ بَيتِ الْمِعِرْسَه أَوْ بَيتَ اللّى هِي الْعَرُوسَه، أ... يْشِيدُونْ كَمْ نَشِيدَه حَوَالِي ثَلاَثْ أَرْبَعْ أَنَاشِيدْ وْبَعِدْهَا إِلْعَرْظَه تْرُوحْ، وْتِبْكَى الطَّگَّاگَه، أ... طَبْعَاً هْنَاكْ أ... اللِّي هِيَّ يْسَمُّونْهَا دزَّةِ الْمِعْرِسْ، دزَّةِ الْمِعْرِسْ اللِّي هِي تَحَرُكْ الْمِعْرِسْ مِنْ الـ.. الْبَيتْ حَگَّه إِلَى بَيتِ الْمِعِرْسَه. وْدَائِمَاً يْكُونْ الزَّوَاجْ فِي بَيتِ الْمِعِرْسَه.

Vocabulary

ʔusbuuʕi -zzawaaj أُسْبُوعِ الزَّوَاج *phr.* the wedding week

ywadda يْوَدَّى *v.pass.* to be taken; to be sent

yuqaṣṣal يْقَصَّل *v.pass.* to be washed; to be bathed (var. yitɣasal)

ʕeen عَيْن *n.* (*pl.* ʔaʕyaan) spring of water; eye (when in s. form)

ʔaʕyaan ṭabiiʕiyyeh أَعْيَان طَبِيعِيَّه *phr.* natural springs of water; public baths

zamiil زَمِيل *n.* (*pl.* zumalaa) colleague

ṣadiik صَدِيك *n.* (*pl.* ʔaṣdikaa) friend (var. ṣadiig)

sawaaʔan سَوَاءً *adv.* whether

ḥammaam حَمَّام *n.* (*pl.* -aat) a bath; a bathroom

ḥanna حَنَّا imperf. yḥannii *v.t.* to apply henna

dallak دَلَّك imperf. ydallik *v.t.* to scrub; to rub; to massage

xiʃif خِشِف *n.* pumice stone

tarassub تَرَسُّب *v.n.* buildup; deposit; residue

zaawyah زَاوْيَه *n.* (*pl.* zawaayaa) corner; nook; angle (math.)

rukbah رُكْبَه *n.* (*pl.* rukab) knee

kuuʕ كُوع *n.* (*pl.* ʔakwaaʕ) elbow

flushing فْلَشْنْگ *n.* Eng. flushing

samkar سَمْكَر imperf. ysamka(i)r *v.* Per. to make s.th. shine; to polish, to buff; to plate with silver or gold

tisimkir تِسِمْكِر *v.n.* making s.th. shine, polishing, buffing

tiṭlaʕleč تِطْلَعْلَش *v.* (lit. to get out for you) to get out

mawwan مَوَّن imperf. ymawwin *v.t.* to provide, to supply

ʕarẓah عَرْضَه *n.* the national Saudi dance (with the def.art.)

ṭaggaagah طَگَّاگَه *n.* (*pl.* -aat) female tambourine players

ḥaggiin حَگِّين *poss.pron.* for, of

taɣriiban تَغْرِيباً *adv.* almost, about; approximately (var. tagriiban)

ṭabx طبخ v.n. cooking

naẓf نظف v.n. cleaning (var. tanẓiif)

tajhiiz تجهيز v.n. preparing; making (s.th.) ready

simʕah سمعه n. reputation

ʔistaʕzam-lah إستعزمله imperf. yistaʕzim-lah v. to respond to one's invitation.

lwaṣaṭi -lfannii الوصط الفني phr. (lit. middle technical) lower middle class

halah هله n.coll. his family

ḥduudi -ssaaʕah sabiʕ حدود الساعه سبع phr. around seven o'clock

naʃiidah نشيده n. (pl. ʔanaʃiid) song

miʕris معرس n. bridegroom

ʃaad شاد imperf. yʃiid v. to sing

miʕirseh معرسه n. bride

dazzati -lmiʕris دزة المعرس phr. entourage of the groom

Notes

1) la-nafruẓ: *Let's suppose.* Usually //la(i)-// is prefixed to imperfect verbs to introduce a positive command or a wish.

2) ʔusbuuʕi -zzawaaj: *The wedding week.* Most weddings in the Gulf states last from three days to a week with a special ritual on each day.

3) ywadda: *To be taken; to be sent.* Note that the speaker in this text uses the MSA passive verb form //yuwadda// with the deletion of the short vowel //-u-//.

4) yuqassal: *To be washed; to be bathed.* Cf. MSA //yuɣassal//. The speaker uses the MSA passive voice verb form //yuɣassal// with the common dialectal phonological change of //ɣ ---> q//.

5) ʔaʕyaan ṭabiiʕiyyeh: *Natural springs of water; public baths.* Some of these springs were turned into public baths. Similar to a bachelor party, friends used to take the groom to these baths to have him well-groomed and ready for his wedding day. This activity involves giving the groom a haircut, a shave, and a bath while singing special songs.

6) ʔaṣdikaah: *His friends.* Cf. MSA //ʔaṣdiqaaʔah//. The unusual change of //q ---> k// was discussed previously in Selection 42, Note 20. Note also the deletion of the glottal stop before the pronominal suffix. The deletion of the glottal stop when in final position is very common in most Arabic dialects.

7) sawaaʔan: *Whether.* This adverbial accusative is borrowed from MSA. It is used to introduce the first member of a disjunctive construction. The rest are introduced by the repetition of the conjunction //ʔaw//.

8) yḥannuunhaa: *They put henna on her.* The bridal henna party is one of the most important activities before a girl's wedding. This party is given by the bride's friends. The henna, a reddish-orange cosmetic, is applied in a special design on the hands and the feet of the bride-to-be and on her closest friends and relatives. The party involves food, singing, and dancing.

9) ysamkruunhaa tisimkir: *They scrub her very good; They give her a makeover.* Most verbs, including borrowed verbs take their own vebal nouns as objects. This is what is commonlly called in Arabic //ʔalmafʕuul ʔalmuṭlaq// *the cognate or the absolute accusative.* This structure is used to intensify the meaning of the action.

10) tiṭlaʕlič: *She gets out [for you].* This is a good example of an ethic dative involving the addressee in the action. For more details, see Selection 18, Note 1.

11) lʕarẓah: This is the dignified but spirited Saudi national male dance. Men stand in two opposite lines and dance with rifles and swords, swaying their bodies left and right. The dance combines skillful swordplay with complex drumming.

12) ḥaggiin: Note that the possesive pronoun //ḥagg// is inflected for number and gender, e.g., //ḥagg, ḥaggat, ḥaggiin// *his, her, their* respectively.

13) taɣriiban: *Almost; about; around; approximately.* Cf. MSA //taqriiban// with the sound change of //q ---> ɣ//.

14) b-tistaʕzim-lah: *They respond to his invitation.* Form X verbs are derived from Form I verbs by prefixing //(ʔi)sta-//, e.g., //ʕazam ---> staʕzam ---> yistaʕzim//.

15) halah: *His family.* Cf. //ʔahlah//. Most Gulf dialects delete the //ʔalif// in this word and insert the vowel //-a// after the first consonant.

The Wedding Week

At any rate, let's suppose that the... the wedding {date} was set or hmm... they have agreed on the wedding week, hmm... of course, sometimes the man is sent to a place to be washed because hmm... there are natural springs. He, his colleagues, and some of his friends go {there}, and they clean him very well. Well, the wedding night is always a special night and... and one of the best nights in a person's life. As you may say, he tries to distinguish himself in every way, whether it is morally, or physically or hmm... psychologically. So... he is sent to the natural spring. {Usually} there are springs nearby the village he is from. They wash him and clean him and bring him back.

The girl does not hmm... go to hmm... public (lit. health) baths. Usually she goes to one of her relatives' home, they also put henna on her and they hmm... wash her. They scrub her. They used to use something called pumice stone to clean the feet and the hands because you know that we live in a hot area, and always there is some buildup on the hands and on the areas that are... the corners of the feet, knees, and elbows [of the hands], something like that. So you see, they give her a 'flushing', as you may say, she will be like a shining car. They scrub her very well. She gets out as good as new.

Usually hmm... the wedding night is one of the best nights for the... husband, and one of the best nights for the wife, for the husband's family and for the wife's family. Of course... it's the husband... the husband's family who... provide the wedding with the 'Ardah dancers, and the female drum players for the women. Hmm... they start with the wedding rituals almost from morning. They start cooking, cleaning and preparing the food for all those people, which could be for just about the whole village. If the wedding takes place in a village, and if the person is well-known and... has a {good} reputation, certainly many invited people will come to attend and do their {social} duties. If the person is poor, or is from the lower middle class (lit. middle technical), he is hmm... of course everyone according to his rank, to his social status, and to his reputation in the village. So if, for example, one of the important and known people in town gets married, hmm... all the people of the town will respond to his invitation and... they come, of course, to share the joy of his wedding with him. Also, if you marry one from a higher class and... her father and mother are well-known, and they have good relations with the people of the village, certainly, they will invite all the women of the village.

The wedding night is tiring for both the husband and the wife and for their families. The 'Ardah starts in the evening, for example, around seven o'clock. They come and eat dinner with them... and they dance to folk songs. Certainly, the 'Ardah is the popular national dance. Sometimes the father of the groom, his brothers, and his friends dance the 'Ardah. They sing four, five songs and they dance for two, three hours after which they go to the bride's home. When they arrive at the bride's home, they sing a few songs, about three, four songs, then the 'Ardah dancers leave, and the female drum players stay. There is... which is... they call the entourage of the groom, which is the groom's trip from his home to the bride's home. The wedding always takes place at the bride's home.

ḥaajaat talfiti -nnaẓar

This selection shows the use of //ʔammaa// to introduce a disjunctive construction. It also presents the use of parts of the day as adverbs.

ʕala ʔayyi ḥaal, haaðii -lleeleh hii -lmarḥalah -lʔuula min maraaḥili -zzawaaj. ʔa... ʔahli -lmiʕriseh wa-ʔahli -lmiʕris, ṭabʕan yijtamʕuun nnisaa[1] li-waḥadhum faqaṭ we-ytimmuun fii ragṣ wa... le... faraḥ ʔila taɣriiban muntaṣafi -lleel, ʔa... ʔizzooj ṭabʕan yaaxið ḥayaatah -lxaaṣṣah. wa... lle... lḥaajah lle... llii talfiti -nnaẓar fii leelti -zzawaaj ʔinnu fi ṣib... al... ṣṣibḥ laa bud ʔinnuh[2] yaʕṭii -zzoojah ṣbaaḥah[3], ʔammaa[4] saaʕah[5], wallaa miḥzam ðahab ʔaw ḥaajah, taʕbiir ʕan ḥubbah lil-ʔe... lmarʔah wa-taɣdiirah lahaa[6]. ʔa... fii... ʔale... ṣṣubaaḥ[7] ṭabʕane -rrajul yajlis fii saaḥah[8] wi-tjii jamiiʕi -nnaasi -llii yaʕirfuunah ʕa-saas ybaarkuunlah -zzawwaaj. wa-barẓu -lbint tajlis fii qurfah[9] xaaṣṣah lahaa wi-yjuunhaa -nnaasi -lʔagaarib ḥagghaa wi-ybaarkuun lahaa -zzawaaj kaðaalik. ʔa... lleelah -θθaanyah fiiy... ydazzi -lmiʕris llii huw... ʔa... yruuḥ lʕarẓah maʕi -lmiʕris ʔila beeti -lmiʕirsah, we... fii ḥaajah ysammuunhaa -ṭṭraarah[10]. ṭṭraarah -llii hii ʔa... ʃʃaḥd[11] maʕnaahaa -ṭṭraarah bi-lluɣah, basse... hinaa tuʔxað bi-ʔinnu l... ṭṭaggaagah, raʔiisat -ṭṭaggaagah taʕṭiik ṭṭabl haaðaa wa-y... yduur mini -lmiʕris ʕa-saas yiṭirr, taʕṭiih maθalan maa yusaawii xamsiin dulaar, sittiin dulaar, we... nnaa... ʔubu -lmiʕris wu-xwaanah w-kaðaa yaẓaʕuun kaliil[12] mni -lifluus fii l... ṭṭaar haaðaa. ʔa... kam ʕaleeha ḥduud kaðaa maa yuʕaadil ʔalf dulaar ʔaw ʔakθar min θalaaθ ʔalaaf riyaal suʕuudii, ʔaw ʔalfeen w-xams miyah. fi -ljalsah haaðii tijtimiʕ rrjaal wi-nnisaa sawaa[13] laakin lle... maa fii ḥad yargiṣ mini -nnisaa ʔamaami -rrjaal, bass e...

nnissaa fi jiha wa-r... rrjaal fii jihah wa-yiqannuun[14] kaðaa xams, ?arbaʕ ?aɣaanii, w-baʕidhaa ydiiruun bi-ṭṭaar w-baʕdeen ydizzuun lmiʕris. ?a... haaðii -lmarḥalah -θθaanyah min... ?awi -lleelah -θθaanyah mine -zzawaaj. ?a.. fi -lʕaṣr... lʕaṣr kaðaa, ?aw fii -ẓẓuhur ?aa... fii jalsah xaaṣṣah li-nnisaa, ṭabʕan lle... ?ahli -lbint w-?agaaribhaa kulluhum yaḥiẓruun zawaaji -lbint we-titimme fiihaa -llii hiyya -ljalsah wi-lgaʕdah[15] ysammuunhaa. tijii -lbint wi-yjallsuunhaa ʕala kirsii wi-y... tajlis wi-tguum ʕa-saas ll... jamiiʕ nnaas ðool llii jaayiin, ?agaarihaa, wa-?ahilhaa wa-?agg... nnaasi -llii maʕzuumiin lil... li-ljalsah haaðii ʕa-saas yʃufuun ?ell... lmar?ah haaðii, la?annu fii naas qad yʃu... ykuun lmarrah -l?uula -llii hum yʃuufuunhaa fi yoomi -lgaʕdah. ?a... fi -lleel ṭabʕan ll... rrajul yjii li-waḥdah, tintihii maraasimi -lʕarẓah -llii hii -lleelah -θθaalθeh. ?aḥyaanan fii naas ysammuun ḥbaabti -rraas[16] ?a... ?umm lmiʕirseh taʕzim ?aqrabi -nnaas ?ilhaa w-?aṣdigaahaa wa-?agaaribhaa ʕala -saas yjuun, lmiʕirseh tubdii -l?iḥtiraam wi-ttaqdiir ḥagga -ll... nnaas ðool lmaʕzuumiin fa ya... yjiibuun hadaayaa li-lmiʕirseh, -llii darraaʕah wi-llii... ?aḥyaanan yaʕṭuunhaa fluus, wi-θθaanyeh ?ayy hadiyyeh ramziyyeh kaðaa, ?a... tiduur lmiʕrseh wu-tḥubb raas kull mar?ah mawjuudah, w-kull mar?ah tḥubb raashaa ṭabʕan taʕṭiihaa yaa hadiyyeh yaa fluus, all... llii hii tmidd yaddhaa bah ṭabʕan. ?ell... lleelah -θθaalθah taɣriiban hii ?aaxir layaalii -zzawaaj taqriiban, b-?aaxir maraasim zzawaaj taɣriiban llii hiyya -lleelah -θθaalθah. ?a... fii... yoom θaaliθ ʕaadatan tidazz lmiʕirseh ?ila beet zoojha, ?a... ṭabʕan lmiʕirseh maa y... lmiʕris maa yijii w-yaaxið zoojtah xalaaṣ w-yiṭilʕuun hiyya ?a... la?, laazim truuḥ ?aḥyaanan ?uxti -lmiʕirseh wa-?ummi -lmiʕris wi-?agaaribhum wa-ydizzuun lmiʕirseh ?ila beet lmiʕris. ?a... ṭabʕan yruuḥ wafd kaðaa ḥawaalii

θalaaθiin ʔaw xamsa w-ʕiʃriin marah yitbaʕi -lmarʔah wa-tibtidii -lḥayaa -zzawjiyyah fii beeti -lmiʕris wa... taɣriiban haaðii ṣuurah baṣiiṭah ʕan lle... maraasimi -zzawaaj qadiiman, laakin lʔaan xtalfat, an... mumkin li-rrajul yʃuuf zoojteh, mumkin yajlis wiyyaahaa, mumkin ykallimhaa bi-ttelifoon, mumkin ʔa..., laakin barẓu ll... laa yumkin... maa hii fii kulli -lʕaaʔilaat mumkin tuʕmal lʔaʃyaa haaðii. ṭabʕan zzoojah maa truuḥ maʕ zoojhaa ʔillaa baʕd zay maa gultlič baʕd zzawaaj ʔaw baʕd lʕaqd, ʕaqdi -nnikaaḥ, laakin maa yumkin t... ll... mujarrad maa yaxṭib truuḥ maʕaah wi-tjii fi -ssayyaarah ʔaw tiʕmallah 'dating' zay hinaa, laʔ. yaxtalif ʔixtlaaf jaðrii, mumkin yittaṣil fiihaa bi-ttalifuun, mumkin yraasilhaa, mumkin ʔiðaa kaan gariib lahaa wald ʕammhaa, wald xaalhaa ʔaw kaðaa mumkin ykallimhaa wajh li-wajh, laakin ʔinnuh ynaam maʕaahaa gabl zzawaaj, haaðaa ḥaajah... maa tuðkar fii -ll... ssuʕuudiyyah.

حَاجَاتْ تَلْفِتِ النَّظَرْ

عَلَى أيٍّ حَالْ، هَاذي اللَّيلَه هِي الْمَرْحَلَه الأولَى مِنْ مَرَاحِلِ الزَّوَاجْ. أ... أهْلِ الْمِعْرِسَه وَأهْلِ الْمِعْرِسْ طَبْعَاً يِجْتَمْعُونْ النِّسَا[1] لِوَحَدْهُمْ فَقَطْ وَيْتِمُّونْ فِي رَكْصْ وَ... الـ... فَرَحْ إلَى تَغْرِيبَاً مُنْتَصَفِ اللَّيلْ، أ.. إلزُّوجْ طَبْعَاً يَاخِذْ حَيَاتَه الْخَاصَّه. وَ... الـ... الْحَاجَه الـ... اللِّي تَلْفِتِ النَّظَرْ فِي لَيلَةِ الزَّوَاجْ إنُّه فِي صبْـ.. ألـ... الصِّبْحْ لاَبُدْ إنُّه[2] يَعْطِي الزُّوجَه صُبَاحَه[3]، أمَّا[4] سَاعَه[5]، وَلاَّ مِحْزَمْ ذَهَبْ أوْ حَاجَه، تَعْبِيرْ عَنْ حُبَّه لِلْـ. أ.. الْمَرْأه وَتَغْدِيرَه[6] لَهَا. أ... فِي... ألـ... الصُّبَاحْ[7] طَبْعَاً الرِّجُلْ يَجْلِسْ فِي سَاحَه[8] وِتْجِي جَمِيعِ النَّاسْ اللِّي يَعرْفُونَه عَسَاسْ يْبَارْكُونْ لَه الزَّوَاجْ. وَبَرْظُو الْبِنْتْ تَجْلِسْ فِي قُرْفَه[9] خَاصَّه لَهَا وِيْجُونْهَا النَّاسِ الأكَارِبْ حَكْهَا وِيْبَارْكُونْ لَهَا الزَّوَاجْ كَذَلِكْ. أ... اللَّيلَه الثَّانْيَه فِي... يْدَزّْ الْمِعْرِسْ اللِّي هُو أ... يْرُوحْ الْعَرْظَه مَعِ الْمِعْرِسْ إلَى بَيتِ الْمِعِرْسَه، وفِي حَاجَه يْسَمُّونْهَا الطَّرَارَه[10]. الطَّرَارَه اللِّي هِي أ... الشَّحْدْ[11] مَعْنَاهَا الطَّرَارَه بِاللُّغَه، بَسْ... هِنَا تُؤْخَذْ بِإِنُّه الطَّكَّاكَه، رَئِيسَةْ الطَّكَّاكَه تَعْطِيكْ الطَّبْلْ هَاذَا وَيـ... يْدُورْ مِنِ الْمِعْرِسْ عَسَاسْ يِطِرّْ، تَعْطِيه مَثَلاً مَا يُسَاوِي خَمْسِينْ دُولاَرْ، سِتِّينْ دُولاَرْ، وَ... النَّا... أبُو الْمِعْرِسْ وُخْوَانَه وكَذَا يَظْعُونْ كَلِيل[12] مْنِ لِفْلُوسْ فِي الـ...الطَّارْ هَاذَا. أ... كَمْ عَلَيهَا حْدُودْ كَذَا مَا يُعَادِلْ ألْفْ دُولاَرْ أوْ أكْثَرْ مِنْ ثَلاَثْ ألاَفْ رِيَالْ سُعُودِي، أوْ ألْفِينْ وْخَمْسْ مِيَه. فِي الْجَلْسَه هَاذِي تِجْتِمعْ الرِّجَالْ وِالنِّسَا سَوَا[13] لَكِنْ الـ... مَا فِي حَدْ يِرْكِصْ مِنِ النِّسَا أمَامِ الرِّجَالْ، بَسّ أ... النِّسَا فِي جِهَه وَالرِّ... الرِّجَالْ فِي جِهَه وَيِقَنُّونْ[14] كَذَا خَمْسْ أرْبَعْ أغَانِي، وْبَعِدْهَا يْدِيرُونْ بِالطَّارْ وْبَعْدَينْ يْدِزُّونْ الْمِعْرِسْ. أ... هَاذِي الْمَرْحَلَه الثَّانْيَه مِنْ... أوِ اللَّيلَه الثَّانْيَه مِنَ الزَّوَاجْ. أ... فِي الْعَصْرْ... الْعَصْرْ كَذَا أوْ فِي الظُّهُرْ فِي

جَلْسَه خَاصَّه للنِّسَا، طَبْعَاً لِلـ... أَهْلِ الْبِنْتْ وْأَكَارِبْهَا كُلُّهُمْ يَحِظْرُونْ زَوَاجِ الْبِنْتْ وَتِتِمّْ فِيهَا اللِّي هِيَّ الْجَلْسَه والْگَعْدَه[15] يْسَمُّونْهَا، تِجِي الْبِنْتْ ويْجَلّسُونْهَا عَلَى كِرْسِي ويـ... تَجْلِسْ وِتْكُومْ عَسَاسْ الـ... جَمِيعْ النَّاسْ ذُولْ اللِّي جَايِينْ أَكَارِبْهَا، وَأَهِلْهَا وَأَكْ... النَّاسِ اللِّي مَعْزُومِينْ لِلـ...لِلْجَلْسَه هَاذِي عَسَاسْ يْشُوفُونْ الـ... الْمَرْأَه هَاذِي، لأنُّه فِي نَاسْ قَدْ يْشُـ... يْكُونْ الْمَرْأَه الأُولَى اللِّي هُمْ يْشُوفُونْهَا فِي يُومِ الْگَعْدَه. أ... فِي اللِّيلْ طَبْعَاً الـ... الرَّجُلْ يْجِي لِوَحْدَه، تِنْتِهِي مَرَاسِمِ الْعَرْظَه اللِّي هِي اللِّيلَه الثَّالْثَه. أَحْيَانَاً فِي نَاسْ يْسَمُّونْ حْبَابَةِ الرَّاس[16] أ... أُمّ الْمِعِرْسَه تَعْزِمْ أَقْرَبِ النَّاسْ إلْهَا وْأَصْدِگَاهَا وَأَكَارِبْهَا عَلَى اسَاسْ يْجُونْ، الْمِعِرْسَه تُبْدِي الإحْتِرَامْ وِالتَّقْدِيرْ حَكْ الـ... النَّاسْ ذُولْ الْمَعْزُومِينْ فَيَـ... يْجِيبُونْ هَدَايَا لِلْمِعِرْسَه اللِّي دَرَّاعَه واللِّي... أَحْيَانَاً يَعْطُونْهَا فْلُوسْ، وِالثَّانْيَه أَيّ هَدِيَّه رَمْزِيَّه كَذَا، أ... تِدُورْ الْمِعِرْسَه وُتْحُبّ رَاسْ كُلّ مَرْأَه مَوْجُودَه، وْكُلّ مَرْأَه تْحُبّ رَاسْهَا طَبْعَاً تَعْطِيهَا يَا هَدِيَّه يَا فْلُوسْ، أَلـ... اللِّي هِي تْمِدّ يَدْهَا بَه طَبْعَاً. أَلـ... اللِّيلَه الثَّالْثَه تَغْرِيبَاً هِي آخِرْ لَيَالِي الزَّوَاجْ تَقْرِيبَاً، بْآخِرْ مَرَاسِمْ الزَّوَاجْ تَغْرِيبَاً اللِّي هِيَّ اللِّيلَه الثَّالْثَه. أ... فِي ... يُومْ ثَالِثْ عَادَةً تِدِزّ الْمِعِرْسَه إلَى بَيتْ زُوجْهَا، أ... طَبْعَاً الْمِعِرْسَه مَا يـ... الْمِعْرِسْ مَا يِجِي وْيَاخِذْ زُوجْتَه خَلاَصْ وْيِطِلْعُونْ هِيَّ أ... لأ، لاَزِمْ تْرُوحْ أَحْيَانَاً أُخْتِ الْمِعِرْسَه وَأُمّ الْمِعْرِسْ وأَكَارِبْهُمْ وَيْدِزُّونْ الْمِعِرْسَه إلَى بَيتْ الْمِعْرِسْ. أ... طَبْعَاً يْرُوحْ وَفْدْ كَذَا حَوَالِي ثَلاَثِينْ أَوْ خَمْسَ وْعِشْرِينْ مَرَه يِتْبَعِ الْمَرْأَه، وَتِبْتِدِي الْحَيَاه الزَّوْجِيَّه فِي بَيتِ الْمِعْرِسْ وَ... تَغْرِيبَاً هَاذِي صُورَه بَصِيطَه عَنْ الـ... مَرَاسِمِ الزَّوَاجْ قَدِيمَاً، لَكِنْ الآنْ خْتَلْفَتْ، أَنـ... مُمْكِنْ لِلرَّجُلْ يْشُوفْ زُوجْتَه، مُمْكِنْ يَجْلِسْ وِيَّاهَا، مُمْكِنْ يْكَلِّمْهَا بِالتِّلفُونْ، مُمْكِنْ أ...، لَكِنْ بَرْظُو الـ... لاَ يُمْكِنْ... مَا هِي فِي كُلِّ الْعَائِلاَتْ مُمْكِنْ تُعْمَلْ الأَشْيَا هَاذِي. طَبْعَاً الزُّوجَه مَا تْرُوحْ مَعْ زُوجْهَا إلاَّ بَعْدْ زَيّ مَا گُلْتِلْتْشْ بَعْدْ الزَّوَاجْ أَوْ بَعْدْ

الْعَقْدْ، عَقْدِ النِّكَاحْ، لَكِنْ مَا يُمْكِنْ تـ... الـ... مُجَرَّدْ مَا يَخْطِبْ تْرُوحْ مَعَاه وِتْجِي فِي السَّيَّارَه أَوْ تِعْمَلْه "دِيتِنْكْ" زَيْ هِنَا، لأ. يَخْتَلِفْ إِخْتِلافْ جِذْرِي، مُمْكِنْ يِتَّصِلْ فِيهَا بِالتَّلِفُونْ، مُمْكِنْ يْرَاسِلْهَا، مُمْكِنْ إِذَا كَانْ كَرِيبْ لَهَا وَلَدْ عَمِّهَا، وَلَدْ خَالْهَا أَوْ كَذَا مُمْكِنْ يْكَلِّمْهَا وَجْه لِوَجْه، لَكِنْ إِنُّه يْنَامْ مَعَاهَا كَبْلْ الزَّوَاجْ، هَاذَا حَاجَه... مَا تُذْكَرْ فِي الـ... السُّعُودِيَّه.

Vocabulary

lafati -nnaẓar لَفَتِ النَّظَرْ imperf. yalfiti -nnaẓar *expr.* to draw the attention

nisaa نِسَا *n.coll.* women (var. niswaan)

laa budd ʔinn- لاَ بُدّْ إِنّـ *expr.* to have to; It is inevitable.

ṣabaaḥah صَبَاحَه *n.* a morning gift (given only to a bride on the morning of the wedding day)

miḥzam ðahab مِحْزَمْ ذَهَبْ *phr.* a belt made of gold

taɣdiir تَغْدِيرْ *v.n.* appreciation (var. taqdiir, tagdiir)

ṣubaaḥ صُبَاحْ *n.* morning (var. ṣi(u)bḥ)

yajlis fii saaḥah يَجْلِسْ فِي سَاحَه *phr.* He sits in a courtyard.

qurfah قُرْفَه *n.* (*pl.* quraf) a room (var. ɣurfah)

ṭaarah طَارَه *n.* (*pl.* ṭiiraan) tambourine (var. ṭaar)

ʃaḥd شَحْدْ *v.n.* begging

ṭarr طَرّ imperf. yiṭirr *v.* to collect (money only after the wedding); to beg (for money)

kaliil كَلِيلْ *adj.* little (var. galiil)

jalsah جَلْسَه *n.* (*pl.* -aat) sitting; session (of parliament, a committee)

sawaa سَوَا *adv.* together

jihah جِهَه *n.* one side; towards

qanna قَنَّى imperf. yqannii *v.* to sing (var. ɣanna)

ʕaṣr عَصْرْ *adv.* afternoon

ẓuhur ظُهُرْ *adv.* at noon; noon

gaʕdah گَعْدَه *n.* sitting

jallas جَلَّسْ imperf. yjallis *v.t.* to seat (s.o.)

ðool ذُولْ *demons.part.* these (var. haðool)

ḥabaabti -rraas حَبَابْةْ الرَّاسْ *expr.* kissing of the head (one of the events after a wedding)

darraaʕah دَرَّاعَه *n.* (*pl.* -aat) Ara. a dress

ramziyyeh رَمْزِيَّه *adj.* symbolic

ḥabb حَبّ imperf. yḥubb *v.* to kiss

llii tmidd yaddhaa bah اللِّي تْمِدّ يَدْهَا بَه *expr.* (lit. what her hand reaches for) whatever she can afford; within her means

nikaaḥ نِكَاحْ *n.* marriage; marriage contract

mujarrad-maa مُجَرَّدْ مَا *adv.* as soon as; the mere fact

wajh li-wajh وَجْه لِوَجْه *phr.* face to face

Notes

1) nisaa: *Women.* Cf. MSA //nisaaʔ or niswah//. Note the deletion of the glottal stop. The glottal stop is kept when adding any kind of suffix, e.g., //nasaaʔiyyah// *womanly, pertaining to women.* This word does not have a singular form. MSA uses //ʔimraʔah or marʔah// and Arabic dialects use //maraa//.

2) laa budd ʔinnuh yaʕṭii: *He has to give; It is inevitable that he gives.* When the particle //ʔi(a)nn-// is used after //laa budd// in expressions signifying necessity or obligation, it usually takes a pronominal suffix and is followed by an imperfect verb.

3) ṣabaaḥah: *A morning gift (given only to a bride on the morning of the wedding day).* It is a tradition for the bridegroom to give his bride a gift or some money on the morning of their wedding day. The use of this word in this meaning is strictly for this occasion.

4) ʔamma... wallaa: *Either... or.* The particle //ʔammaa// may introduce a disjunctive construction, and the second part of the construction can be introduced by it also, but it is usually preceded by the conjunction //wa-// or by either of the disjunctive particles //wallaa// or //ʔaw//, e.g., //ʔammaa saaʕah wallaa miḥzam ðahab ʔaw ḥaajah// *either a watch or a gold belt or something.*

5) saaʕah: *Wristwatch; hour; time.* This word is used as a noun in the meaning of *watch*, e.g., //saaʕat ðahab// *a gold watch.* Many nominals indicating time also function as time adverbials, e.g., //yaʕirẓuun saaʕah ʔaw saaʕteen// *They dance for an hour or two*; //kami -ssaaʕah?// *What time is it?*; //taʕaal ʕindii -ssaaʕah sabiʕ// *Come to my house at seven o'clock*; and //kallimnii saaʕat yijii ʔubuuk// *Call me as soon as your father comes.*

6) taɣdiirah lahaa: *His appreciation to her.* Cf. MSA //taqdiirahu lahaa//. Note the sound change //q- ---> -ɣ//, bearing in mind that it is only a phonological change and does not affect the meaning.

7) ṣṣubaaḥ: *In the morning; morning.* This noun also functions as an adverb. All parts of the day may function as adverbs.

8) yajlis fii saaḥah: *He sits in a courtyard.* As it was mentioned by the speaker, there are many wedding formalities. One of these formalities is that the father and the brothers of the bridegroom take him to a courtyard where he sits in a decorated seat. All his friends and relatives come and congratulate him on his wedding. This is somewhat similar to a receiving line at an American wedding.

9) qurfah: *A room.* Cf. MSA //ɣurfah//. Note the sound change //ɣ- ---> q-//.

10) ṭṭaarah: *The tambourine.* Usually the bridegroom does not pay for the entertainers. The custom is that the head of the female tambourine players passes her tambourine to the bridegroom. He in turn passes it to every person attending the wedding to collect money from them. This is more or less a social obligation where people return favors to each other instead of bringing gifts to the bridegroom. At the end, the bridegroom takes the total amount and gives it to the entertainers.

11) ʃaḥd: *Begging.* Cf. MSA //ʃaḥð//. Note the sound change of //ð ---> d// which occurs in this word in particular almost in all Arabic dialects.

12) kaliil: *Little*. Cf. MSA //qaliil//. Note the rare sound change of //q ---> k//. For more, see Selection 42, Note 20.

13) sawaa: *Together*. MSA does not use this form to mean *together*. It uses //sawiyyah// or //sawiyyatan//.

14) yiqannuun: *They sing*. Cf. //yiɣannuun//. Note the sound change of //ɣ ---> q//.

15) lgaʕdah: This is a special event for the bride. It is similar to the bridegroom's "sitting in a courtyard" (see Note 8 above). The bride is seated in a special room where she receives other female well-wishers.

16) ḥabaatbi -rraas: *Kissing of the head*. After the wedding, the mother of the bride invites her closest female friends and relatives to a bridal shower. The guests bring gifts to the bride and she, in turn, goes around and kisses the head of every woman.

Things That Draw the Attention

Anyway, this night is the first stage of the marriage. The bride's family and the groom's family get together. The women are just by themselves and they keep on dancing and having fun till about midnight. Of course, the couple (lit. husband) carry on their private life. The thing which... draws the attention during the wedding night is that in the mor... in the morning, the husband has to give the wife "the morning {of the wedding} gift." It could be either a watch, or a gold belt, or something as an expression of his love and appreciation to the... woman. In the morning the bridegroom sits in a courtyard and all the people who know him come to congratulate him on his marriage. Likewise, the girl sits in her special room and her relatives come to congratulate her on her marriage as well.

The second night the groom is sent to what is hmm... they go with him to the 'Ardah at the bride's home. There is something called 'Trarah'. 'Trarah" means "begging" in the {Arabic} language, but here in this context, it is used when the head of the women tambourine players gives you the drum and... the groom goes around to collect money {in it} (lit. to beg). So you give him, for instance, what is equivalent to fifty dollars, sixty dollars. Hmm... the groom's father and brothers put a little money in this drum. There is a limit to this, just about a thousand dollars or more than three thousand Saudi riyals, or two thousand five hundred. In this setting men and women gather together. However, no woman dances in front of the men. The women are on one side and the men are on another. They sing about four songs after which they go around with the drum and then they send the groom off. This is the second stage of... or the second night of the wedding.

Hmm... in the afternoon or at noon there will be a special gathering for the women. Of course, the girl's family and all her relatives attend her wedding which ends by the 'Sitting Down' {party}, as they call it. The girl comes in and they seat her on a high chair. She sits down, all her family and all the people who are invited to the 'Sitting Down' {party} come to see this woman. Because this occasion could be a {chance} for some people to see her for the first time. At night the man comes by himself, of course. The 'Ardah rituals are over by the third night.

Sometimes there are some people who have what they call the kissing of the head. The bride's mother invites the people closest to her—her friends, relatives—to come over so that the bride can express her respect and appreciation to the invited people. So they bring gifts to the bride. One

may bring a dress, sometimes they may give her money, and the others may give any symbolic gift. The bride goes around and kisses the head of every woman present. Every woman {whose head} she kisses will certainly give her either a gift or money. Whatever she can afford for sure. The... the third night is almost the last night of the wedding. The wedding rituals are almost over on the third night.

Usually, on the third day the bride is brought to her husband's home. Of course, the bride does not... the groom does not just come and take his wife and go and that's it, no. Sometimes the bride's sister, the groom's mother, and their relatives must go and take the bride to the groom's home. Of course, a delegation of about thirty or twenty-five women follow the bride. She will start her married life at the groom's home. Hmm... this is just a simple picture of the wedding rituals in the past. However, it is different now. The man may see his wife. He may sit with her. He may call her on the phone. But still, doing all these things may not... be true in all the families. Certainly, as I have told you, the wife does not go out with her husband until after the wedding or after signing the marriage contract. However, if she just got engaged, it's impossible for her to go out with him in the car or to date him like here {in the US}, no. It's completely different. He may call her on the phone. He may write to her, and if he is related to her, like her paternal uncle's son, or her maternal uncle's son or something like this, he may talk to her face to face. Nevertheless, for him to sleep with her before marriage is something unheard of (lit. not mentioned) in Saudi Arabia.

Lexicon

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?aa آ a sound expressing surprise

?aajaar maa ?aajaar آجار ما آجار (22) *expr.* rent and things like that

?aax آخ *interj.* ouch!

?aadamii آدمي (27) *adj.* person, human being

?aar wan آر ون (40) Eng. R1 (Right 1), a joystick command

?a أ the letter ?alif a helping vowel usually prefixed to a verb

?a(i)jaar أجار (22) *n.* (*pl.* -aat) rent; leasing

?abad أبد (10) *adv.* absolutely not, never (var. ?abadan)

?abadan أبداً (42) *adv.* absolutely not, never ever

?abu seefeen أبو سيفين (1) *prop.n.* (lit. Father of Two Swords) a brand-name rice

?abb أب (26) *n.* (*pl.* ?abaa?, ?ubuwaat) father, dad

?abʃir أبشر (9) *v.impv.* at your service

?abʕad أبعد (12) *compar.adj.* farther, more distant

?abyaẓ أبيظ (6) *adj.* (*pl.* biiẓ) white

?abuu أبو (17) *n.* father (of) (var. ?ubuu)

?abuu ḥmeed أبو حميد (34) *prop.n.* (lit. the Father of Humayd) Abu Humayd, name of a male

?abuu -sseef أبو السيف (40) *n.* (lit. the father of the sowrd) Abu Al-Sayf, the one with the sword

?abuu ṣfaar أبو صفار (38) *prop.n.* (lit. the father of yellowness) Abu Sfar, jaundice

?attawkiid ?almaʕnawii ألتوكيد ألمعنوي MSA emphatic apposition, emphasis by meaning

?atʕab nafsii taʕab أتعب نفسي تعب (38) *phr.* I work very hard.

?aθaaθ أثاث (29) *n.coll.* (*pl.* -aat) furniture, furnishings (of a room, of an appartment) (var. ?afaaf)

?aθθaθ أثث (29) imperf. y?aθθiθ *v.* to furnish (a house)

?ajnabii أجنبي (42) *adj.* (*pl.* ?ajaanib) strange; stranger; foreign; foreigner

?aḥad أحد (3) *n.* someone; one (person), a person; Sunday (var. ḥad)

ʔaḥram أحْرَمْ (6) imperf. yiḥrim *v.i.* to enter into the state of ritual consecration (especially a Mecca pilgrim)

ʔaḥsan min أحْسَنْ مِنْ (16) *compar.adj.* better than

ʔaḥyaanan أحْيَاناً (34) *adv.* sometimes; often

ʔax أخْ (17) *n.* (*pl.* ʔixwah, (ʔi)xwaan) brother

ʔaxað أخَذْ (6) imperf. yaaxið *v.t.* to take (var. xað)

ʔaxuuʃ haadaa أخُوشْ هَاذَا (23) *phr.* this brother of yours

ʔadaat ʔattaʕriif أدَاةْ التَّعْرِيفْ MSA the definite article

ʔadaat nafy أدَاةْ نَفْي (*pl.* ʔadawaat nafy) MSA negative particle

ʔaddhanah ألدّهَنَه (3) *prop.n.* Al-Dhanah, a desert northeast of Riyadh

ʔadfa أدْفَى (37) *compar.adj.* warmer

ʔarbaʕiin أرْبَعِينْ (15) *n.* (*pl.* -aat) forty

ʔarxaṣ أرْخَصْ (25) *compar.adj.* cheaper

ʔarrubʕi -lxaalii ألرُّبْعِ الْخَالِي (3) *prop.n.* Al-Rub' Al-Khali, the Empty Quarter (desert region in Saudi Arabia)

ʔarqa أرْقَى (38) *compar.adj.* min higher; more advanced

ʔarnab أرْنَبْ *n.* (*pl.* ʔaraanib) rabbit

ʔaryaḥ la(i) أرْيَحْ لَـ (38) *compar.adj.* more comfortable (for s.o.)

ʔa-ruuḥuu ʔintuune أرُوحُوا إنْتُونْ (19) *expr.* (lit. you (pl.) go!) OK, I've had enough!; Look who is talking!; Get out of town!

ʔazzilfii ألزِّلْفِي (3) *prop.n.* Al-Zilfii, a desert northwest of Riyadh

ʔazzood ʔaxuu -nnagṣ ألزُّودْ أخُو النَّگْصْ *expr.* (lit. surplus is the brother of deficit) An excessive surplus is as bad as a deficit; Moderation is the best thing.

ʔashal maa kaan أسْهَلْ مَا كَانْ (25) *phr.* (lit. the easiest there is) the most convenient

ʔaswaag limʕeegiliyyah أسْوَاگْ لمْعَيگْلِيَّه (5) *prop.n.* Mu'aigiliyyah Shopping Mall (in Riyadh)

ʔaʃragat ʃʃams أشْرَگَتْ الشَّمْسْ imperf. tiʃrig ʃʃamas *phr.* The sun rose.

ʔaʃʃariiʕah wa-ssunnah fi -ssuʕuudiyyah ألشَّرِيعَه وَالسُّنَّه

في السُّعُوديه (11) *phr.* the Islámic Law in Saudi Arabia

ʔaʃʃams tiʃrig ʕala -ṣṣaalḥiin wa-ṭṭaalḥiin أَلشَّمْس تشْرگ عَلَى الصَّالْحين وَالطَّالْحين *expr.* The sun shines on the good and the wicked people.

ʔaʃwa أشْوَى *expr.* It's better.

ʔaṣlan أَصْلاً (24) *adv.* basically; originally, primarily

ʔaḍḍamiir ʔalʕaaʔid الضَّمير الْعَائد MSA the resumptive pronoun

ʔaẓrub-lak أَظْرُبْلَك (32) *v.* (lit. I hit for you) I {go to the trouble of} taking

ʔaʕraaẓ أَعْرَاظ (42) *pl.n.* signs; symptoms

ʔaʕṭa أَعْطى (43) imperf. yaʕṭii *v.* to give

ʔaʕma أَعْمَى (39) *adj.* (*pl.* ʕumyaan) blind

ʔaʕwaj أَعْوَج *adj.* crooked, bent, twisted (var. ʕwayy)

ʔaʕyaan ṭabiiʕiyyeh أَعْيَان طَبيعيّه (44) *phr.* natural springs of water; public baths

ʔaɣraaḍ أَغْرَاض *pl.n.* stuff, effects, odds and ends

ʔafaaf أَفَاف (29) *n.coll.* (*pl.* -aat) furniture, furnishings (of a room, of an appartment) (var. ʔaθaaθ)

ʔafḍa(e)l أَفْضَل (27) *adj.* preferable

ʔaffaṣ أَفَّص (21) imperf. yʔaffiṣ *v.t.* to hurt (s.th.); to ruin (s.th.)

ʔaqall أَقَلّ (12) *compar.adj.* less (var. ʔagall)

ʔaqraaẓ أَقْرَاظ (43) *pl.n.* stuff, effects, things, odds and ends (var. ʔaɣraaẓ)

ʔagdar ʔaguum bi-llaazim أَگْدَر أَگُوم باللازم (39) *expr.* I can do what has to be done; I can do what's necessary.

ʔagraʕ أَگْرَع (40) *adj.* (*pl.* girʕaan) baldheaded

ʔagwa أَگْوَى (34) *compar.adj.* stronger

ʔakal أَكَل (8) imperf. yaakil *v.t.* to eat

ʔakθar أَكْثَر (3) *compar.adj.* more; most

ʔakram أَكْرَم imperf. yi(a)kri(u)m *v.t.* to honor (s.o.); to treat (s.o.) hospitably; to respect

ʔaksab ʕala sabiili -lɣeer ymuut أَكْسَبْ عَلَى سَبيل الْغَيرْ يْمُوت (14) *expr.* (lit. I profit by the death of others.) I profit at the expense of others.

ʔaklah أَكْلَه (1) *n.* (*pl.* -aat) a

dish (of food); food; a meal

ʔal- أل (3) *def.art.* the

ʔalʔamiir feeṣal bin fahd ألأمير فيصل بن فهد (15) *prop.n.* Prince Faysal bin Fahd (the son of King Fahd of Saudi Arabia)

ʔalbaraziil ألبرزيل (33) *prop.n.* Brazil

ʔalbiiri -llii tiʃrab minnah laa tirmii fiih ḥajar ألبير اللي تشرب منه لا ترمي فيه حجر *prov.* (lit. Don't throw a stone in the well from which you drink.) Don't bite the hand that fed you.

ʔalḥasaa ألحسا (34) *prop.n.* Hassa (a city in the Eastern Province, northeast of Hufuf)

ʔalxubar ألخبر (25) *prop.n.* Al-Khubar (once a fishing village, now a major industrial city on the east coast of Saudi Arabia)

ʔalʕiraag ألعراگ (13) *prop.n.* Iraq

ʔalʕeenu bi-lʕeen wa-ssinn bi-ssinn wa-ljuruuḥ qaṣaaṣ ألعين بالعين والسن بالسن والجروح قصاص (12) *expr.* An eye for an eye and a tooth for a tooth, and wounds equal for equal (Sura V: 48).

ʔalf daʕwah maa tʃigg θoob ألف دعوه ما تشگ ثوب *prov.* (lit. A thousand curses can't tear a robe.) Don't be bothered by what people say; Talk never hurts anyone; Sticks and stones may break my bones, but words will never hurt me.

ʔalgasiim ألگسيم (9) *prop.n.* Qassim (an area northwest of Riyadh)

ʔalkaʃkaʃah ألكشكشه MSA changing the feminine pronoun suffix -k to ʃ or č

ʔallaah xalag w-farrag ألله خلگ وفرگ *expr.* God created {the people} and He gave them {different manners}; Everyone likes the way he is; People are different.

ʔallaah laa yhanniik ألله لا يهنيك *expr.* May God not make you happy; I hope you will not be comfortable.

ʔallaah yiṭraḥ fiihum lxeer wa-lbarakah ألله يطرح فيهم الخير والبركه *expr.* May God bless them.

ʔallaah yigṭaʕak ألله يگطعك *expr.* May God cut your life short; May God give you up.

ʔallaah ykuun bi-ʕoonak ألله يكون بعونك *expr.* May God be there for you; May God strengthen you.

ʔallah laa yiḥrimnii mink ألله لا يحرمني منك *expr.* (lit. May

God not deprive me from {having} you.) May God give you long life.

ʔallah yiḥfaẓah wu-ysallmah أَللّٰه يِحْفَظَه وِيْسَلِّمَه (5) *expr.* May God protect him and keep him safe (said when mentioning the name of a dear one).

ʔallah yihdiik أَللّٰه يِهْدِيك (33) *expr.* May God guide you.

ʔalli yibbii -lʕasal yitḥammal garṣi -nnaḥel أَللِّي يَبِّي الْعَسَلْ يِتْحَمَّلْ كَرْصْ النَّحِلْ *prov.* He who wants the honey withstands the stings of the bees. One has to take the bitter with the sweet.

ʔallii maa yaʕrufi -ṣṣagr yiʃwiih أَللِّي مَا يَعْرِفْ الصَّكُرْ يِشْوِيه *prov.* (lit. He who doesn't recognize the falcon roasts it.) You can't see the forest for the trees; Regrettable actions are done because of ignorance.

ʔallii yaakil ʕala ẓirsah yinfaʕ nafsah أَللِّي يَاكِلْ عَلَى ظِرْسَه يِنْفَعْ نَفْسَه *prov.* (lit. He who chews with his own teeth benefits himself.) God helps those who help themselves.

ʔallii yizraʕi -rriiḥ yaḥṣidi -lʕaaṣfah أَللِّي يِزْرَعِ الرِّيحْ يَحْصِدِ الْعَاصْفَه *prov.* (lit. He who sows the wind reaps the whirlwind.) What one sows one reaps.

ʔalmaaniyyeh أَلْمَانِيَّه (32) *adj.* German

ʔalmaksiik أَلْمَكْسِيك (33) *prop.n.* Mexico

ʔalmanṭigah -ʃʃargiyyah أَلْمَنْطِگَه الشَّرْگِيَّه (41) *prop.n.* Al-Mantiqah Al-Sharqiyah, the Eastern Province (in Saudi Arabia)

ʔalyaman أَلْيَمَنْ (13) *prop.n.* Yemen

ʔalyuunaan أَلْيُونَانْ (30) *prop.n.* Greece (with the definite article)

ʔamar أَمَرْ imperf. ya(i)ʔmir *v.* to command; to order (s.o. to do s.th.)

ʔamal أَمَلْ *n.* (*pl.* ʔaamaal) Amal (a name foe a female), hope; expectation (with bi- or fi-)

ʔamba أَمْبَا (40) *v.* I want

(ʔa)mriikii أَمْرِيكِي (32) *adj.* American

ʔamma أَمَّا (14) *part.* but for, as for; as far as s.o. or s.th. is concerned

ʔamman أَمَّنْ (32) imperf. yʔammin *v.* to insure; to trust (s.o.)

ʔanḥaaʔi -lʕaalam أَنْحَاءِ الْعَالَمْ (11) *phr.* all over the world

ʔanzal bi-nnuṣṣ أَنْزَلْ بِالنُّصْ (25) *adj.* less than half

ʔanʕam أنْعَمْ imperf. yinʕim *v.* to bless (s.o.), to bestow favors upon (s.o.)

ʔanʕam ʔallah ʕaleek أنْعَمْ ألله عَلَيكْ *expr.* May God bestow favors upon you; May God bless you.

ʔannaruuj ألنَّروُجْ (33) *prop.n.* Norway

ʔanii أني (24) *f.pron.* I

ʔahbal أهْبَلْ *adj.* (*pl.* hiblaan) stupid; silly

ʔahli -lbaadiyah أهْل الْبادِيه (9) *phr.* the desert people; nomads, Bedouins (as distinguished from urban)

ʔahmal أهْمَلْ imperf. yihmil *v.* to neglect; to disregard; to overlook

ʔaw أوْ *conj.* or

ʔawsaʕ أوْسَعْ *compar.adj.* wider, larger, roomier

ʔawṣaṭ أوْصَطْ *adj.* middle

ʔawwal أوَّلْ (8) *adj.* (*pl.* -iin, ʔawaaʔil) (in the) past; first

ʔawwalan أوَّلاً (21) *adv.* first(ly)

ʔawwal b-ʔawwal أوَّلْ بأوَّلْ *expr.* by and by

ʔawwal ʃii أوَّلْ شي (15) *phr.* first of all; first thing

ʔawwal maa أوَّلْ ما (13) *adv.* the first (thing); first of all; just when, the moment when, as soon as

ʔawwal maa fii ha-ʃʃaɣlaat أوَّلْ ما في هَالشَّغْلاتْ (29) *expr.* There were no such things in the past.

ʔaysar أيْسَرْ *compar.adj.* easier; less complicated

ʔaywa(a) أيْوَ (31) *interj.* yes (an answer word)

ʔayy أيّ (16) *interrog.part.* which

ʔayyaam zamaan أيّامْ زَمانْ (3) *expr.* in the past; a long time ago; the good old days

ʔayyad أيَّدْ (35) imperf. yʔayyid *v.* to approve of; to endorse; to support;

ʔi(a)lli maktuub ʕala -ljabiin laazim tʃuufah -lʕeen إللي مَكْتوبْ عَلى الْجَبينْ لازِمْ تْشوفَه الْعينْ *prov.* (lit. What is written on the forehead, the eye must see.) What must be, must be.

ʔibʕid ʕani -ʃʃarr w-ɣaniilah إبْعِدْ عَنِ الشَّرّْ وْغَنّيلَه *prov.* (lit. Stay away from trouble and sing for it.) Stay away from trouble so that trouble won't find you.

ʔittiḥaad dawlii إتِّحادْ دَوْلي (15) *prop.n.* Federation of International Football Association (FIFA); international unity

ʔitʃabax إتْشَبَخْ (17) *v.* Per. to hurt (s.o. or s.th.)

ʔijaabiyyaat إِجَابِيَّاتْ (33) *pl.n.* advantages; positives; pluses

ʔijaaza(e)h إِجَازَه *n.* (*pl.* -aat) vacation; on leave; a permit

ʔijtahad إِجْتَهَدْ (11) imperf. yijtahid *v.* to formulate an independent judgment; to work hard (at s.th.)

ʔijtihaad إِجْتِهَادْ (11) *v.n.* formulating an independent judgment; diligence; effort; working hard (at s.th.)

ʔijraaʔ إِجْرَاءْ *n.* (*pl.* -aat) procedure; measure; performance (of an action)

ʔiḥtiyaaṭ إِحْتِيَاطْ (33) *n.* (*pl.* -aat) reserve; caution, precaution, prevention

(ʔi)ḥdaʕʃ حْدَعْشْ (7) *n.* eleven

ʔiḥraam إِحْرَامْ (6) *v.n.* garments of the Mecca pilgrim; state of consecration of the Mecca pilgrim

ʔixtey إِخْتَيْ (40) *n.* my sister

ʔidaa إِدَا (24) *cond.part.* if (var. ʔiða)

ʔidaarat mukaafahat lmuxaddaraat إِدَارَةْ مُكَافَحَةْ الْمُخَدَّرَاتْ (13) *prop.n.* (lit. the Department for Fighting Drugs) the Department of Narcotics Control

ʔida ʔallah ʕaṭaanii juhhaal w-ʕarrasuu إِدَا أَللّه عَطَانِي جُهَّالْ وْعَرَّسُوا (29) *cond.phr.* if God gives me childen and they get married

ʔiddafaʕ إِدَّفَعْ (43) imperf. yiddafaʕ *v.pass.* to be paid

ʔidɣaam إِدْغَامْ MSA assimilation

ʔiða gallat lixyuul sarrajaw liklaab إِذَا گَلَّتْ لِخْيُولْ سَرَّجَوْا لِكْلَابْ *prov.* (lit. When there aren't enough horses, they saddle the dogs.) When there's no one suitable for a job, they bring a totally useless alternative.

ʔiða kaan ḥabiibak ʕasal laa tilḥasah killah إِذَا كَانْ حَبِيبَكْ عَسَلْ لَا تِلْحَسَه كِلَّه *prov.* (lit. If your loved one is made of honey, don't lick him all up.) Don't take advantage of your friend.

ʔizaa إِزَا (36) *cond.part.* if (var. ʔiðaa)

ʔisʔal mjarrib walaa tisʔal ṭabiib إِسْأَلْ مْجَرِّبْ وْلَا تِسْأَلْ طَبِيبْ *prov.* (lit. Ask the one who has experience rather than a doctor.) Take the advice of an experienced person rather than the advice of an educated person without experience.

ʔistaʕzam-lah إِسْتَعْزَمْلَه (44) imperf. yistaʕzim-lah *v.* to respond to one's invitation.

ʔistiraaḥah إِسْتِرَاحَه (7) *n.* (*pl.* -aat) rest area; relaxation; recess

ʔisraaʕ إِسْرَاع (34) *n.* rush; haste

ʔism ʔistifhaam إِسْم إِسْتِفْهَام (*pl.* ʔasmaaʔ ʔistifhaam) MSA interrogative pronoun

ʔism ʔiʃaarah إِسْم إِشَارَه (*pl.* ʔamaaʔ ʔiʃaarah) MSA demonstrative pronoun

ʔism ṣilah إِسْم صِلَه (*pl.* ʔasmaaʔ ṣilah) MSA relative pronoun

ʔism faaʕil إِسْم فَاعِل MSA active participle

ʔism maṣdar إِسْم مَصْدَر MSA verbal noun

ʔism mafʕuul إِسْم مَفْعُول MSA passive participle

ʔism mawṣuul إِسْم مَوْصُول MSA relative pronoun

ʔism nisbah إِسْم نِسْبَه MSA relative adjective

ʔiʃaarah إِشَارَه (31) *n.* (*pl.* -aat) traffic light; a sign; a gesture; an indication

ʔiʃtaka min إِشْتَكَى مِن (14) imperf. yiʃti(a)kii *v.* to complain (of or about s.th.); to suffer (from s.th.)

ʔiʃʕaaʕaat إِشْعَاعَات (21) *pl.n.* rays

ʔiṣbaʕ إِصْبَع (20) *n.* (*pl.* ʔaṣaabiiʕ, ṣabiiʕ) finger

ʔiẓṭarr إِظْطَرّ (31) imperf. yiẓṭarr *v.* to have to; to be forced (to do s.th.)

ʔiʕtamar إِعْتَمَر (6) imperf. yiʕtimir *v.i.* to perform the lesser haj

ʔiʕdaam إِعْدَام (13) *n.* death sentence, execution

ʔiɣtaṣad إِغْتَصَد (35) imperf. yiɣtaṣid *v.* to be economical; to be frugal (var. ʔigtaṣad)

ʔiɣtiṣaadiyyan إِغْتِصَادِيًّا (43) *adv.* financially (var. ʔiqtiṣaadiyyan)

ʔigtaṣad إِگْتَصَد (23) imperf. yigti(a)ṣid *v.* to be economical, to be frugal

ʔigṭ إِگْط (4) *n.coll.* powdered milk

ʔilaa ma-hii إِلاَّ مَا هِي (16) *neg.part.* why it is not

ʔila إِلَى (2) *cond.part.* if; when

ʔila ʔaṭlaʕuu bi- إِلَى أَطْلَعُوا بِـ (9) *cond.phr.* if/when they took (s.th.) out

ʔila ṣaarat إِلَى صَارَت (15) *cond.part.* when it becomes; if it becomes; if it happens

ʔila ʕindi -lbaab إِلَى عِنْد الْبَاب

(10) *phr.* to the doorsteps

ʔila maa إلَى مَا (7) *adv.* until

ʔila maa ymuut إلَى مَا يْمُوتْ (11) *expr.* until he dies

ʔila minhum إلَى مِنْهُمْ (7) *cond.part.* when they; if they

ʔilah إلَه (7) *prep.* for it; it has

ʔiljanaadriyyah إلْجَنَادْرِيَّه (8) *prop.n.* Al-Janadriyyah, a national, annual Saudi festival

ʔilli ʔiidah bi-lmayy muub miθil ʔilli ʔiidah bi-nnaar إلّلِي إيدَه بالْمَيّ مُوبْ مِثْلْ إلّلِي إيدَه بالنَّارْ *prov.* He whose hand is in water is not like the one whose hand is in fire. One is unaffected by the desperration of the other.

ʔilli ʕeenah faarɣah maa b-yiʃbaʕ إلّلِي عَينَه فَارْغَه مَا بْيِشْبَعْ *prov.* (lit. He whose eye is greedy will never be satisfied.) Some people are never satisfied.

ʔillii إلّلِي (2) *rel.pron.* who, which, whose (var. llii)

ʔillii maa-lah ʔawwal maa-lah taalii إلّلِي مَا لَه أوَّلْ مَا لَه تَالِي (9) *expr.* (lit. He who is without a past, will not succeed.) He who doesn't recognize his cultural history, will not prosper.

ʔillii maktuub ʕala -ljabiin laazim tʃuufah -lʕeen إلّلِي مَكْتُوبْ عَلَى الْجَبِينْ تْشُوفَه الْعَينْ *prov.* (lit. What is written on the forehead, the eye must see.) What must be, must be.

ʔillii yaakil ʕala ḍirsah yinfaʕ nafsah إلّلِي يَاكِلْ عَلَى ضِرْسَه يِنْفَعْ نَفْسَه *prov.* (lit. He who chews with his own teeth, benefits himself.) God helps those who help themselves.

ʔillii yizraʕah -lʔinsan yiḥiṣdah إلّلِي يِزْرَعَه الإنْسَانْ يِحِصْدَه *prov.* Man reaps what he sows.

ʔileen إلَينْ (7) *adv.* until

ʔimaalah إمَالَه MSA the deflection of the unstressed short and long vowel a, aa towards e, ee

ʔimbala إمْبَلَى (38) *part.* yes

ʔimtiḥaan إمْتِحَانْ *n.* (*pl.* -aat) test; examination

ʔin إنْ (9) *cond.part.* if

ʔintahat muddathum إنْتَهَتْ مُدَّتْهَا (22) *phr.* Their date expired.

ʔintiya إنْتِي (27) *pron.f.* you (var. ʔintii, ʔintiin(e))

ʔintuuna إنْتُونْ (16) *pron. c.pl.* you (var. ʔintuun, ʔintum, ʔintuu)

ʔinsiyaajii إنْسِيَاجِي (41) *adj.* spontaneous (var. ʔinsiyaagii)

ʔinʃaallah إنْشَالّله (8) *expr.* God

willing; I hope so; gladly, willingly (as a response to a request or a command); probably

ʔingliizii إنْكْليزي *adj.* (*pl.* ʔingliiz) British; English

ʔinna -llaaha laa yukallifu ʔannafsa ʔillaa ʔawsaʕahaa إنَّ اَللّٰهَ لاَ يُكَلِّفُ أَلنَّفْسَ إِلاَّ أَوْسَعَهَا (35) "On no soul does God place a burden greater than it can bear" (Sura II: 286).

ʔinnamaa إنَّما (41) *part.* but, only; rather

ʔihmaal إهْمَال *v.n.* negligence; carelessness; disregard

(ʔi)yyaahaa إيَّاها (9) *part.* them; it; her

ʔusbuuʕi -zzawaaj أُسْبُوعِ الزَّوَاج (44) *phr.* the wedding week

ʔuɣniyah أُغْنِيَه (8) *n.* (*pl.* ɣanaawii, ʔaɣaanii) song

ʔukuulaat أُكُولاَت (23) *pl.n.* food

ʔummi -llaasilkii أُمّ اللاَسِلْكي (16) *phr.* (lit. the mother of the wireless) remote-control (car)

ʔummu ḥweesiin أُمّ حْوَيسين (36) *prop.n.* Umm Huwaisen (a fishing spot south of Dammam)

ʔummu maazad أُمّ مَازَدا (32) *phr.* (lit. the mother of Mazda) a Mazda

ʔumm sabʕ wjiih أُمّ سَبْعْ وْجِيه (42) *expr.* (lit. the mother of seven faces) A girl's outward appearance changes constantly.

ʔumm liʕyaal أُمّ لعْيَال (10) *phr.* the mother of the children; the wife; my wife

ʔumm yaḥzanuun أُمّ يَحْزَنُون (18) *expr.* nothing, nothing of this sort

ʔii naʕam إي نَعَم (3) *expr.* yes, yes indeed

b

baab بَاب *n.* (*pl.* biibaan) door

baarak بَارَك (7) imperf. ybaarik *v.* to congratulate (when followed by the preposition li-); to bless

baarbii بَارْبي (16) *n.* (*pl.* -aat) Eng. Barbie doll (var. baarbiyyeh)

baaṣ بَاص (31) *n.* (*pl.* -aat) Eng. bus

baaʕ بَاع (4) imperf. ybiiʕ *v.* to trade; to sell

baaʕad بَاعَد (36) imperf. ybaaʕid *v.* to keep (s.th.) away

baakistaan بَاكِسْتَان (14) *prop.n.* Pakistan

baačir بَاتْشِر (7) *adv.* tomorrow;

some time in the future

baan بَان (15) imperf. ybaan *v.* to show; to be apparent

ba(a)ss بَاس (25) *conj.* that's it; only; but (var. bass)

ba(i)ʕiir بَعير (8) *n.* (*pl.* baʕaariin) camel

bataatan بَتاتًا (34) *adv.* not at all, absolutely not

baḥar بَحَر (36) imperf. yibḥar *v.* to set sail

baḥor بَحَر (30) *n.* (*pl.* b(i)ḥaar; b(u)ḥuur) beach; sea; coast (var. baḥir)

baḥriyyah بَحْرِيَّه (14) *adj.* naval; marine; maritime

baxiil بَخيل *adj.* (*pl.* buxala) greedy; miser

badal-maa بَدَل ما (39) *adv.* instead of

baraad بَرَاد (16) *n.* cool; cold weather; cold breeze

baraaṭim بَرَاطِم (43) *pl.n.* lips

barakah بَرَكَه (24) *n.f.* (*pl.* -aat) blessing; blessed

barr بَر (3) *n.* desert; the wild (with def.art.)

barraa بَرَّا (7) *adv.* out; outside; abroad (var. barraʕ)

barriyyah بَرِّيَّه (14) *adj.* mainland; land; rural; open country

barẓaw بَرْظَو (9) *adv.* however; in spite of; yet; still (var. barḍu)

barnaamidj بَرْنَامِدْج (21) *n.* (*pl.* baraamidj) programs (var. barnaamij)

bass بَس (30) *conj.* but; enough; that's enough; stop; only; if

bass laḥẓah بَس لَحْظَه (33) *expr.* (lit. only one moment) one moment, please

bass maa ʕalee بَس ما عَلَيه (18) *phr.* it's OK; never mind; don't worry

baṣaṭ bi- بَصَط بِـ (4) imperf. yabṣi(a)ṭ *v.* to spread s.th.

baṣal بَصَل (1) *n.coll.* onions

baṣiiṭah بَصيطَه (3) *adj.* simple; it's OK; easy

baṭṭah بَطَّه *n.f.* (*pl.* -aat, baṭṭ) a duck

baṭṭiix ykassir baṭṭiix بَطّيخ يْكَسِّر بَطّيخ *expr.* (lit. let the watermelons break each other.) Let them stew in their own juices.

baṭn بَطْن (14) *n.* (*pl.* b(u)ṭuun) abdomen, belly, stomach

baʕ(a)d بَعْد (4) *prep.* too, also; also; else; after

baʕdi -lʕuud maa fii gʕuud بَعْد

اَلْعُودْ مَا فِي گْعُودْ *expr.* (lit. Don't stay after passing the incense.) Don't overstay your welcome. (It is a Saudi practice for the host to pass around the burning incense to signify that the festivity is over and that it is time for the guests to leave.)

baʕd maa بَعْدْ مَا (2) *adv.* after

baʕdeen بَعْدِينْ (2) *adv.* later; something else

baʕẓhum بَعْظْهُمْ (6) *phr.* some of them

baʕẓhum lbaʕẓ بَعْظْهُمْ اَلْبَعْظْ (8) *phr.* each other

baɣa بَغَى (1) imperf. yi(a)bɣii *v.* to want (var. yi(a)b(b)ii)

ba-ɣayyirlii jaww بَغَيِّرْلِي جَوّ (30) *expr.* I will have a change of pace.

baqqaal بَقَّالْ (22) *n.* (*pl.* -aat) grocers; grocery stores (var. baggaal)

baga بَگَى (15) imperf. yabga *v.* to stay; to be for (s.o. or s.th.); to remain for (s.o. or s.th.)

baggaal بَگَّالْ *n.* (*pl.* -aat, baggaalah) grocers; grocery stores

baktarah بَكْتَرَه (36) *n.* bait

balaa بَلَا (15) *n.* (*pl.* balaayaa) problem; affliction

balaʕ بَلَعْ (14) imperf. yiblaʕ *v.t.* to swallow; to gulp down

baldah بَلْدَه (26) *n.* (*pl.* -aat) town; homeland (var. garyeh, diireh)

bandah بَنْدَه (10) *n.* Per. store

bannad بَنَّدْ (18) imperf. ybannid *v.* Per. to shut (s.th.) down; to close

b(a)haar بْهَارْ (1) *n.coll.* (*pl.* -aat) spices

bahlawaan بَهْلَوَانْ (23) *n.* (*pl.* -aat) acrobat; clown

bahiim بَهِيمْ (30) *adj.* (*pl.* bahaayim) (lit. animal) stupid, dumb

bawwabah بَوَّابَه *n.* (*pl.* -aat) gate

bayyaaʕ بَيَّاعْ *n.* (*pl.* -iin) salesman, seller, merchant

bayyat بَيَّتْ imperf. ybayyit *v.* to spend the night (at some place)

bayyẓa -llaah waj(y)hak بَيَّضْ اَللّه وَجْهَكْ *expr.* (lit. May God whiten your face.) May God honor you. (This expression is said to s.o. who makes others look good.)

b(i-) بـِ (3) *part.* a present continuous and future tense marker

bibsiy بِبْسِي (34) *prop.n.* Eng. Pepsi

bi-ttaḥdiid بالتَّحْديد (3) *adv.* specifically; in particular

bi-ḥduud بِحْدُود (31) *phr.* within (the range of), within the framework of; about

b(i)-ḥeeθ ʔinna بْحَيث إنّ (34) *conj.* because; since

bidaal maa بدال ما (20) *conj.* instead of

bi-ddasseh بالدّسّه (28) *adv.* (lit. hiding, concealing) secretly

bi-rraddeen بالرَّدّين (37) *phr.* two trips; back and forth

bi-rraɣm بالرَّغم (41) *phr.* although, despite, in spite of

birgiʕ برگع (4) *n.* (*pl.* baraagiʕ) a long drape covering the whole face

bizraan بزران (1) *n.* children, kids (var. bzuur, buzuurah)

bi-ssaaʕaat بالسّاعات (20) *expr.* for hours!

bi-ʃweeʃ بشويش *adv.* slowly; easy does it

bi-ṣṣudfah بالصدفه (43) *adv.* by chance; accidently

biẓaaʕah بظاعه (5) *n.coll.* goods, merchandise, commodities

bi-ẓẓabṭ بالظَّبط (35) *adv.* exactly

bi-čamm بچَم (24) *interrog.part.* for how much

bi-lʔasaas بالأساس (6) *adv.* basically

bi-lxaʃʃeh بالْخَشّه (28) *adv.* (lit. hiding, concealing) secretly

bi-lʕaks بالْعَكس (32) *expr.* on the contrary; the opposite

bi-llaah ʕaleeʃ بالله عَلَيش (17) *expr.* by golly; say

bi-lla fiih باللّى فيه (37) *phr.* whatever was in it; as is

bi-maʕna ʔaaxar بمَعْنَى آخَر (35) *expr.* (lit. in another meaning) in other words

bint بنت (21) *n.* (*pl.* -aat) daughter; girl

bindigiyyeh maa bindigiyyeh بندگيّه ما بندگيّه (20) *expr.* (lit. a gun not a gun) agun and stuff like this

bi-nnisbah li- بالنّسْبَه لـ (5) *phr.* according to; with regard to, regarding, concerning; for

bi-ha-ʃʃakl بهالشَّكل (39) *phr.* in this manner, in this fashion

buxuur بْخُور (5) *n.coll.* incense

burtigaal بُرْتگال (43) *n.coll.* oranges

burtj بُرْتْج (40) *n.* (*pl.* ʔabraaj) tower (var. burj)

buṭuulah بُطُولَه (33) *n.* (*pl.* -aat) playoff; championship

btuuʕ بْتُوعْ (33) *poss.part.* belonging to

b-daak liḥsaab بْدَاكْ لِحْسَابْ (25) *expr.* (lit. for that account) for that much (money)

bduwii بْدُوِي (13) *adj.* (*pl.* baduw) Bedouin

b-ruxṣattaa بْرُخْصَتَّا (4) *expr.* (lit. at its cost) very cheap, at cost

bgarah بْگَرَه *n.* (*pl.* -aat, bagar) cow

bnayyah بْنَيَّه (16) *n.* (*pl.* -aat) little girl

b-yiswa yḥibbuu بْيِسْوَى يْحِبُّوا (19) *expr.* they may like; it is possible that they like

boorʃ kaʃf بُرْشْ كَشْفْ (40) *prop.n.* a convertible Porsche

buuʃiyyeh بُوشِيِّه (4) *n.* (*pl.* -aat) veil

buu ʕabdi ljaliil بُو عَبْدِ الْجَلِيل (34) *prop.n.* (lit. the father of Abd Al-Jalil) Abu Abd Al-Jalil (a name for a male)

biiʔah بِيئَه (34) *n.* (*pl.* -aat) environment

bii ʔem dabalyuu بِي أمْ دَبَلْيُو (32) *prop.n.* Ger. BMW (a German-made car)

beet بَيْتْ (43) *n.* (*pl.* b(u)yuut) home

beet ʔixtii بَيْتْ إخْتِي (23) *phr.* (lit. my sister's house) my sister's family

beetin maʕmuur بَيتٍ مَعْمُورْ *expr.* May this house be blessed (said after a meal or a cup of coffee).

b(p)iitza بِيتْزَا (24) *n.* Ita. pizza

beet ṭiin بَيْتْ طِينْ (8) *n.* (*pl.* b(u)yuut ṭiin) mud house

biir بِيرْ *n.* (*pl.* ʔabaar, byaar) a well

beeʕah بَيعَه (13) *n.* (*pl.* -aat) sale; business deal, bargain

been lfatrah wi-faanyah بَينْ الْفَتْرَه والْفَانْيَه (19) *expr.* (lit. between one time and the other) every now and then; from time to time

beenii w-beenak بَينِي وْبَينَكْ (32) *expr.* (lit. between me and between you) between you and me

t

taajar bi- تَاجَرْ بـ (38) imperf. ytaajir *v.i.* to trade (in s.th.); to do business

taariix تَاريخ (22) *n.* (*pl.* tawaariix) date; history

taaksii تَاكسي (10) *n.* (*pl.* takaasii) Eng. taxi

taalii تَالي (20) *adv.* afterwards; next; then

taayer تَايَر (20) *n.* Eng. tire; wheel

tabniid تَبْنيد *v.n.* closing

tajhiiz تَجْهيز (44) *v.n.* preparing; making (s.th.) ready

taḥt ʔayy ẓarf mini -ẓẓuruuf تَحْت أيّ ظَرْف مِن الظُّروف (42) *expr.* under any circumstances

taxtalif ʔixtilaaf baṣiiṭ تَخْتَلِف إخْتِلاف بَصيط (41) *phr.* It is slightly different.

tadarbaʕ تَدَرْبَع (12) imperf. yitdarbaʕ *v.* to fall to the ground; to tumble

taraawiiḥ تَرَاويح (7) *pl.n.* prayer performed during the nights of the month of Ramadan (with the def. art.)

tarassub تَرَسُّب (44) *v.n.* buildup; deposit; residue

t(a)ragga تَرَكّى imperf. yitragga *v.* to be promoted, to advance

tasliyah تَسْليه *n.* entertainment, amusement; pastime

taʃkiilii تَشْكيلي (33) *adj.* developing; being organized; formed

taṣriif تَصْريف MSA conjugation

taṭʕiim تَطْعيم (38) *v.n.* grafting; vaccination

taʕaal تَعَال (10) *v.impv.* Come! Come here!

taʕaal dxill تَعَال ادْخِل (19) *v.impv.* come inside

t(a)ʕaawan تَعَاوَن (14) imperf. yitʕaawan *v.* to cooperate; to support one another; to help; to assist

taʕbaan تَعْبَان (30) *adj.* (*pl.* -iin) tired; not feeling well; under the weather

taʕdilu ḥajjataan maʕii تَعْدِلُ حَجَّةً معي (6) *phr.* It is equivalent to a pilgrimage with me (Prophet Muhammad said that performing the lesser hajj during the month of Ramadan is equal to a pilgrimage with him).

taʕʕab تَعَّب (21) imperf. ytaʕʕib *v.t.* to wear (s.o.) out, to make one tired; to trouble (s.o.)

taʕliimiyyeh تَعْليميه (21) *adj.* educational

taɣdiir تَغْدير (45) *v.n.* appreciation (var. taqdiir, tagdiir)

tayriiban تغريباً (44) *adv.* almost, about; approximately (var. tagriiban)

tayriir تغرير (31) *n.* (*pl.* tayariir) a report (var. taqriir, tagriir)

tafaahom تفاهم (28) *n.* understanding

tafsiix تفسيخ (9) *v.n.* proof; explaining; to break up into pieces

taqliid تقليد (26) *n.* (*pl.* taqaaliid) traditions (in pl. form); custom; imitation

taqliiʕah تقليعه (15) *n.* (*pl.* -aat, taqaaliiʕ) fad, trend

tagriiban تكريباً *adv.* almost, about; approximately (var. tayriiban)

tagriir تكرير *n.* (*pl.* tagariir) a report; decision

tamm تمّ (42) imperf. ytimm *v.* to be done, to be finished; to be completed; to go on

tanaaquḍ تناقض (27) *n.* (*pl.* -aat) contradiction; conflict

tanabbah تنبّه (13) imperf. ya(i)tnabbah *v.* to be aware; to be alert; to pay attention

tanda تنده (37) *n.* Per. trunk

tanẓiif تنظيف *n.* cleaning

tanwiin تنوين *n.* MSA nunation (suffixing -an, -in, or -un to a noun, or an adjective)

taww- توّ (2) *adv.* has just, just

tibsii تبسي (1) *n.* (*pl.* tibas) a platter, a serving dish

tidfaʕ fiih kam تدفع فيه كم (32) *expr.* How much do you pay for it?

tizdumah siyyaarah تزدمه سيّاره (18) to be hit by a car (var. tiṣdumah sayyarah)

tisallaf تسلّف (35) imperf. yitsallaf *v.* to borrow (money especially on credit)

tisimkir تسمكر (44) *v.n.* making s.th. shine, polishing, buffing

tislam ʔiidič تسلم إيدتش *expr.* (lit. May your hand be safe.) Thank you (said to a female to indicate that what she had done was good).

tiṭlaʕleč تطلعلتش (44) *v.* (lit. to get out for you) to get out

tigaẓẓa تكظّى (10) *v.* (*pl.* yitgaẓẓa) to go shopping

tiksir ẓahrek تكسر ظهرك (38) *expr.* You break your back.

tilda تلدا (1) *prop.n.* Tilda, a brand-name rice

tilʕab door fii تلعب دور في (42)

phr. to play a role in (s.th.)

turaaθ تُراث (8) *n.* heritage

tuffaaḥah تُفّاحَه (43) *n.* (*pl.* -aat, tuffaaḥ) an apple

ttaariixi -lfulaanii التّاريخْ الْفْلانى (36) *phr.* (on) such and such a date, (on an) unspecified date

tḥammal تْحَمَّل (35) imperf. yitḥammal *v.* to bear; to withstand

tḥawwal تْحَوَّل (30) imperf. yitḥawwal *v.* (lit. to be changed to) to borrow money; to be transferred

txayyal تْخَيَّل (25) imperf. yitxayyal *v.* to imagine

txobet تْخُبَتْ (25) *v.pass.* Per. to be disappointed; to be shocked

tðammar تْذَمَّرْ imperf. yitðammar *v.* to complain

traa تَرا (6) *v.* you see

traakaẓ تْراكَظ (17) imperf. yitraakaẓ *v.* to race; to run

trabba تْرَبّى (18) imperf. yitrabba *v.pass.* to be raised; to be reared; to be brought up

truuḥ ṣiḥḥitak تْرُوحْ صِحِّتَكْ (38) *expr.* You lose your health.

triib raml تْريبْ رَمْل (38) *n.* sand bag

tzawwaj تْزَوَّجْ (28) imperf. yitzawwaj *v.* to marry

tsajjal ʕaleehum تْسَجَّلْ عَلَيهُمْ (15) imperf. yitsajjal *v.* to be put on their record; to be documented; to be recorded

tsarig تْسَرِگْ (25) imperf. yitsarig *pass.v.* to be stolen

tsalla تْسَلّى (38) imperf. yitsalla *v.* to pass time, to be entertained

tsoolaf wiyyaa تْسُولَفْ ويّا (27) imperf. yitsoolaf *v.* to chat

tʃaabag تْشابَگْ (17) imperf. yitʃaabag *v.* to fight; to quarrel

tʃallxuh tʃillux تْشَلّخَه تْشِلُّخْ (18) *expr.* (lit. you rip him ripping) You would rip him to pieces.

tṣaawab تْصاوَبْ (19) imperf. yitṣaawab *v.* to be injured

tṣaddig ʕaade تْصَدِّگْ عادَ (28) *phr.* Do you believe it?

tʕaaraf ʕala تْعارَفْ عَلى (27) imperf. yitʕaaraf *v.* to get to know s.o.

tʕaaṭa تْعاطى (13) imperf. yitʕaaṭa *v.* to be engaged (in s.th.); to practice (the use of s.th.)

tʕallam ʕala تْعَلَّمْ عَلى (18) imperf. yitʕallam *v.* to learn; to practice (on s.th.)

tɣaṭṭa تْغَطّى (27) imperf. yitɣaṭṭa

v. to be veiled; to veil oneself; to be covered; to cover oneself

tɣayyar تْغيَّرْ imperf. yitɣayyar *v*. to be changed

tfaada تْفادَى (31) imperf. yitfaada *v*. to avoid

tfaʃxar تْفَشْخَرْ (23) imperf. yitfaʃxar *v*. to show off; to brag

tfaẓẓaḥnaa giddaam ʔallah w-xalgah تْفظّحْنَا گدّامْ اللّه وْخَلْگه *expr*. (lit. You are scandalizing us in front of God and His people.) You are embarrassing us; You are humiliating us.

tqayyar تْقَيَّرْ (42) imperf. yitqayyar *v*. to be changed (var. yitɣayyar)

tgaabal maʕ تْگابَلْ مَعْ imperf. yitgaabal *v*. to meet (with)

tgahwa تْگَهْوَ imperf. yitgahwa *v*. to drink coffee

tkassab fii- تْكَسَّبْ في (14) imperf. yitkassab *v*. to profit from; to earn a living; to acquire

tlaafa تْلافَى (31) imperf. yitlaafa *v*. to avoid

tlaaga wiyyaa تْلاگَى ويّا (27) imperf. yitlaaga *v*. to meet (s.o. at a place)

tlaʕwaz تْلَعْوَزْ (18) imperf. yitlaʕwaz *v.pass*. (lit. to be messed up) to be worn out; to be bothered

tmaʃʃa تْمَشَّى (7) imperf. yatmaʃʃa *v*. to go for a walk

twarraṭ fii- تْوَرَّطْ في (37) imperf. yitwarraṭ *v*. to get oneself in trouble; to be entangled

twakkal ʕala -llaah تْوَكَّلْ عَلَى اللّه *expr*. Trust in God. (This expression is used when encouraging s.o. to carry out an action.)

tyassar تْيَسَّرْ (4) imperf. yityassar *v.t*. to be available; to go smoothly

tiileh تيله (17) *n*. (*pl*. tyeel, tiyal) marbles (toy)

tiin تينْ (39) *n.coll*. figs

θ

θaanii ثاني (7) *adj*. second; another; other; next

θarwah ثَرْوه (13) *n*. (*pl*. -aat) wealth; treasure

θagaalah ثگاله *n*. heaviness; weight; dullness (var. fagaalah)

θaggal ثَگَّلْ imperf. yθaggil *v*. to overburden; to make heavy (var. faggal)

θagiil ثگيلْ *adj*. (*pl*. θgaal)

(heavy) weight (var. fagiil)

θallaajah ثلاّجه *n.f.* (*pl.* -aat) refrigerator

θumman ثُمَّاً (1) *conj.* then; later

θoob ثوب *n.* (*pl.* θiyaab) dress; garment

j

jaa جَا (11) imperf. y(i)jii *v.* to come

jaab جاب (1) imperf. yjiib *v.t.* to bring; to have a child

jaar جار (17) *n.* (*pl.* jiiraan) neighbor

jaahzeh جاهزه (24) *adj.f.* already made; ready

jaay جاي (2) *act.par.* (*pl.* -iin) coming; next

jaayeh جايه (24) *act.par.f.* next (time); coming (event)

jabiin جبين *n.* forehead; brow

jaðriyyan جذريّاً (42) *adv.* completely, totally

jarraaʃ جرّاش (24) *prop.n.* Jarrash (a name for a male)

jariimah جريمه (11) *n.* (*pl.* jaraayim) crime

jazaaka -llaah xeer جزاك الله خير *expr.* May God reward you; May God bless you.

jazziirah جزّيره (30) *n.* (*pl.* juzor) island

jalsah جلسه (45) *n.* (*pl.* -aat) sitting; session (of parliament, a committee)

jallas جلّس (45) imperf. yjallis *v.t.* to seat (s.o.)

jaliib جليب (8) *n.* (*pl.* jilbaan) a (water) well

jamaaʕah جماعه *n.* a group of people

jamb جمب (2) *adv.* on the side (when after ʕala); side; next to; near s.th.

jamrah fi -lgalb walaa damʕah fi -lʕeen جمره في الگلب ولا دمعه في العين *expr.* (lit. Having a live coal in the heart (would be better than having) a tear in the eye.) to keep a stiff upper lip; better safe than sorry

jamʕ taksiir جمع تكسير MSA broken plural

jamʕ muʔannaθ saalim جمع مؤنث سالم MSA feminine sound plural

jamʕ muðakkar saalim جمع مذكّر سالم MSA masculine sound plural

jammaʕ ha-lgarʃ جَمَّعْ هالْگَرْشْ (23) *expr.* (lit. to gather this penny) to save a (little) money

janṭah جَنْطَه *n.f.* (*pl.* junaṭ, janṭaaṭ) Per. suitcase; handbag; hope chest

jannan جَنَّنْ (21) imperf. yjannin *v.* to drive one crazy; to give one a hard time; to take one's breath away

jawaab ʃʃarṭ جَوابْ الشَّرْطْ MSA apodosis

jaww جَوّ (1) *n.* (*pl.* ʔajwaaʔ) weather; environment

jawwiyyah جَوِّيَّه (14) *adj.* air, aerial; atmospheric

ji(a)dd جِدّ (17) *n.* (*pl.* j(u)duud, ʔajdaad) forefather; grandfather

jiḥḥ جِحّ (3) *n.coll.* watermelon (var. yiḥḥ)

jidah جِدَه (15) *part.* he is already (by this or a specified time) (var. gad, gid)

jidir جِدِرْ *n.* (*pl.* juduur) cooking pot

jiddan جِدّاً (34) *adv.* very

jirn جِرْنْ (1) *n.* (*pl.* ʔajraan) (stone) basin; mortar

jisim جِسِمْ (21) *n.* (*pl.* ʔajsaam) body

jihah جِهَه (45) *n.* one side; towards

jubeel جُبَيْلْ (32) *prop.n.* Jubayl (a major industrial port city on the east coast of Saudi Arabia)

juḥr جُحْرْ (3) *n.* (*pl.* jḥuur) hole, burrow (of animals)

jumlah جُمْلَه *n.* (*pl.* -aat, jumal) MSA a (grammatical) sentence

jumlah ʔismaiyyah جُمْلَه إسْمِيَّه MSA nominal sentence

jumlah ʃarṭiyyah جُمْلَه شَرْطِيَّه MSA conditional sentence

jumlah fiʕliyyah جُمْلَه فِعْلِيَّه MSA verbal sentence

juuṭii جُوطِي (36) *n.* (*pl.* juwaaṭii) Per. boots (for men); shoes

jii جِي (31) imperf. yjii *v.* to come (var. jee, jaa)

jeeʕaan جيعانْ *adj.* (*pl.* -iin) hungry

jiil جِيلْ (42) *n.* (*pl.* ʔajyaal) generation

ḥ

ḥaaje(a)h حاجَه (29) *n.* (*pl.* ḥawaayij, -aat) stuff, thing; a need

ḥaar حَار (37) *adj.* hot

ḥaarah حَارَه (42) *n.* (*pl.* -aat) a section of town; neighborhood (var. fariij)

ḥaaris حَارِس (33) *n.* (*pl.* ḥurraas) goalkeeper; guard

ḥaaṭṭ حَاطّ (33) *act.par.* (*pl.* -iin) putting

ḥaača حَاتْشَ (26) imperf. yaḥaačii *v.t.* to talk (to s.o.)

ḥaalathum ḥaalah حَالَتْهُمْ حَالَه (17) *expr.* They are in a very bad condition.

ḥaalak la-llah حَالَكْ لَلّه (36) *expr.* You are in bad shape (which only God can change); You are hopeless.

ḥaaltah tṣiir ḥaalah حَالْتَه تْصِير حَالَه (15) *expr.* He will be in shambles; He will be in very bad shape.

ḥaalnaa ḥaalik حَالْنَا حَالِكْ (36) *phr.* (lit. Our condition is your condition.) We are in the same boat.

ḥaam ʕala -lbeet حَامْ عَلَى الْبَيْت (26) imperf. yḥuum *expr.* to hang around the house; to hover around the house; to go around the house

ḥaawa(a)l حَاوَال (31) imperf. yḥaawil *v.* to try; to attempt

ḥaayil حَايِل (9) *prop.n.* Ha'il, a Saudi province northwest of Riyadh the capital

ḥabaa حَبَا (9) *v.n.* a kind of dance; crawling; being slow

ḥabaabti -rraas حْبَابْةْ الرَّاس (45) *expr.* kissing of the head (one of the events after a wedding)

ḥabb حَبّ (45) imperf. yḥubb *v.* to kiss

ḥabbah حَبَّه (14) *n.* (*pl.* -aat, ḥbuub) pill, tablet; a piece, a grain (of s.th.)

ḥabli -lkiðb gaṣiir حَبْل الْكِذْب گَصِير *prov.* (lit. The rope of lying is short.) The liar is sooner caught than a cripple.

ḥabiib حَبِيب *n.* (*pl.* ḥabaayib) loved one

ḥatta حَتَّى (11) *part.* even, also, too; until, up to

ḥatta law حَتَّى لَوْ (15) *cond.part.* even if (var. ḥatta lo)

ḥatta-nnii حَتَّى انِّي (43) *adv.* until I

ḥajj حَجّ (6) imperf. yḥijj *v.* to perform the pilgrimage

ḥajjatin magbuulah حَجَّة مَگْبُولَه *expr.* May your pilgrimage be acceptable (said to s.o. who just came back from the haj).

ḥadar حَدَرْ (25) *v.n.* caution; carefulness (var. ḥaðar)

ḥadir حَدِرْ (25) *adj.* being careful, cautious (var. ḥaðir)

ḥadd حَدّ (13) *n.* (*pl.* ḥ(u)duud) border (of a country); borderline; limit

ḥaduug حَدُوگْ (38) *n.* fishing (var. ḥdaag)

ḥadiiθah حَدِيثَه (27) *adj.f.* modern

ḥadiiθ nabawii حَدِيثْ نَبَوِي (11) *n.* Prophetic Tradition

ḥadiid حَدِيدْ *n.* iron; steel

ḥadiidah حَدِيدَه (20) *n.* (*pl.* -aat) a piece of steel

ḥaðar حَذَرْ *v.n.* caution; carefulness

ḥaðir حَذِرْ *adj.* being careful, cautious

ḥaraam ʕaleek حَرَامْ عَلَيكْ *expr.* Shame on you; Have a heart.

ḥaraamii حَرَامِي (24) *n.* (*pl.* ḥaraamiyyeh) robber, thief

ḥaram حَرَمْ (6) *n.* that which is sacred; holy; university grounds; the women's quarters in a Muslim household

ḥarbe(a)h حَرْبَه (36) *n.* (*pl.* -aat) spear

ḥarradj ʕala حَرَّجْ عَلَى (4) imperf. yḥarridj *v.* to auction

ḥarraf fi- حَرَّفْ فِي (41) imperf. yḥarrif *v.* to alter (letters, words); to corrupt; to distort

ḥarf jarr حَرْفْ جَرّ (*pl.* ḥuruuf jarr) MSA preposition

ḥarf ʃamsii حَرْفْ شَمْسِي (*pl.* ḥuruuf ʃamsiyyah) MSA Sun Letter

ḥarf ʕaṭf حَرْفْ عَطْفْ (*pl.* ḥuruuf ʕaṭf) MSA conjunction

ḥarf qamarii حَرْفْ قَمَرِي (*pl.* ḥuruuf qamariyyah) MSA Moon Letter

ḥariigah حَرِيگَه (22) *n.* (*pl.* ḥaraayig) very expensive; a fire

ḥazan حَزَنْ (18) imperf. yiḥzan *v.* to grieve; to be sad

ḥazzah حَزَّه (21) *adv.* (bed)time; time; now (with def.art.)

ḥass حَسّ (28) imperf. yḥiss *v.* to feel; to touch; to sense

ḥaʃaa حَشَا (14) *n.* (*pl.* ʔaḥʃaaʔ) gut, bowels; belly, abdomen

ḥaṣad حَصَدْ imperf. yiḥṣid *v.* to reap, to harvest

ḥaṣṣal حَصَّلْ imperf. yḥaṣṣil *v.* to find; to obtain; to collect (fees, over due debts)

ḥaṣiir حصير (9) *n.coll.* straw mats

ḥaḍaariyyeh حضاريّه (26) *adj.* modern; civilized

ḥaṭṭ حطّ (11) imperf. yḥaṭṭ *v.pass.* to be put

ḥaṭṭeethaa fii maḥaṭṭ tajrubah حطّيتها في محطّ تجربه (39) *expr.* I put it to the test; I conducted an experiment on it; I tried it out.

ḥagg حگ (2) *poss.pron.* my, his, her; for, belonging to (var. maal, maalat)

ḥagg weeʃ حگ ويش (23) *interrog.part.* what for?; What is it for? (var. laa weeʃ, laa wee)

ḥaggiin حگّين (44) *poss.pron.* for, of

ḥagwah حگوه (16) *interrog.part.* why; how come (var. ʃ-ḥagwah)

ḥagiigah حگيگه (8) *n.* (*pl.* ḥagaayig) (lit. fact) as a matter of fact; the truth of the matter; truth; in fact, actually; true nature (when with a suffix pronoun and preceded by ʕala)

ḥakam حكم (40) *n.* judge; referee

ḥakka حكّى (9) imperf. yḥakkii *v.t.* to talk (to s.o.), to speak; to tell

ḥačii حتشي (13) *n.* talk; talking

ḥalaati -θθoob rigʕitah minnah w-fiih حلاة الثّوب رگعته منّه وفيه (34) *prov.* (lit. The beauty of a garment is to have a patch of its own.) For a better marriage, one should marry from within one's own people.

ḥalaal حلال (9) *n.* cattle; legitimate; (opposite of ḥaraam *unlawful*) lawful, permissible, allowed

ḥalaf حلف imperf. yiḥlif *v.* to swear; to take an oath

ḥaliib حليب *n.coll.* milk

ḥamet حمة (17) *n.* hot, feverish

ḥamdoo حمدو (27) *prop.n.* Hamdu (a name for a male)

ḥamzah حمزه (40) *prop.n.* Hamza (a name for a male)

ḥamlah حمله (15) *n.* (*pl.* -aat) campaign; expedition; pregnancy

ḥammaam حمّام (44) *n.* (*pl.* -aat) a bath; a bathroom

ḥamuulah حموله (34) *n.* (*pl.* ḥamaayil) clan, tribe, extended family

ḥanna حنّا (44) imperf. yḥannii *v.t.* to apply henna

ḥawaleen حولين (2) *adv.* around;

approximately

ḥayawaan barrii حَيَوَانْ بَرِّي (3) *phr.* (*pl.* -aat barriyyah) wild animal

ḥayyaaka -llaah حَيَّاكَ اللّه *expr.* (lit. May God keep you alive.) Greetings! (a form of greetings used at any time of the day)

ḥibb حِبّ (26) *n.* love (var. ḥubb)

ḥiraaj ʔibin gaasim حِرَاجْ إِبِنْ گاسِمْ (4) *prop.n.* Ibn Gassim Auction (a place in Riyadh where auctions are held)

ḥisna حِسْنَى (6) *n.* amicable manner

ḥisnaw حِسْنَوْ (40) *prop.n.* Hisnaw (a name for a male)

ḥillati -lʕabiid حِلَّة الْعَبِيدْ (3) *prop.n.* Hallat Al-'Abid, an old suq in Riyadh

ḥillati -lgismaan حِلَّة الْگِسْمَانْ (3) *prop.n.* Hillat Al-Gisman, an old suq in Riyadh

ḥilwah حِلْوَه (28) *adj.* good; sweet; beautiful

ḥimḍiyyaat حِمْضِيَّاتْ (39) *pl.n.* citrus

ḥuseen ʕabdi -lɣanii حُسَيْنْ عَبْدِ الْغَنِي (33) *prop.n.* Hussein Abdulghani (an experienced soccer player on the Saudi National team, played in the 1994 World Cup)

ḥukuumah حُكُومَه (5) *n.* (*pl.* -aat) government

ḥumma حُمَّى *n.f.* fever

ḥumuulah حُمُولَه (37) *n.f.* load; cargo

ḥuwwaal حُوَّالْ (30) *pl.n.* creditors; debtors

ḥbayybii حْبَيِّبِي (33) *n.dim.* diminutive form of Habib (a male's name); sweetheart

ḥtaar احْتَارْ (34) imperf. yiḥtaar *v.* to be confused

ḥtarag احْتَرَگْ imperf. yiḥtarig *v.* to be burned

ḥduudi -ssaaʕah sabiʕ حْدُودْ السَّاعَه سَبِعْ (44) *phr.* around seven o'clock

ḥduud siyyaarah حْدُودْ سَيَّارَه (37) *phr.* around a car {load}

ḥzaam حْزَامْ (24) *n.* (*pl.* -aat) belt

ḥsaab حْسَابْ (23) *n.* installments; bought on credit; account; arithmetic

ḥseeni -ṣṣaadig حْسَيْنِ الصَّادِگْ (33) *prop.n.* Hussein Al-Sadiq (a Saudi soccer player)

ḥleew حْلَيْو (40) *adj.* nice; beautiful; good

ḥleewah حْلَيْوَه (21) *adj.f.* nice, beautiful

ḥmarr حمر imperf. yiḥmarr *v.* to become red

x

xaabar *yxaabir* (*pl.* v.) to call (s.o.), to phone

xaabir خابر (3) *act.par.* (*pl.* -iin) being aware of s.th.; knowing

xaatim خاتم (27) *n.* (*pl.* xawaatim) (engagement) ring; ring (jewelery)

xaaṣtan خاصّةً (6) *adv.* especially

xaalah خالة (35) *n.* (*pl.* -aat) maternal aunt

xaamah خامة (25) *n.* (lit. raw cotton fabric) material, fabric

xaanah خانة (18) *n.* (*pl.* -aat) status; (social) class; place; rank

xa(i)lgah خلقة (26) *n.* outward appearance, (s.o's.) looks

xabar خبر MSA predicate (of a nominal sentence)

xabbaaz خبّاز *n.* (*pl.* -iin, xabaabiiz) baker

xabiir خبير (39) *adj.* (*pl.* xubaraa) expert

xadamtni خدمتني (32) imperf. tixdimnii *v.* It served me well.

xaraab خراب (13) *n.* destruction; ruin; desolation

xaraabiiṭ خرابيط (29) *n.* nonsense; mess; mix-up

xarrab خرّب (16) imperf. yxarra(i)b *v.t.* to ruin; to destroy; to mess (things up)

xasraan خسران (35) *act.par.* (*pl.* -iin) loser

xassar خسّر (25) imperf. yxassir *v.t.* to cause loss (to s.o.)

xaʃe(a)b خشب (20) *n.coll.* wood

xaʃʃii lgarʃi lʔabyaḍ la-lyoom lʔaswad خشّي الكرش الأبيض لليوم الأسود (23) *prov.* (lit. Hide your white penny for a black day.) Save your money for a rainy day.

xaʃm خشم (17) *n.* (*pl.* xʃuum) nose

xaṭab خطب (26) imperf. yixṭab *v.* to be engaged

xaṭabathaa ʔilah خطبتها إله (26) *phr.* (lit. She engaged her to him.) She proposed to her for him.

xaffaf خفّف (31) imperf. yxaffif *v.t.* to slow down; to reduce; to relieve; to lessen; to make lighter

xalaaṣ خلاص (28) *n.* (lit. deliverance) It's final; That's it.

xalaṣ خَلَص (15) imperf. yixlaṣ *v.* That's it; It's finished; enough; It's over (when used alone); to run out; to finish (when used as a regular verb)

xalag خَلَگ (18) *n.* (*pl.* xalaagiin; xilgaan) rags; old worn-out clothes

xalagat خَلَگَت (30) *v.* (lit. she created) to give birth (to a child)

xalawii خَلَوي *n.* cell phone (var. telifoon xalawii)

xalga -llaah خَلْگ الله (23) *expr.* God's creation; human beings; people

xalla خَلّى (6) imperf. yxallii *v.* to leave; to allow; to put

xallaf خَلَّف imperf. yxallif *v.* to have offspring, to have descendants

xallii baale(a)k خَلّي بالَك *expr.* Be careful!

xalliihaa ʕala -llah خَلّيها عَلى الله *expr.* Leave it to God (this expression is used to express a bad condition which God alone can do something about).

xawfaʕah خَوفَعَه (36) *n.* (*pl.* xawaafiʕ) flounder, flat fish

xayyar خَيَّر (32) imperf. yxayyir *v.t.* to give one a choice

xiʃif خِشِف (44) *n.* pumice stone

xiṭbeh خِطبَه (41) *n.* engagement

xilg خِلگ (22) *n.* (*pl.* ʔaxlaag) temper, temperament

xill خِل (35) *n.* (*pl.* xillaan) friend, bosom friend

xudrah خُدرَه (24) *n.coll.* vegetables (var.^)

xuṭuubah خُطوبَه (26) *n.* engagement, betrothal

xuẓrah خُظرَه (43) *n.coll.* vegetables

xummgaaṭ خُمگات (17) *adj.* dirty, filthy, soiled; garbage

xtaar اختار (31) imperf. yixtaar *v.* to choose

xtarab اختَرَب (32) imperf. yixtarib *v.pass.* to go wrong; to be out of order

xtaraʕ اختَرَع (11) imperf. yixtariʕ *v.* to invent; to create; to fabricate; to make up (s.th.)

xtaʃa اختَشى imperf. yixtaʃii *v.* to be scared, to be frightened

xtiyaar اختيار (40) *v.n.* choosing; choice

xsaarah خسارَه (18) *n.* (*pl.* xasaayir) waste; loss

xwaar خوار (16) *pl.n.* valleys

xyuul خيول *pl.n.* horses (var.

xeel)

xoobz خوبز (24) *n.coll.* bread (var. xubz)

xoobeh خوبه (23) *adj.* Per. a good-for-nothing; a failure; unsuccessful; a disappointment

xooʃ خوش (27) *adj.* Per. good, fine (var. zeen)

xeeṭ خيط (14) *n.* (*pl.* x(u)yuuṭ, xiiṭaan) string; thread; cord

d

daaʔiriyyah دائرية (40) *adj.f.* round

daar دار (26) imperf. yduur *v.* to hang around; to go round; to roam; to turn around

daar(ii) ʕanni داري عني (15) *phr.* (S.o.) knows about me.

daas داس (40) imperf. yduus *v.* to click; to step over (s.th.)

daaʃʃeh داشه (29) *act.par.f.* coming in; entering; the one coming in; the one entering

daaʕii داعي (11) *n.* (*pl.* duʕaat) a religious worker, a foreign student studying religion in Saudi Arabia

daafii دافي (37) *adj.* warm

daaggah داگه (16) *act.par.f.* (lit. beating (drums)) insisting; nagging; pounding

daaggiinhaa liyyii noomah داگينها لي نومه (36) *expr.* (lit. You have hammered sleep for me.) You have slept well.

daak داك (20) *demons.part.* that

daayir madaar داير مدار *expr.* all around (s.th.)

daayman دايما (10) *adv.* always

dabbaab دبّاب (40) *n.* (*pl.* -aat) tank

dablajah دبلجه (41) *n.* embellishment; elegance of style

daḥraj دحرج imperf. ydaḥrij *v.* to roll (s.th.); to roll down

daxxan دخّن (40) imperf. ydaxxin *v.* to smoke (a cigarette); to fumigate; to smoke (a fire)

daxiilak دخيلك *expr.* I beg you! I beseech you! (with any 2nd person pronoun suffix)

daxiilah ʕala دخيله على (13) *adj.f.* alien, adopted from outside; foreign

darraaʕah درّاعه (45) *n.* (*pl.* -aat) Ara. a dress

darzan درزن (22) *n.* (*pl.* daraazin) Eng. dozen

dazzati -lmiʕris دَزّةْ المِعْرِسْ (44) *phr.* entourage of the groom

daʕm دَعْمْ (36) *v.n.* support

daffʕah دَفْعَه (43) *n.* (*pl.* -aat) payment

dagg دَگ (17) imperf. ydu(i)gg *v.* to hit; to ring; to knock; to beat (drums); to hammer

dagiigah دَگيگَه *n.* (*pl.* dagaayig) minute; wait a minute

dakku(u) دَكّو (16) *demons.part.* here; That is him/it. (var. hakku(u), hadakku(u))

dakkum دَكّمْ (18) *demons.part.* there, they are; That's them.

dalfah دَلْفَه *n.* (*pl.* dalf) drip, leak, trickle (water)

dallak دَلّكْ (44) imperf. ydallik *v.t.* to scrub; to rub; to massage

dallal ʕala دَلّلْ عَلَى (4) imperf. ydallil *v.* to auction; to pamper (without the peposition ʕala)

damda دَمْدَ (40) *prop.n.* (*pl.*) Damda (a name for a male)

damm دَمْ (6) *n.* blood

danna(a)n دَنّنْ (37) imperf. ydannin *v.* to be stuck (deep in dirt or sand)

dawm دَوْمْ (40) *adv.* always (var. doom)

dawwir ʕa-ljaar gabli -ddaar دَوّرْ عَالْجَارْ گَبْلْ الدّارْ *prov.* (lit. Look for the neighbor before the house.) One can live without friends, but not without neighbors. One has to know something about the nieghborhood before he chooses to live in it.

di(u)nyaa دنْيا (27) *n.* world; life

digiig دگيگْ (8) *n.coll.* wheat; (as an adj.) fine, thin; precise; strict

dihna -lʕuud دهْنَ الْعُودْ (5) *n.* locally made perfumed oil; incense

diyyah ديّه (12) *n.* blood money, blood restitution, a pecuniary compensation for any offence upon a person

duffe(a)h دُفّه (20) *n.* (*pl.* -aat, dufaf) a wooden board

dxuun دْخونْ *n.* burning incense (usually passed around to the guests after a meal}

ddaḥḥan دّحّنْ (18) imperf. yiddaḥḥan *v.pass.* (lit. to become weak) to be worn out

ddaxxal دّخّلْ imperf. yiddaxxal *v.i.* to interfere; to meddle

ddakkar دّكّرْ (27) imperf. yiddakkar *v.* to remember

ddayyan دّيّنْ (34) imperf. yiddayyan *v.* to borrow money

ddunyaa b-xeer الدُّنْيَا بْخَيْر (38) *expr.* Life is good.

ddiirah الدِّيرَه (3) *prop.n.* Al-Dirah, an old suq in Riyadh (with def.art.); homeland

draam دْرَامْ (22) *n.* (*pl.* -aat) Eng. (garbage) can; barrel

door دُورْ (5) *n.* (*pl.* ʔadwaar) floor, story; round (in sports); role; turn

doorti -lxaliij دُورَةْ الْخَلِيج (33) *prop.n.* the Gulf {Soccer} Tournament

dii دِي (36) *demons.part.* this (var. haadii)

diirah دِيرَه (9) *n.* homeland; town; hometown (with def.art.) district, region

diik دِيك (20) *demons.part.* (var. hadiik)

deel دَيل (24) *demons.part.* these

deelaak دَيلَاك (27) *demons.part.* those

deen دَين (23) *n.* (*pl.* dyuun) debt

ð

ðaa ذَا (3) *demons.part.* this (a short form of haaðaa)

ðaa -lmaraa ذَا الْمَرَا (15) *phr.* this woman

ðabiiḥah ذَبِيحَه (2) *n.* (*pl.* ðabaayiḥ) a cooked lamb; a sacrifice

ðakar ذَكَرْ (15) imperf. yaðkar *v.* to remember; to mention

ðakarnaa -lgiṭṭ jaana ynuṭṭ ذَكَرْنَا الْگِطّ جَانَا يْنُطّ *expr.* (lit. We mentioned the cat, it came leaping.) Speak of the devil.

ða(e)leen ذَلَين (32) *demons.part.* these (var. haðaleen, haaðaleen)

ðibaḥ ذِبَحْ (12) imperf. yiðbaḥ *v.t.* to kill; to slaughter, butcher; to murder, slay; to sacrifice (an animal)

ði-lḥijjah ذي الْحِجَّه *prop.n.* Zil-Hijjah, the last month of the Muslim calendar

ði-lqiʕdah ذي الْقِعْدَه *prop.n.* Zil-Qi'dah, the 11th month of the Muslim calendar

ðoog ذُوگْ *n.* (*pl.* ʔaðwaag) taste, flavor (of food); (good) taste

ðool ذُولْ (45) *demons.part.* these (var. haðool)

ðii ذِي (10) *demons.part.* this (var. haaðii)

ðiika -lʔayyaam ذِيكَ الأَيَّامْ (3) *phr.* those days

r

raatibhum b-daak liḥsaab رَاتبهم بْذَاكْ لحْسَاب (30) *expr.* (lit. Their salary is in that account.) Their income is very big.

raaḥ tiḥtaaj رَاحْ تحْتَاجْ (32) *v.* you will need

raaḥ fiihaa رَاحْ فيها (15) imperf. yruuḥ *v.* (lit. He went in it.) to get involved; to be entangled; to be afflicted

raad رَادْ (42) imperf. yriid *v.* to want

raasah yaabis رَاسه يَابِسْ *expr.* He is hard-headed.

raaẓi رَاظي *adj.* (*pl.* -iin) agreeing; satisfied, content; being pleased with s.o. (with prep. ʕala)

raaʕii رَاعي (9) *n.* (*pl.* riʕyaaan) shepherd; owner (of s.th.); host (of a party)

raahyah رَاهْيه (23) *adj.* abundant

raawaɣ bi- رَاوَغْ بـ (31) imperf. yraawiɣ *v.* to maneuver; to swerve

raayiḥ y(j)aay رَايحْ جَايْ *expr.* back and forth

raayḥ ʔatkallam رَايحْ أتْكَلَّمْ (41) *v.* I am going to talk; I will talk.

raʔiy رَأْي (16) *n.* (*pl.* ʔaaraaʔ) opinion

raʔyii min raayak رَأْيي منْ رَايَكْ (34) *expr.* I am of the same opinion as you. We are of one mind.

raʔiis ʕaam li-riʕaayati -ʃʃabaab رَئيسْ عَامْ لرعَايَة الشَّبَابْ (15) *phr.* the Chief General of the Organization for Youth Welfare

rabbi -lbeet رَبّ الْبَيتْ (10) *phr.* (lit. the lord of the house) the head of the family

rabʕ رَبْع (35) *n.coll.* clan, family; folks

rabiiʕ رَبيع (7) *n.* green grass; spring season

rabiiʕiyyah رَبيعيّه (37) *n.* springtime

rajaa(ʔ) رَجَا(ءْ) *n.* hope; a name for a female (with the hamzah, Raja'), a name for a male (without the hamzah, Raja)

rajjaal رَجَّالْ (1) *n.* (*pl.* rajaajiil) man

rajjaal maṭaafii رَجَّالْ مَطَافي (*pl.* rijaal maṭaafii) fireman

raḥam ʔallah waaldeek رَحَمْ ألله وَالْديكْ *expr.* (lit. May God have mercy on your parents.) May your parents rest in peace.

raxiiṣ رَخيص (25) *adj.* cheap; inexpensive

radd رَدّ (10) imperf. yridd *v.* to go back; to return

radii رَدي (39) *adj.* bad

raziil رَزيل *adj.* (*pl.* ʔarzaal) mean, vile, low, despicable

rasuul رَسول (6) *n.* (*pl.* rusul) prophet; messenger; the Prophet Muhammad (when with def.art.)

raʃʃ رَشّ imperf. y(i)ruʃʃ *v.* to spray; to sprinkle; to splash

raḍa bi- رَضى بـ (26) imperf. yirḍa *v.* to be pleased (of s.th. or s.o.); to approve; to accept; to agree (on s.th.)

raẓa رَظى (10) imperf. ya(i)rẓa *v.* to accept; to approve; to agree (on s.th.); to be pleased

rafiij رَفيج *n.* (*pl.* rifjaan) friend; companion (var. rafiig)

rafiig رَفيگ *n.* (*pl.* rifaag, rifgaan) friend; companion (var. rafiij)

rag(u)m رَگم *n.* (*pl.* ʔargaam) number

rakkab رَكَّب (39) imperf. yrakkib *v.t.* to graft; to assemble; to install; to mount

rakkaz ʕala رَكَّز على (15) imperf. yrakkiz *v.* to concentrate; to focus; to devote one's main attention

rama رَمى (22) imperf. yi(a)rmii *v.t.* to throw away

ramaẓaan رَمَظان (6) *prop.n.* Ramadan, the ninth month of the Muslim calendar

ramziyyeh رَمْزيّه (45) *adj.* symbolic

ramma رَمّى (17) imperf. yrammii *v.* to throw (s.th. at s.o.)

rammam رَمَّم (43) imperf. yrammim *v.t.* to renovate

rang رَنگ (27) *n.* Per. color

rawaaj رَواج (13) *n.* pushing the sale (of s.th.); marketability

raysing ʔaat رَيسنگ آت (40) *prop.n.* Eng. Racing AT (a character in a computer game)

rayyaḥ رَيَّح (34) imperf. yrayyiḥ *v.t.* (lit. to relieve) to have peace of mind; to put one at ease; to make one comfortable

ri(a)ʕa رَعى (9) imperf. ya(i)rʕa *v.* to graze; to take care of; to tend ; to protect

ri(u)gʕah رُگعه *n.* (*pl.* rugaʕ) patch; a piece of cloth

ribḥ رِبح (14) *v.n.* (*pl.* ʔarbaaḥ) profit, gain; earnings

ribʕ saaʕah ربع ساعه (37) *phr.* fifteen minutes, quarter of an hour

rijil رجل (7) *n.* (*pl.* rujuul) foot (not used for measurement)

rizz رز (1) *n.coll.* rice

rizz mandii رز مندي (1) *prop.n.* Rizz Mandi, rice cooked with meat broth

rizg رزگ (36) *n.* (*pl.* ʔarzaag) bounty; livelihood; property

riyaaẓii رياظي (15) *adj.* (*pl.* riyaaẓiyyiin) an athlete; athletic

ruxṣah رخصه *n.* (*pl.* ruxaṣ) permit

rugum رگم (27) *n.* (*pl.* ʔargaam) number

rukbah ركبه (44) *n.* (*pl.* rukab) knee

rrubuuʕ الربوع *prop.n.* Wednesday

rṭabaṭ ارطبط (26) imperf. yirṭabiṭ *v.* to be committed; to be tied; to be connected

romoot رموت (21) *n.* Eng. remote control

ruuḥ روح (19) *n.* (*pl.* ʔarwaaḥ) self; soul; spirit

rooḥah روحه (30) *n.* (*pl.* -aat) going; go

ruuḥhum روحهم (17) *ref.pron.* themselves

riiḥ ريح *n.* wind

reel ريل (40) *n.* (*pl.* r(u)yuul) foot; leg (var. rijl)

reewas ريوس (19) imperf. yreewe(i)s *v.* Eng. to back up, to go in reverse

reewis ريوس (40) *n.* Eng. going in reverse

Z

zaawyah زاويه (44) *n.* (*pl.* zawaayaa) corner; nook; angle (math.)

zaraʕ زرع imperf. yizraʕ *v.* to plant; to sow; to grow, to cultivate

zariy زري (4) *n.* Per. golden; gold; gold-like

zaʕag زعگ imperf. yizʕag *v.* to scream

zaʕal زعل imperf. yizʕal (var. *v.*) to be upset; angry

zakaat زكاة (11) *n.* alms (one of the pillars of Islam)

zakkaay زكاي (26) *adj.f.* (*pl.* -aat) (lit. the one who pays alms tax) a religious woman

zamiil زميل (44) *n.* (*pl.* zumalaa) colleague

zaham ʕala زهم على (10) imperf. yizham *v.* to call; to get in touch (with s.o.)

zahgaan زهكان (36) *adj.* (*pl.* -iin) bored

zahhar زهّر (7) imperf. yzahhir *v.* to bloom

zawaaj jamaaʕii زواج جماعي (34) *phr.* traditional country wedding

zayy زي (18) *prep.* like; as

zayy ʔawwal زي أوّل (36) *phr.* as it used to be, as it was in the past

zayy-maa زي ما (37) *adv.* as, like (var. miθil-maa)

zɣiir زغير (40) *adj.* (*pl.* zɣaar) small one; small

zfur زفر *n.* pungent, stench

zoojtii maa ʃifthaa زوجتي ما شفتها (43) *phr.* I didn't see my wife.

zeen زين *adj.* fine; good; OK

S

saaḥati -ṣṣafaat ساحة الصفّات (12) *prop.n.* Sifat Square (located in Riyadh next to the Government Palace)

saaḥah ساحه (12) *n.* (*pl.* -aat) a (city) square; courtyard; field; arena

saaʕah ساعه (15) *n.* (*pl.* -aat) oftentimes (when used in pl. form); sometimes; hour; clock; watch; time

saagyah ساكيه (37) *n.* high tide

saakit ساكت *act.par.* (*pl.* -iin) silent; still, quiet, calm

saakteh ساكته (26) *act.par.f.* silent; quiet, calm, still

saalfat fluus سالفة فلوس (22) *phr.* a matter of money

saalfah سالفه (20) *n.* (*pl.* suwaalif) a story, tale; an account of an event; an account or report regarding the facts of an event

saamiʕ سامع (4) *act.par.* (*pl.* -iin) listener; listening

saaniyah سانيه (8) *n* (*pl.* sawaanii) (lit. water mill; millpond) (an animal-powered) mill

saawa ساوى (13) imperf. ysaawii *v.* to be equal to; to be equivalent, to be worth (s.th.)

saayal سايل (28) imperf. ysaayil *v.* to ask (around about s.th. or

s.o.)

saʔal ʔixteh ʕanhaa سَأَلْ إِخْتَهْ عَنْهَا (26) *phr.* He asked his sister about her.

sabʕi -lḥajar سَبْعِ الْحَجَرْ (18) *prop.n.* Sab' Al-Hajar, a children game

sajad سَجَدْ imperf. yasjid *v.* to worship; to bow down, bow down in worship

s(a)ḥuur سَحُورْ (7) *n.* a meal before daybreak during the month of Ramadan

saddad سَدَّدْ (35) imperf. ysaddid *v.* to pay off, to cover (debts)

saʕa سَعَى (6) imperf. yisʕa *v.* to perform the ritual walk made by pilgrims to Mecca; to walk; to seek; to pursue

safar سَفَرْ (2) a trip; traveling; travel

safrah سَفْرَه (30) *n.* (*pl.* -aat) traveling; a trip

saffat سَفَّتْ (23) imperf. ysaffit *v.* (lit. to stack) to spend (excessively)

sagga سَكَّى (9) *act.par.* (*pl.* saggaayiin) water carrier; cupbearer

salla سَلَّ imperf. ysalli *v.* to entertain, to amuse; to distract, divert (s.o.'s mind from s.th.)

sama(a) سَمَا *n.* (*pl.* samawaat) sky; heaven

samač سَمَچْ (37) *n.coll.* fish (var. samak)

samkar سَمْكَرْ (44) imperf. ysamka(i)r *v.* Per. to make s.th. shine; to polish, to buff; to plate with silver or gold

sammii سَمِّي (1) *v.impv.* yes; go ahead

sann سَنّْ (15) imperf. ysinn *v.t.* to enact, to pass (a law); to establish; to sharpen (s.th.)

sahraan سَهْرَانْ (36) *adj.* (*pl.* -iin) staying up (at night); being alert

sawaa سَوَا (45) *adv.* together

sawaaʔan سَوَاءً (44) *adv.* whether

saww سَوْ (34) *v.impv.* have; make; do (var. sawwii)

sawwaag سَوَّاگْ (30) *n.* (*pl.* sawaawiig, -iin) car driver

sawwa سَوَّى (1) imperf. ysawwii *v.t.* to make; to fix; to do

sawwar سَوَّرْ (12) imperf. ysawwir *v.t.* to seal off; to fence in, to enclose

sayyaaf سَيَّافْ (12) *n.* (*pl.* -iin) executioner

sayyiʔah سَيِّئَه (33) *n.* (*pl.* -aat) disadvantage; negative; minus; bad side; misdeed

sitrak yaa rabb سِتْرَك يَا رَب *expr.* I seek your protection, Lord!

siṭṭaʕʃar nooʕ سِطَّعْشَر نُوع (39) *phr.* sixteen kinds

s(i)kaar سْكَار (37) *n.* weir, fishing enclosure

si(e)kkah سِكَّه (19) *n.* (*pl.* si(a)kak) alley; road

simʕah سِمْعَه (44) *n.* reputation

sinn سِن (37) *n.* (*pl.* ʔasnaan) tooth

subḥaanuh wa-taʕaala سُبْحَانُه وَ تَعَالَى (12) *expr.* May He be praised and exalted.

sulfah سُلْفَه (35) *n.* debt; an advance payment; borrowing money

sumuw sayyidii سُمُوْ سَيِّدِي *expr.* your/his royal highness

staanas اسْتَانَس (16) imperf. yistaane(e)s *v.* to enjoy (s.th. or s.o.); to be amused, delighted, entertained (by s.th. or s.o.)

staahil اسْتَاهِل (29) imperf. yistaahil *v.* to be worthy of; to deserve (s.th.); to be entitled to

staḥrag اسْتَحْرَگ (21) imperf. yistaḥrug *v.* to become angry, to become furious (var. staḥmag)

staḥmag اسْتَحْمَگ imperf. yistaḥmi(a)g *v.* to become angry, to become furious

stadall اسْتَدَل (3) imperf. yastadill *v.i.* to have an indication; to conclude, to draw a conclusion; to obtain information; to find s.th.

staʕjal اسْتَعْجَل (24) imperf. yistaʕjil *v.* to hurry; to be quick

staɣall اسْتَغَل (24) imperf. yistaɣill *v.* to take advantage (of s.o. or s.th.)

stafaad min اسْتَفَاد مِن (13) imperf. yistafiid *v.i.* to benefit from, to profit; to gain

stagbal اسْتَگْبَل imperf. yistagbil *v.* to welcome; to meet (s.o.); to receive (a visitor)

stamarr اسْتَمَر (26) imperf. yistami(a)rr *v.* to go on; to continue

stiɣlaal اسْتِغْلال (24) *n.* taking advantage (of s.o. or s.th.)

stuwa اسْتُوَى (2) imperf. yistawii *v.t.* to become; to be done (cooked); to be ripe

ssuʕuudiyyah -lfaaniyeh السُّعُودِيَّه الْفَانْيَه (40) *prop. n.* Saudi {Channel} 2

ssuʕuudii السُّعُودِي (33) *prop.n.*

the Saudi {Soccer Club}

sleemaan سْلَيمَانْ (33) *prop.n.* Sulayman (an experienced Saudi soccer player)

suubar maariktaat سُوبَرْ مَارِكْتَاتْ (10) *pl.n.* Eng. supermarkets

suug سُوكْ (5) *n.* (*pl.* ʔaswaag) market, (shopping) mall

suugi -ddammaam سُوكْ الدَّمَّامْ (25) *prop.n.* Dammam Súq, Dammam Market

suugi -lʔaḥad سُوكْ الأَحَدْ (25) *prop.n.* Sunday Márket, Sunday bazaar (a bazaar held anywhere on any Sunday)

suug b-ʕaʃrah سُوكْ بْعَشْرَه (24) *n.* a ten {riyal} store (similar to a dollar store)

suug ʃaʕbii سُوكْ شَعْبِي (25) *phr.* (lit. people's market) downscale suq

soolaf سُولَفْ (3) imperf. ysoolif *v.i.* to chat

siide سيدَ (19) *adv.* Per. straight on

seekal سَيكَلْ (16) *n.* (*pl.* -aat) Eng. bike, bicycle

ʃ

ʃaaʔiʕah شَائعَه (15) *act.par.f.* common; popular

ʃaab شَابْ (13) *n.* (*pl.* ʃabaab) youth; young person, lad

ʃaabbeh شَابَّه (22) *adj.* blazing (fire); flaming; sparking; skyrocketing (prices); a young girl

ʃaaḥi(i)nah شَاحِينَه (40) *n.* truck

ʃaax ʕala شَاخْ عَلَى (21) imperf. yʃiix *v.* to scream at (s.o.), to shout; to scold

ʃaad شَادْ (44) imperf. yʃiid *v.* to sing

ʃaafattaa شَافَتَّا (42) imperf. tʃuufhaa *v.* She saw her.

ʃaal ʕan شَالْ عَنْ (21) imperf. yʃiil *v.* to take (s.th.) away from (s.o.)

ʃaay شَايْ (43) *n.coll.* tea

ʃabakah شَبَكَه (14) *n.* (*pl.* -aat, ʃibaak, ʃabak) network; net; system; trap

ʃabgah شَبْگَه (20) *n.* (*pl.* -aat) a fight

ʃatta شَتَّى (37) imperf. yʃattii *v.* to rain

ʃaḥd شَحْدْ (45) *v.n.* begging

ʃaḥmah شحمه n. (pl. ʃaḥm) a piece of fat; white (figuratively)

ʃadd شد imperf. yiʃidd v. to pull; to emphasize; to tighten

ʃaddah شدّه MSA a doubling sign over a consonant, a gemination sign

ʃara شرى (10) imperf. yiʃtarii v. to buy; to trade

ʃarab شرب (22) imperf. yiʃrab v. to drink

ʃarikah ʕiqaariyyah شركه عقاريّه (5) phr. a real estate corporation

ʃarra شرّ (43) imperf. yʃarrii v. to buy (var. ʔiʃtara)

ʃarṭ شرط MSA protasis

ʃarʕ شرع (10) n. Islamic Law (with the def.art.); the teaching of the Qur'an

ʃariiṭ kaaseet شريط كاسيت (14) phr. (pl. ʔaʃriṭah) Eng. cassette tape

ʃariifah شريفه (11) adj.f. honorable, respectful, honest; distinguished

ʃaɣɣal شغّل (18) imperf. yʃaɣɣil v.t. to use (s.th.); to operate (s.th.); to turn on

ʃaɣlah شغله (4) n. (pl. -aat) a piece of work; problem; matter; profession

ʃaga شگى (35) imperf. yiʃga v. to be miserable; to work hard; to have trouble

ʃagg شگ imperf. yiʃugg v.t. to tear, to split; to break (down)

ʃakil شكل (14) n. (pl. ʔaʃkaal) fashion; shape, form; way, method; one's appearance

ʃakilhom čidii شكلهم تشدي (27) phr. (lit. Their shape is like this.) They seem so.

ʃakk شك (13) n. (pl. ʃukuuk) doubt, suspicion

ʃammi -lhawa} شمّ الهوا (3) imperf. yʃummi -lhawa v.t. to get a breath of fresh air; to take a walk; to travel for pleasure

ʃanṭah شنطه (29) n. (pl. ʃu(i)naṭ; ʃanṭaaṭ) Per. hope chest; suitcase; handbag (var. janṭah)

ʃahaadat taqdiir شهادة تقدير (15) phr. certificate of appreciation

ʃawa شوى imperf. yiʃwii v.t. to grill

ʃawalah شوله (36) n. rocky; rocks

ʃayaawil شياول (37) n. lifting; carrying

ʃayyab شيّب (38) imperf. yʃayyaib v.t. to turn one's hair gray, to make one grow older

ʃayyin شَيّ (1) *n.* (*pl.* ʔaʃya) a thing; something (var. ʃayy, ʃii)

ʃibaʕ شِبَعْ imperf. yiʃbaʕ *v.* to be satisfied; to be full; to have enough

ʃi-smeh شِسْمَه (15) *expr.* What you may call it; What's its name?

ʃiʕaar شِعَارْ (15) *n.* (*pl.* -aat, ʃaʕaayir) motto; slogan; symbol; emblem

ʃiʕiir شِعِيرْ (8) *n.coll.* barley

ʃinhuu شِنْ هُو (12) *interrog.part.* what (var. ʃinu(u))

ʃudd ḥeelak شُدّْ حَيلَكْ *expr.* Be strong; Put yourself together.

ʃurṭah شُرْطَه (31) *n.coll.* police

ʃuggah شُقَّه (29) *n.* (*pl.* -aat; ʃugag) apartment

ʃu-lfaaydah شُو الْفَايْدَه (27) *expr.* What good does it do?; What's the use?; What's the benefit?

ʃuwayyiʕ شُوَيِّعْ (33) *prop.n.* Al-Shuwayyi' (an experienced Saudi soccer player)

ʃtahar اشْتَهَرْ (39) imperf. yiʃtahir *v.* to be famous, to be known

ʃḥalaawathaa شْحَلاوَتْها *expr.* How beautiful!

ʃe-xbaar شَخْبَارْ (36) *phr.* (lit. What's the news?) how is/are;

ʃ-raayak fii شْرَايَكْ في (42) *phr.* What do you think?

ʃʃariiʕah -lʔislaamiyyah الشَّرِيعَه الإسْلاميّه (8) *phr.* Islamic law

ʃ(č)idii شِدِي (18) *adv.* like this; in this manner; so, thus

ʃloon شْلُونْ (4) *interrog.part.* how; how come

ʃwayy شْوَيّ (7) *quant.* little; a few (var. ʃwayyah)

ʃwayy ʃwayy شْوَيّ شْوَيّ (39) *expr.* little by little; take it easy

ʃoofat ʕeenak شُوفَةْ عَينَكْ *expr.* (lit. as your eye sees) just as you see (said as a response to an inquiry about one's situation)

ʃeel شَيلْ (38) *v.n.* carrying; lifting

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ṣaabah ʃii صَابَه شي (19) imperf. yṣiibah ʃii *expr.* Something {bad} happened to him. He was hit by something.

ṣaaḥib lbeet صَاحِبْ الْبَيتْ (30) *n.* landlord

ṣaad صَادْ (20) imperf. yṣiid *v.* to hunt (with the plural form of the thing hunted); to fish (with the

word samak *fish*)

ṣaar li- صار لـ (24) imperf. yṣiir *v*. it has been

ṣaagʕah صاگعه (27) *adj*. loudmouth; one who yells; the one who strikes (with a heavy object)

ṣaaliḥ صالح *adj*. (*pl*. -iin) good (person)

ṣaaliḥ -ddaawood صالح الداود (33) *prop.n*. Salih Al-Dawud (a Saudi soccer player)

ṣaalṣah صالصه (1) *n*. (*pl*. -aat) sauce, gravy

ṣa(i)ɣar صغر (39) *n*. childhood

ṣabaaḥah صباحه (45) *n*. a morning gift (given only to a bride on the morning of the wedding day)

ṣabar صبر imperf. yiṣbur *v*. to be patient

ṣaḥa صحى (13) imperf. yiṣḥa *v*. to wake up; to be careful; to be alert

ṣaḥḥ lo la? صح لو لا (27) *phr*. Is it true or not?

ṣaḥraawii صحراوي (13) *adj*. desert, desolate

ṣaḥeeḥ صحيح (26) *adj*. Is that right?; true; right; You're right.

ṣaddaq صدّق (12) imperf. yṣaddiq *v*. to substantiate; to confirm (the truth of s.th.); to notarize; to believe (s.o.)

ṣaddag صدّگ (21) imperf. yṣaddag *v*. to believe

ṣadiigah صديگه (28) *n.f.* (*pl*. -aat) friend

ṣadiik صديك (44) *n*. (*pl*. ʔaṣdikaa) friend (var. ṣadiig)

ṣaraaḥatan صراحةً *adv*. frankly, honestly (var. bi-ṣaraaḥah)

ṣaraaḥah صراحه (17) *n*. honesty; frankness; frankly, honestly (var. ṣaraaḥatan, bi-ṣaraaḥah)

ṣarr صر (36) imperf. yṣirr *v*. to insist

ṣarfiyyah maa ṣrafiyyah صرفيّه ما صرفيّه (35) *phr*. expenses and something like that, little change (money)

ṣaṭa صطا imperf. yaṣṭii *v*. to attack, to assail

ṣaṭuw صطو *v.n*. attack, assault; burglary

ṣaṭḥ صطح *n*. (*pl*. ṣ(u)ṭuuḥ) roof; surface

ṣaʕb صعب *adj*. (*pl*. -iin) difficult, hard

ṣafḥah beeẓah صفحه بيظه (15) *phr*. white page; a new start

ṣagir صگر *n*. (*pl*. ṣ(u)guur)

falcon, hawk

ṣaggaʕ صَكَّعْ (40) imperf. yṣaggiʕ *v*. to strike (dead)

ṣakk صَكّ (1) imperf. yṣukk *v.t.* to close, to shut; to lock

ṣakk ʃarʕii صَكّ شَرْعِي (12) *phr.* legal document (Islamic Law)

ṣalaaṭi -lfajer صَلاةِ الْفَجِرْ (36) *phr.* the dawn prayer

ṣalaḥ صَلَحْ (16) imperf. yiṣlaḥ *v.* to be good; to be right; to be proper; to be useful

ṣalax صَلَخْ (2) imperf. yiṣlax *v.t.* to skin

ṣalla -llaah ʕaleeh wa sallam صَلّى الله عَلَيه وَسَلَّمْ (11) *expr.* God bless him and grant him salvation (a eulogy always used after uttering the name of the Prophet Mohammad).

ṣamax ʕala صَمَخْ عَلَى (20) imperf. yiṣmax *v.* to be glued to (s.th. figuratively); to concentrate (on s.th.) for some time

ṣamargaʕ صَمَرْكَعْ (38) *n.* high fever

ṣawaabiiṭ صَوَابيطْ (17) *prop.n.* Sawabit, a game played by children (similar to sack racing)

ṣinaaʕah صناعَه (25) *n.* (*pl.* -aat) brand {name}; trade; industry; manufacture (of industrial products)

ṣinf صِنْف (39) *n.* (*pl.* ʔaṣnaaf) kind, sort, specimen

ṣubaaḥ صُبَاحْ (45) *n.* morning (var. ṣi(u)bḥ)

ṣubɣ صُبْغْ (31) *n.* (*pl.* ʔaṣbaaɣ) color; paint; dye (var. loon)

ṣuʕuubah صُعُوبَه (19) *n.* (*pl.* -aat) difficulty; hardship

ṣbayy صْبَيّ (26) *n.dim.* (*pl.* ṣbayyaan) youngster, lad

ṣṣabr murr w-θamaratah ḥulwah الصَّبْرْ مُرّ وْثَمَرَتَه حَلْوَه *expr.* (lit. Patience is bitter, but its fruit is sweet.) Patience is the remedy for every sorrow.

ṣṣabr muftaaḥi -lfaraj الصَّبْرْ مُفْتَاحِ الْفَرَجْ *prov.* Patience is the key to relief.

ṣṣadiig li-wagti ẓẓiig الصَّدِيكْ لوَكْتِ الظّيكْ *prov.* A friend in need is a friend indeed.

ṣṭaad اصْطَادْ (25) imperf. yiṣṭaad *v.* to hunt; to fish; to trap

ṣqayyreh صْقَيّرَه (42) *adj.f.* little, small (var. ṣɣayyreh)

ṣmaaṭ صْمَاطْ (2) *n.* a floor covering onto which food is placed

ṣoob صُوبْ (37) *adv.* towards

ṣuurah صُورَه (14) *n.* (*pl.* ṣuwar) picture; manner; shape, form

ṣeed samak صَيْدْ سَمَكْ (36) *phr.* fishing

ṣiiɣat ʔalmajhuul صيغَةْ ألْمَجْهُولْ MSA passive voice

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ḍamiir muttaṣil ضَمِيرْ مُتَّصِلْ (*pl.* ḍamaaʔir muttaṣilah) MSA suffixed pronoun

ḍamiir munfaṣil ضَمِيرْ مُنْفَصِلْ (*pl.* ḍamaaʔir munfaṣilah) MSA independent pronoun

ḍirs ضِرْسْ *n.* (*pl.* ḍruus, (ʔa)ḍraas) molar tooth

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ṭaaḥ leene طَاحْ لَيْنَا (17) imperf. yṭiiḥ *v.* to fall down

ṭaarah طَارَه (45) *n.* (*pl.* ṭiiraan) tambourine (var. ṭaar)

ṭaaf طَافْ (6) imperf. yṭuuf *v.i.* to perform the circumambulation of the Ka'ba; to go about, to wander; to roam

ṭaafir طَافِرْ (40) *act.par.* jumping

ṭaalaʕ طَالَعْ (22) imperf. yṭaaliʕ *v.t.* to read; to watch (TV)

ṭaaliḥ طَالِحْ *adj.* (*pl.* -iin) wicked (person)

ṭaaliʕ minnah daa طَالِعْ مِنَّه دَا (17) *phr.* (lit. something coming out of him) to be bleeding

ṭaalʕah طَالْعَه (29) *act.par.f.* (the one) going out; (the one) going up

ṭaal ʕumrič طَالْ عُمْرِتْشْ (1) *expr.* May you live long; May {God} prolong your life.

ṭaayiḥ طَايِحْ (40) *act.par.* (*pl.* -iin) falling

ṭabx طَبْخْ (44) *v.n.* cooking

ṭabʕan طَبْعًا (4) *adv.* of course, certainly; naturally

ṭabiiʕah طَبِيعَه (9) *n.* (*pl.* ṭabaayiʕ) nature; temperament; trait; mentality

ṭaḥiin طَحِينْ (24) *n.coll.* flour

ṭarad طَرَدْ imperf. yaṭrid *v.t.* to fire (s.o.); to expel; to chase away

ṭarḥah طَرْحَه (4) *n.* (*pl.* -aat) head veil

ṭarr طَرّ (45) imperf. yiṭirr *v.* to collect (money only after the wedding); to beg (for money)

ṭariiɣah طَرِيغَه (34) *n.* (*pl.* ṭuruɣ, ṭurug) way, method; style (var. ṭariigah)

ṭariig طَريگ (16) *n.* (*pl.* ṭirgaat) street, road; way

ṭariigah طَريگه (26) *n.* (*pl.* ṭurug) style; method, way

ṭaʕʕam طعّم (39) imperf. yṭaʕʕim *v.t.* to graft; to vaccinate

ṭafʃaan طَفْشان *act.par.* (*pl.* -iin) bored; fed up (with s.th.)

ṭaffa طَفّى (21) imperf. yṭaffii *v.t.* to turn off, to switch off; to put out, to extinguish

ṭaffaʃ طَفَّش (21) imperf. yṭaffiʃ *v.t.* to give (s.o.) a hard time; to expel (s.o.)

ṭagiyyah طَگيَّه (4) *n.* (*pl.* ṭuwaagii) skullcap (worn under the Arab headdress, the kuufiyyah and ʕgaal, or by itself)

ṭagum طَگُم (24) *n.* (*pl.* ṭguum(eh)) Gr. a set (of s.th.)

ṭaggaagah طَگّاگه (44) *n.* (*pl.* -aat) female tambourine players

ṭalaʕ طَلَع (3) imperf. yaṭlaʕ *v.i.* to grow; to ascend; to spring up; to rise (sun)

ṭalʕat suug طَلْعة سوگ (23) *phr.* going out shopping

ṭallaʕ fii طَلَّع في (21) imperf. yṭalliʕ *v.* to watch (s.o.), to look out (for s.o.)

ṭamaaṭ طَماط (1) *n.coll.* tomatoes

ṭamɣah طَمْغه (25) *n.* Per. label; brand; stamp

ṭawr طَور (40) *n.* (*pl.* ʔaṭwaar) stage; era

ṭawwala -llaah ʕumrak طَوَّل الله عمْرَك *expr.* May God prolong your life.

ṭayyaba -llaah θaraah طَيَّب الله ثَراه (8) *expr.* (lit. May God make his earth light.) May he rest in peace; May God rest his soul; the late (deceased)

ṭayyib طَيِّب (33) *adj.* fine, OK; good; delicious; but (when used as a conjunction) (var. zeen)

ṭilyaanii طِلْياني *adj.* (*pl.* ṭilyaan) Italian

ṭurraax طُرّاخ (40) *prop.n.* Turok (a character in the computer game)

ṭufuuleh طُفولَه (40) *n.* childhood

ṭṭallag طَّلَّگ (27) imperf. yiṭṭallag *v.pass.* to be divorced

ṭṭawwar طَّوَّر (3) imperf. yiṭṭawwar *v.pass.* to be developed; to be improved

ṭṭeer الطّير (16) *n.* a game for children; a bird

ṭuul طول (3) *n.* length; height; high

ṭuuli -lwagt طول الوَگت (6) *phr.*

all the time; always

ṭiin طين (8) *n.* mud; clay; soil

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ẓaag ṣadrii ظاگ صدري *expr.* (lit. My chest is tight.) I am depressed; I am annoyed; I am bored.

ẓaahirah ظاهره (13) *n.* (*pl.* -aat, ẓawaahir) phenomenon; fad; indication; symptom

ẓabb ظب (3) *n.* (*pl.* ẓubbaan) lizard

ẓaxm ظخم (14) *adj.* huge; large; big

ẓarab bi-lxams ضرب بالخمس imperf. yaẓrib bi-lxams *expr.* to press the rice with one's five fingers before it is eaten, to scoop food with one's hands; to start eating with a good appetite

ẓarab ẓarbatin ظرب ظربة (13) *phr.* (lit. He hit a hit.) He has a good deal; He hit it big.

ẓarab ʕaṣfuureen b-ḥajar ظرب عصفورين بحجر *expr.* He killed two birds with one stone.

ẓarar ظرر (15) *n.* (*pl.* ʔaẓraar) harm

ẓarbah ظربه (14) *n.* (*pl.* -aat) striking {it rich}; a hit; blow; plague; affliction

ẓarr ظر imperf. yẓurr *v.* to harm; to hurt (s.o.)

ẓallaam ظلام *adj.* (*pl.* -iin) unjust; opressor, tyrant

ẓamm ظم (41) imperf. yiẓimm *v.* to provide a consonant with the short vowel -u; to join

ẓaww ظو (22) *adj.* expensive; fire; a spark of fire; light

ẓayyag xilgii ظيگ خلگي (22) imperf. yẓayyig xilgii *expr.* It made me depressed.

ẓirs ظرس *n.* (*pl.* ẓuruus, ʔẓraas) molar tooth

ẓiyaafeh ظيافه (34) *n.* reception; hospitality

ẓulm ظلم *n.* injustice; oppression; unfairness

ẓuhur ظهر (45) *adv.* at noon; noon

ẓẓaahir الظاهر (32) *act.par.* it seems, it is apparent (with definite article)

ẓʕiif ظعيف (10) *adj.* (*pl.* ẓ(u)ʕaaf) poor; weak; thin

ẓeem ظيم (28) *n.* injustice, wrong

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ʕaad عادْ (2) *adv*. well now, anyhow; then, again

ʕaadatan عادَةً (14) *adv*. usually, customarily, ordinarily, habitually

ʕaadah عادَه (26) *n*. (*pl*. -aat) customs (with the def.art. or in pl. form); practice; habit

ʕaarfah عارْفَه (10) *act.par.f.* having known, knowing

ʕaaṣfah عاصْفَه (*pl*. ʕawaaṣif) a storm, hurricane

ʕaalaj عالَجْ (14) imperf. yʕaalij *v.t*. to treat (a person; a disease; a subject)

ʕaalam lḥayawaan عالَمْ الْحَيَوانْ (21) *prop.n*. 'Alam Al-Hayawan, the Animal World (TV show)

ʕaana min عانَى مِنْ (13) imperf. yʕaanii *v*. to suffer (from s.th.); to endure, to sustain

ʕaayiʃ عايِشْ (28) *act.par*. (*pl*. -iin) live; living; alive

ʕaayileh عايلَه (42) *n*. (*pl*. -aat, ʕawaayil) family (var. ʕaaʔileh)

ʕaayʃah f-beet ʔabuu عايْشَه فْبيتْ أبوه (29) *expr*. She is living at his father's house.

ʕa(u)zuumah عَزومَه (1) *n*. (*pl*. ʕazaayim) party; feast

ʕabaal maa عَبالْ ما *conj*. while

ʕabaayah عَبايَه *n*. (*pl*. -aat) a cloak

ʕabbaadii عَبّادي (36) *prop.n*. Abbadi (a name for a male)

ʕabba عَبّى (37) imperf. yʕabbii *v.t*. to fill; to fill out; to fill up

ʕabd عَبْدْ *n*. (*pl*. ʕabiid) servant; slave

ʕabdi -ljaliil عَبْدْ الْجَليلْ (31) *prop.n*. Abduljalil (a name for a male); the servant of the Exalted

ʕajaz عَجَزْ (9) imperf. yi(a)ʕjaz *v*. to be incapable of; to become weak, to lack strength; to grow old

ʕajal عَجَلْ (31) *interj.part*. well; then; certainly (var. ʕayal, ʔajal)

ʕadaalah عَدالَه (37) *n*. sturdiness; justice; fairness

ʕadas عَدَسْ *n.coll*. lentils

ʕadil عَدِلْ (40) *adj*. good, well; right

ʕadda عَدّا (14) imperf. yʕaddii *v*. to make it in (to a place); to come in, to enter

ʕaddoo عَدّو (26) *prop.n*. Addo (a name for a male)

ʕadleh عَدْلَه (16) *adj.f*. right,

true

ʕaraj ljamal min ʃifftah عَرَجْ الْجَمَلْ مِنْ شِفَّتَه *prov.* (lit. The camel limped because of its {split} lip.) A bad laborer blames his tools.

ʕaraf عَرَفْ (1) imperf. yaʕrif *v.t.* to know

ʕarag عَرَگْ (38) *n.* sweat

ʕarras عَرَّسْ (23) imperf. yʕarris *v.* to get married

ʕarras ʕala- عَرَّسْ عَلَيـ (26) imperf. yʕarris ʕaleehaa *v.* to marry another wife (while having the previous one(s))

ʕarẓah عَرْضَه (44) *n.* the national Saudi dance (with the def.art.)

ʕarẓah najdiyyah عَرْظَه نَجْدِيَّه (9) *n.* Najdi Ardha, national Saudi dance (performed by Najdis)

ʕaruus عَرُوسْ (18) *n.* (*pl.* ʕaraayis) Per. a doll

ʕazz عَزّ (4) imperf. yʕizz *v.t.* to respect; to become dear; to honor

ʕazzam ʕala عَزَّمْ عَلَى (39) imperf. yʕazzim *v.* to make up one's mind, to be determined; to decide

ʕaziimah عَزِيمَه (37) *n.* determination, intention, firm will

ʕa-saas عَسَاسْ (34) *phr.* based on; on the basis of (var. ʕa-ʔasaas)

ʕa-sabiili -lmiθaal عَسَبِيلِ الْمِثَالْ (35) *expr.* as an example

ʕasal عَسَلْ *n.coll.* honey

ʕasa -llaah yihdiikum عَسَى اللَّه يِهْدِيكُمْ *expr.* I hope God will lead you to the {truth}; I hope you will see the light.

ʕaʃaa عَشَا (24) *n.* (*pl.* ʕiʃyaat) dinner

ʕaʃaan عَشَانْ (3) *prep.* for the sake of; in order to (var. ʕalaʃaan)

ʕaʃaan maa yʃuufuunhum rrajaajiil عَشَانْ مَا يْشُوفُوْهُمْ الرَّجَاجِيلْ (7) *phr.* so that the men don't see them

ʕaṣr عَصْرْ (45) *adv.* afternoon

ʕaṣfuur عَصْفُورْ (20) *n.* (*pl.* ʕaṣaafiir) a bird

ʕaṭa عَطَى (27) imperf. yaʕṭii *v.* to give

ʕaẓalah عَظَلَه (38) *n.* (*pl.* -aat) muscle

ʕafraanah عَفْرَانَه (16) *act.par.f.* dying (to have s.th.)

ʕaqad عَقَدْ (26) imperf. yaʕqid *v.* to sign a marriage contract; to hold (a meeting); to make a knot (var. ʕagad, yaʕgid)

ʕala ʔasaas عَلَى أساسْ (11) *phr.* on the basis of, based on

ʕala ʔayyi ḥaal عَلَى أيّ حَالْ (42) *expr.* anyway; at any rate (var. ʕala kulli ḥaal)

ʕala ḥasab عَلَى حَسَبْ (37) *phr.* depending on; according to

ʕala ðikr عَلَى ذِكْرْ (39) *phr.* speaking of; by the way

ʕala ʃaraf عَلَى شَرَفْ (2) *expr.* in honor of

ʕala ṭuul عَلَى طُولْ (1) *expr.* immediately; right away; straight ahead

ʕala ṭuuli -lxaṭṭ عَلَى طُول الْخَطّ (33) *phr.* completely; all the way

ʕala fikra عَلَى فِكْرَه (33) *expr.* by the way; come to think of it

ʕala gaddi lḥaafak middi rjuulak عَلَى گَدّ لْحَافَكْ مِدّ رْجُولَكْ *prov.* (lit. Stretch your legs according to your cover.) Don't bite off more than you can chew.

ʕala gadd ḥaalah عَلَى گَدّ حَالَه (10) *expr.* He can barely get by.

ʕala goolathom عَلَى گُولَتْهُمْ (23) *expr.* (lit. based on their saying) as they have said; as it is said (var. zayy maa yiguulu)

ʕala kiis fulaan عَلَى كِيسْ فُلَانْ *expr.* at the expense of so and so

ʕala -lʕumuum عَلَى الْعُمُومْ *expr.* generally speaking

ʕala hawaak عَلَى هَوَاكْ *expr.* as you wish

ʕa-liḥsaab عَلحِسَابْ (27) *expr.* supposedly; You can say that again; on credit

ʕa-lfaaẓii عَالْفَاظِي (25) *expr.* for nothing; in vain

ʕallam عَلَّمْ (1) imperf. yʕallim *v.t.* to inform, to tell; to teach

ʕal-wagt عَلْوَگْتْ *phr.* on time

ʕalyaa عَلْيَا (27) *prop.n.* Alya (a name for a female)

ʕaleeh damm عَلَيه دَمّ (6) *phr.* (lit. There is blood on him.) He violated the command, thus he has to offer a lamb.

ʕambar عَمْبَرْ *n.* (*pl.* ʕanaabir) storehouse

ʕamm عَمّ (29) *n.* (*pl.* (ʔa)ʕmaam) father-in-law; paternal uncle

ʕammah عَمَّه (29) *n.* (*pl.* -aat) mother-in-law; parternal aunt

ʕan ṭariig عَنْ طَرِيگْ (14) *phr.* by; via; by means of

ʕawaayinhum raaḥat عَوَايِنْهُمْ رَاحَتْ (18) *expr.* (lit. Their little eyes are gone.) Their eyesight is gone.

ʕawwad عوّد (25) imperf. yʕawwid *v.* to return (s.th.), to take (s.th.) back; to make s.o. get used to s.th.

ʕawwar عوّر (22) imperf. yʕawwir *v.t.* to hurt; to ache; to injure

ʕayyaar عيّار (36) *adj.* (*pl.* -iin) loafer; vagrant; deceitful

ʕayyaṭ ʕala عيّط على (19) imperf. yʕayyiṭ *v.* to shout (at s.o.); to scream

ʕayyil عيّل (8) *n.* (*pl.* ʕ(i)yaal) a child, a kid

ʕibʔ عبء (43) *n.* (*pl.* ʔaʕbaaʔ) burden

ʕizz عز (37) *n.* glory; power; honor

ʕizzi -ʃʃita عز الشتّا (37) *phr.* the height of the rainy season, in the depth of winter

ʕiʃriin ʔalf biitzaa عشرين ألف بيتزا (24) *phr.* twenty thousand pizzas

ʕikir عكر (25) *adj.* troubled (water); muddy, turbid

ʕimrah عمره (6) *n.* pilgrimage to Mecca not during the time of the haj, the lesser haj

ʕindanaa عندنا (11) *prep.* in our country; at one's place

ʕind + pron.suff. عند (23) *v.* to have

ʕiwaḍ ʕan عوض عن *phr.* instead of; substitute

ʕug(u)b عقب *prep.* after

ʕumuuman عموماً (33) *adv.* generally

ʕunṣur عنصر (33) *n.* (*pl.* ʕanaaṣir) player; element (chemical, political); component

ʕgaal عگال *n.* (*pl.* ʕigil) a head band holding the kuufiyyah in place

ʕyaal ʕammak عيال عمّك (35) *phr.* your paternal uncle's children, your paternal cousins

ʕoon عون *n* help, aid, support, relief

ʕeerabaaneh عربانه (20) *n.* (*pl.* -aat) carriage; cart

ʕeeʃ عيش *n.coll.* rice

ʕeen عين (43) *n.* (*pl.* ʕyuun) eye

ʕeen عين (44) *n.* (*pl.* ʔaʕyaan) spring of water; eye (when in s. form)

ɣ

ɣaabi -lgaṭuw ʔilʕab yaa faar غاب الگطو إلعب يا فار *prov.* When

the cat is away, the mice will play.

ɣaarrah غارّة (33) *n.* (*pl.* -aat) continent (var. qaarraat)

ɣaalii غالي (2) *adj.* (*pl.* -iin) valuable; precious; dear; expensive

ɣaamar bi- غامَر بـ (39) imperf. yɣaamir *v.* to risk, to take a risk

ɣadaa غَدا *n.* (*pl.* ɣadawaat) lunch

ɣaraḍ غَرَض (25) *n.* (*pl.* ʔaɣraaḍ) things; stuff; motive

ɣarrar غَرّر (42) imperf. yɣarrir *v.* to choose; to decide (var. qarrar, garrar)

ɣarraz غَرّز (37) imperf. yɣarriz *v.* to be stuck deep (into sand, mud, etc.)

ɣargaan غَرْگان *act.par.* (*pl.* -iin) drowning; the one drowning

ɣaryah غَرْيَه (41) *n.* (*pl.* ɣura) town; village (var. garyah, qaryah)

ɣariib غَريب (42) *adj.* (*pl.* ʔaɣrubaa) a relative (var. gariib)

ɣariibah غَريبَه (13) *adj.f.* strange, alien; odd, unusual; curious; baffling; outsider; one who lives away from home

ɣazaar غَزار (37) *n.* deep water; abundant water

ɣazaal غَزال (40) *n.* (*pl.* ɣizlaan) deer

ɣassal غَسّل imperf. yɣassil *v.* to wash; to bathe

ɣaṣb غَصْب (27) *adv.* by force; against one's will; in spite of one's will

ɣala غَلا *n.* high cost

ɣala -lmaʕiiʃeh غَلا الْمَعيشَه (22) *phr.* high cost of living; inflation

ɣanaatii غَناتي (30) *n.* sweetheart; husband

ɣanam غَنَم (40) *n.coll.* sheep

ɣanii غَني *adj.* (*pl.* ʔaɣniya(a)) rich

ɣayyar غَيّر imperf. yɣayyir *v.* to change

ɣayyamat غَيَّمَت imperf. tɣayyim *v.* to form clouds; to be cloudy

ɣirbaal غِرْبال (23) *n.* (*pl.* ɣaraabiil) (lit. sieve with big holes) big spender

ɣruubi -ʃʃams غْروب الشَّمْس *phr.* sunset

ɣiimah غيمَه (35) *n.* amount; value (var. giimah)

f

faad فَاد (41) imperf. yfiid *v.* to benefit, to be of use

faarɣah فَارْغَه (27) *adj.f.* empty; vacant

faaz فَاز imperf. yfuuz *v.* to pass (a test); to win (a match, a race)

faast fuud فَاسْتْ فُود (24) *n.* Eng. fast food

faaẓii فَاظِي (10) *adj.* (*pl.* -iin) not busy free (having nothing to do); empty

faanii فَانِي (17) *adj.* the other; second; next; again (var. θaanii)

faahim فَاهِم (28) *act.par.* (*pl.* -iin) wise; knowledgeable; understanding

faaydah فَايْدَه (15) *n.* (*pl.* fawaayid) benefit, advantage; gain; interest (on money)

fa- فَـ (6) *conj.* so; then, thus; and

faḥmah فَحْمَه *n* (*pl.* -aat, faḥm) a piece of charcoal; black; dark

faraj فَرَج *n.* relief; release from suffering

faraẓ فَرَظ (32) imperf. yafriẓ *v.* to suppose; to assume; to impose (with ʕala)

farḥah فَرْحَه (35) *n.* (wedding) celebration; joy

fard فَرْد (11) *n.* (*pl.* ʔafraad) individual; person; pistol (when used in the singular only)

fardiyyah فَرْدِيَّه (11) *adj.f.* personal, individual, individuality, individualism

farʃaat فَرْشَات (4) *pl.n.* house furniture

farʃeh فَرْشَه (29) *n.* (*pl.* -aat) mattress

fariij فَرِيج imperf. fariig *n.* a section of town; neighborhood

fariiqa -lʔaḥlaam فَرِيقَ الأَحْلَام (33) *prop.n.* Fariq Al-Ahlam, the Dream Team (a soccer team)

fariig فَرِيگ (42) *n.* neighborhood; a section of town; team (var. fariij)

fasiil فَسِيل (38) *n.coll.* baby palm trees

faṭar فَطَر (7) imperf. yafṭir *v.* to break the fast

faẓaḥ فَضَح imperf. yifẓaḥ *v.t.* to expose; to dishonor

faẓil فَظِل (6) *n.* (*pl.* ʔafẓaal) graciousness; kindness; favor, benefit

f(a)gaal فْگَال (38) *n.* (heavy)

weights (var. θgaal)

fagaalah فَكالَه (17) *n*. heaviness; weight; dullness (var. θagaalah)

fagaʕ فَكَع (38) imperf. yifgaʕ *v.t.* to bust (a gut); to burst, to pop, to explode

fagir فَكِر (3) *n*. poverty

faggal فَكَّل (38) imperf. yfaggil *v*. to overburden, to make heavy (var. θaggal)

fagiil فَكيل *adj.* (*pl.* fgaal) (heavy) weight

fagiile(e)h فَكيلَه (17) *adj.f.* heavy (var. θagiileh)

fakkar فَكَّر (39) imperf. yfakkir *v*. to think; to assume

falaafeh فَلافَه (24) *n*. three (var. θalaaθeh)

falaafiin فَلافين (29) *n*. (*pl.* -aat) thirty (var. θalaaθiin)

falat فَلَت (22) imperf. yiflit *v.t.* to throw away; to fall; to let loose

fallaatiyyeh فَلاّتيّه (20) *n*. (*pl.* -aat) (lit. the thing that releases) a slingshot

fallaḥ فَلَّح (18) imperf. yfallaḥ *v*. to win; to succeed; to prosper

fanaayil فَنايل (15) *n*. Eng. t-shirts

firiḥ bi- فِرِح بـ (35) imperf. yifraḥ bi- *v*. to rejoice in (one's getting married)

fistaan فِسْتان (25) *n*. (*pl.* fasaatiin) (woman's) dress

fiʕl فِعْل (*pl.* ʔafʕaal) MSA verb

fiʕl ʔajwaf فِعْل أجْوَف MSA hollow verb (having a midial long vowel)

fiʕlan فِعْلاً (12) *adv*. indeed, actually, really; action, work (without the indef. marker -an)

fiʕl ṣaḥiiḥ فِعْل صَحيح MSA strong verb

fiʕl laazim فِعْل لازِم MSA intransitive verb

fiʕl mutaʕaddii فِعْل مُتَعَدّي MSA transitive verb

fiʕl muḍaʕʕaf فِعْل مُضَعَّف MSA a doubled verb (the final two roots are the same consonant)

fiʕl naaqiṣ فِعْل ناقِص MSA defective verb (ending in the weak radical ʔalif maqṣuurah)

film فِلْم (40) *n*. (*pl.* ʔaflaam) Eng. film; movie

fi -lwaagiʕ في الْواگِع *expr.* as a matter of fact, actually

fuṭuur فُطور (7) *n*. breaking the fast; breakfast

funduq فُنْدُق (29) *n*. (*pl.* fanaadiq) hotel

funuun ʃaʕbiyyah فُنُونْ شَعْبِيَّه (9) *phr.* popular art; folk art

ftakk فْتَكّ (35) imperf. yiftakk *v.pass.* to be freed; to be let loose

flaan wildi flaan فْلانْ وِلْد فْلانْ (28) *expr.* so and so, the son of so and so (very common in most Gulf dialects) (var. flaan ʔibni flaan)

flushing فْلَشْنْكْ (44) *n.* Eng. flushing

folfo فُلْفُو (32) *prop.n.* Volvo (a Swedish-made car) (var. volvo)

f-maḥallhee فْمَحَلْها (18) *phr.* (lit. in its place) well (spent); properly

foob فُوبْ (23) *n.* (*pl.* fyaab) dress; garment (var. θoob)

foog فُوگْ *adv.* above; upstairs; over; up

fii في (4) *prep.* there is; there are; is there; are there; in; at

fiizaa فيزا (24) *n.* Eng. Visa (credit card)

fii ʕyuunii -nnoom في عُيُوني النُّومْ (36) *expr.* (lit. the sleep in my eyes) being sleepy

fii ɣina ʕanhe في غِنى عَنْها (38) *expr.* can do without it

q

qaarrah قارّه (33) *n.* (*pl.* -aat) continent

qad قَدْ (41) *part.* maybe; could be (var. gid, jid, gad)

qadaa قَدا (34) *n.* lunch (var. ɣadaa)

qarawii قَرَوي (13) *adj.* rural; rustic; a countryman

qarr قَرّ (13) imperf. yqirr *v.* to decide; to be decided

qala قَلا (43) *n.* high cost (var. ɣala)

qanna قَنّى (45) imperf. yqannii *v.* to sing (var. ɣanna)

qahar قَهَرْ imperf. yiqhar *v.t.* to treat with harshness; to give s.o. a hard time (var. gahar)

qayyar قَيَّرْ (33) imperf. yqayyir *v.* to change (var. ɣayyar)

qisṭ قِسْط (23) *n.* (*pl.* ʔaqsaaṭ) installment; share; portion

qurfah قُرْفَه (45) *n.* (*pl.* quraf) a room (var. ɣurfah)

qtanaʕ fii اقْتَنَعْ في (29) imperf. yiqtaniʕ *v.* to be content; to be convinced

g

gaabal كابَل (7) imperf. ygaabil *v.t.* to meet; to interview; to compare

gaarii كاري (20) *n.* (*pl.* gawaarii) Hin. bicycle

gaaʕid كاعد (13) *act.par.* (*pl.* -iin) verb to be (when used with an imperf.v.); staying; sitting; seated; idle, inactive

gaaʕid ʔaaxið yamiin كاعد آخذ يمين (31) *phr.* I was taking a right {turn}.

gaaʕdiin yaakluu w-yiʃrabuu wi-ynaamuu كاعدين ياكلوا ويشربوا وينامو ا (19) *expr.* They sit around and eat, drink, and sleep.

gaaʕ ybayyiʕ w-yaʃrii كاع يبيع ويشري (14) *expr.* He is selling and buying; He is trading; He sells and buys.

gaal كال (21) imperf. yguul *v.* to say; to tell

gaallhaa كالّها (5) imperf. ygaal-lhaa *v.pass.* to be called

gaaluu li-lḥaraamii ʔiḥlif, gaal yaaki -lfaraj كالوا للحرامي إحلف، كال ياك الفرج *prov.* They said to the thief, 'swear {that you didn't steal}', He said, 'What a relief!' (This is said about a person who has no values.)

gaam كام (4) imperf. yguum *v.* to begin (when followed by a verb), to start (to do s.th.); to undertake; to get up

gaam lʕaalam killah ʕaleeh كام العالم كله عليه (15) *expr.* The whole world was against him; Everybody was against him.

gaaymin gaaʕid كايم كاعد *expr.* (lit. standing up and sitting down) upside down; confusion; chaos

gabil kam yoom كبل كم يوم (25) *phr.* a few days ago

gabilmaa كبل ما (28) *adv.* before

gabl كبل (15) *adv.* before; previously; ago

gabl ʔawaanak كبل أوانك (38) *phr.* prematurely, before your time

gatiilhm ʕaad كتيلهم عاد (21) *expr.* (lit. their killed one) They die for (s.th.); They are crazy about (s.th.).

gad كد (21) *part.* perhaps (when followed by imperf.v.)

gadir maa كدر ما (41) *adv.* as hard as; as much as

gaddar كَدَّر (4) imperf. ygaddir *v.t.* to enable s.o.

gaddeeʃ كَدَّيش (12) *interrog.part.* how much

gara كَرَا (12) imperf. yigra *v.* to read; to recite; to study

garrab كَرَّب (31) imperf. ygarrib *v.* to get close to, to come near

garraḥat كَرَّحَت (37) imperf. tgarriḥ *v.(f.)* to have ebb tide

garʃ كَرْش (22) *n.* (*pl.* gruuʃ) penny, small change

garṣ كَرْص *n.* biting, stinging (of a bee); pinching

garyah كَرْيَه *n.* (*pl.* gura) town; village (var. ɣaryah)

gariib كَرِيب (42) *adj.* (*pl.* ʔagrubaa, garaayib) a relative

gazzar كَزَّر (29) imperf. ygazzir *v.* Per. to get by (with very little); to manage (with very little); to withstand hardship

gaʃʃah كَشَّه (*pl.* gaʃʃ) (var. n.) a straw

gaṣṣar كَصَّر (3) imperf. ygaṣṣir *v.t.* to shorten; to fall short; to reduce; to fail to accomplish

gaṭuw كَطُو *n.* (*pl.* giṭaṭ) a cat

gaṭṭaʕ كَطَّع (1) imperf. ygaṭṭiʕ *v.t.* to cut; to chop; to cross

gaʕad كَعَد (1) imperf. yagʕid *v.i.* to stay, to remain; to dwell, to live; to sit down; to start to do an action

gaʕadlook كَعَدْلَك (18) imperf. yagʕidlok *v.* (lit. he sat for you) to sit around

gaʕdah كَعْدَه (45) *n.* sitting

gafal كَفَل imperf. yagfil *v.* to lock; to close; to shut down

galam كَلَم *n.* (*pl.* ʔaglaam) pen; pencil

galb كَلْب (22) *n.* (*pl.* gluub) heart

gall كَلّ (37) imperf. ygill *v.* to become less

gallaab كَلَّاب *n.* (*pl.* -iin) dump truck

gallab كَلَّب imperf. ygallib *v.* to turn, to turn over; to invert; to roll over

gallaṭ كَلَّط (2) imperf. ygalliṭ *v.t.* to invite s.o. to eat

galiili -lḥayaa كَلِيل الْحَيَا *expr.* He is shameless.

galiileh كَلِيلَه (29) *adj.f.* little, small; insignificant

gahar كَهَر imperf. yighar *v.* to treat with harshness; to annoy; to trouble

gahr كَهْر *v.n.* annoyance, sorrow; grief

gahwah كَهْوَه (43) *n.coll.* coffee

gawaari كَوارِي (38) *pl.n.* pits; round holes

gidir كدر (1) *n.* (*pl.* guduur) cooking pot (var. jidir)

giddaam كدّام (31) *prep.* in front of

gizrah كزره (29) *n.* Per. getting by; managing; (withstanding) hardship

giṣṣah كصّه (29) *n.* (*pl.* giṣaṣ) issue; story; problem; case

giṭaʕ γayaar كطع غيار (31) *phr.* spare parts

giṭṭ كطّ *n.* (*pl.* giṭaṭ) a cat (var. gaṭuw)

gill كِل (32) *v.impv.* say (var. guul, gul)

guwiyyeh كويّه (32) *adj.f.* strong; powerful

gdeeḥ كْديح (23) *n.* working class; people living in rural areas

glaaʕ كْلاع (38) *v.n.* uprooting, pulling out

gmaaʃ كْماش (25) *n.coll.* fabric, material, cloth

guuṭii كُوطي (18) *n.* (*pl.* ga(u)waaṭii) Per. a tin can; box; a case (of s.th.); pack (of s.th.)

geer كَير (32) *n.* (*pl.* gyuur) Eng. gear

geeẓ كَيظ (3) *n.* summer; (summer) heat

k

kaas كَاس (15) *n.* (*pl.* -aat) cup; a glass

kaasi -lʕaalam كَاس الْعَالَم (33) *prop.n.* World Cup

kaafa كَافى (15) imperf. ykaafii *v.t.* to reward, to recompense

kaan كَان (31) imperf. ykuun *v.* were; was

ka- كَ (11) *prep.* as, like; in the capacity of

kabat كَبَت (40) *n.* (*pl.* -aat) Eng. cabinet; closet; cupboard

kabsah كَبْسَه (1) *n.* a Saudi native dish made of cooked rice with meat or chicken; being pressed or squeezed

kabiiri -ssinn كبار السِّن (10) *phr.* (*pl.* kibaari -ssinn) the elderly

katabuu -lʕagd كتبوا الْعگد (42) *expr.* They wrote the marriage contract.

kaθiireh كثيره (10) *adj.* numerous; a lot; many

kaðaa كذا (12) *adv.* so, thus; so and so (when repeated twice), such and such (when repeated twice)

kaðaalik كذالك (32) *adv.* so, likewise; too, also

kartuun كرتون (21) *n.* (*pl.* karatiin) Eng. cartoons

kartuunah كرتونه (22) *n.* (*pl.* karaatiin) Eng. box; carton; crate

kariiheyn كريهين (40) *adj.* frustrated; disgusted

kasar كسر (41) imperf. yaksir *v.* to provide a consonant with the short vowel i; to break

kassab كسّب (17) imperf. ykassib *v.* to make oneself win

kassar كسّر (17) imperf. ykassir *v.t.* to break

kaʃat كشت (7) imperf. yakʃit *v.i.* Per. to have a picnic

kaʃtah كشته (7) *n.* (*pl.* -aat) a picnic, an outing to the desert (in the spring)

kaʃkaʃah كشكشه MSA a term for the sound change of k ---> ʃ, č

kafaanaa hačiy ʕaad كفانا حتشي عاد *expr.* We had enough talk; enough talk

kafar كفر (20) *n.* (*pl.* -aat) rubber tire

kalb كلب *n.* (*pl.* klaab) dog

kallaf كلّف (25) imperf. ykallif *v.* to cost; to delegate (s.o. to do s.th.)

kallam كلّم (1) imperf. ykallim *v.t.* to call on the phone; to talk; to speak

kaliil كليل (45) *adj.* little (var. galiil)

kam كم (13) *interrog.part.* few; how much; how many (var. čam)

kam maaxdeh ʕaleehaa deen كم ماخذه عليها دين (24) *phr.* (lit. How much debt have you taken against it.) How much have you charged on it?

kanabateen كنبتين (29) *n.dual* Ita. a couple of sofas or chairs a few sofas or chairs

kanz كنز *n.* (*pl.* k(u)nuuz) treasure

ki(u)ll كل (5) *quant.* everything

kibd كبد (38) *n.* (*pl.* ʔakbaad) liver; heart; one's essential being

kide كذ (40) like this

kiðaa كذا (7) *demons.part.* like this, in this manner

killa كلّ (21) *intens.* a lot; always; regularly

killah ḥačii b-ḥačii كلّه حتشي بحتشي *expr.* It's just idle talk, It's nonsense.

killiʃ mawjuud كلّش موجود (5) *adv.* abundantly available

killin ḥaliibah yjiibah كل حليبه يجيبه *prov.* Every person goes back to his roots. One always remembers where one came from.

killin wa-ṭabiiʕtah كل وطبيعته (10) *phr.* Everyone {does s.th.} according to his nature.

kill ṭeer yiʃbiʕ mingaarah كل طير يشبع منگاره *prov.* (lit. Every bird feeds its beak.) Everyone feeds himself; Everyone takes care of himself; Everyone looks after himself.

kill ʕaam wi-nta b-xeer كل عام وانت بخير (7) *expr.* wish you well for every year {to come}; happy holiday; happy birthday

kill-maa كل ما (34) *conj.* whenever; the more... the more...

kill maa fi -lʔamr كل ما في الأمر (34) *expr.* all it takes

kinnaa naaxid كنّا ناخذ (24) *v.* we used to take

ki-nnak كنّك (36) *conj.* as if you, as though

kudruusah كدروسه (43) *adj.* pouty (lips); thick(-lipped); big, fat

kurih كره (11) imperf. yukrah *v.pass.* to be reprehensible

kurju كرج (18) *n.* (*pl.* karaaju) Per. toy; hobbyhorse

kursiyyeen كرسيين (29) *n.dual* (*pl.* karaasii) a couple of chairs; a few chairs

kumbuutar كمبيوتر (16) *n.* (*pl.* -aat) Eng. computer

kbaariin كبارين (34) *adj.* elderly

kodaar كدار (28) *prop.n.* Kodar (a name for a male)

kleejaat كليجات (24) *n.* Per. a loaf of sweet bread

kuuʕ كوع (44) *n.* (*pl.* ʔakwaaʕ) elbow

kuufiyyah كوفيه *n.* square kerchief diagonally folded and worn under ʕgaal as a headdress

kiis كيس (14) *n.* (*pl.* ʔakyaas) bag; at the expense of (when preceded with ʕala)

keekah كيكه (24) *n.* (*pl.* -aat, keek) Eng. a cake

č

čabiirah تشبيره (5) *adj.f.* big, huge (var. kabiirah)

čaff تشف (22) *n.* basket; wholesale (with the prefix bi-)

čam تشم (22) *interrog.part.* how much, how many (var. kam)

čannak تشنك (19) *conj.* as if you; if you

čannhaa تشنها (10) *cond.part.* if she

čiis تشيس (24) *n.* (*pl.* (ʔa)kyaas) bag (var. kiis)

l

lʔabuu f-waadii wi-lʔummi f-waadii الأبو فوادي والأم فوادي (26) *expr.* (lit. The father is in one valley and the mother is in another valley.) They are on a different wave length; The father is in one world and the mother is in another.

lʔamni -lʕaam الأمن العام (13) *phr.* national security

lʔamiir Salmaan الأمير سلمان (5) *prop.n.* Prince Salman, the Prince of Riyadh of Saudi Arabia

lʔittiḥaad الإتحاد (33) *prop.n.* the Itihad Soccer Team (a Saudi soccer club)

laa لا *part.* no, not

laa bi-llaah لا بالله (10) *phr.* No, I swear to God.

laa budd ʔinn- لا بد إن (45) *expr.* to have to; It is inevitable.

laa bud minh لا بد منه (34) *expr.* It is inevitable, inescapable; There is no way out of it.

laabsah لابسه (4) *act.par.* (she) wearing; dressed

laa tʃiil hamm لاتشيل هم *expr.* Don't you worry about a thing.

laa tkallif nafsak bi-maa laa tuṭiiq لا تكلف نفسك بما لا تطيق (35) MSA *expr.* Don't burden yourself with what you cannot bear.

laa tlaʕwiz ruuḥak لا تلعوز روحك *expr.* Don't bother yourself, don't go to the trouble

laa ḥawla walaa quwwata ʔillaa bi-llaah لا حول ولا قوة إلا بالله *expr.* There is no power and no strength save in God (this expression is used when one is facing something beyond one's control).

laa-zaal لا زال (35) *v.* still

laazim لاَزِمْ (6) *act.par.* ought to; have to; must; it is necessary that

laaga لاَگى (25) imperf. ylaagii *v.* to find

laakin لَكِنْ (14) *conj.* but; however, yet (var. bass)

laa waraah ʃii wa-laa de لاَ وَرَاه شَي وَلاَ دَا (30) *expr.* (lit. There is nothing behind him.) He is worry-free; He does not have any responsibility; He is not responsible for this or that; He has nothing (or nobody) to support.

laa waraah walaa giddaamah لاَ وَرَاه وَلاَ گدّامَه *expr.* (lit. There is nothing behind him and nothing in front of him.) He is worry-free; He does not have any responsibility; He is not responsible for this or that; He has nothing (or nobody) to support.

laa wallah لاَ وَاللّه (5) *expr.* no, by God; by golly, no!

laa wee لاَ وَي (22) *interrog.part.* what for (var. laa weeʃ)

laa weeʃ لاَ وَيشْ (36) *interrog.part.* what for

laa yumkin لاَ يمْكِنْ (42) *expr.* It is impossible.

laa yẓurri -sshaab nabḥ liklaab لاَ يظُرْ السّحَابْ نَبْحْ لِكْلاَبْ *prov.* (lit. The clouds are not harmed by the barking of the dogs.) The dog barks in vain at the moon.

laʔ لأ (5) *neg.part.* no (var. laa)

la(a)-ḥaggi -ssafar لاَ حَگ السّفَرْ (29) *phr.* for travel

labas لَبَسْ (6) imperf. yalbas *v.t.* to wear; to put on

la-ḥaalo(a)k لَحَالَكْ (30) *ref.pron.* by yourself

l(a)-ḥaalhaa لَحَالْهَا (7) *adv.* by herself; alone

laḥas لَحَسْ imperf. yilḥas *v.* to lick

laxbaṭ لَخْبَطْ (33) imperf. ylaxbiṭ *v.* to mix up, to confuse; to mess up; to make a mess

la-daxalhaa لَدَخَلْهَا (37) *phr.* if s.th. ran inside it

laʕab ṭaaʔirah لَعَبْ طَائِرَه (7) imperf. yilʕab *v.* to play volleyball

laʕʕiib لَعّيبْ (33) *n.* (*pl.* laʕʕiibah; luwaaʕiib) player

laʕwaz ruuḥah لَعْوَزْ رُوحَه (20) imperf. ylaʕwiz ruuḥah *phr.* to hurt one's self

lafati -nnaẓar لَفَت النّظَرْ (45) imperf. yalfiti -nnaẓar *expr.* to draw the attention

laff لَفّ (19) imperf. yliff *v.* to turn; to roll; to wrap up; twist

la-man لَمْن (15) *interrog.part.* for whom (var. li-man)

lambah لَمْبَه (32) *n.* (*pl.* -aat) Eng. a light bulb

lammaa لَمَّا (25) *conj.* when

lamma(n) لَمَّن (3) *conj.* when

la-ha-ddarajah لَهَالدَّرَجَه (36) *expr.* (lit. to this degree;) to that extent

lahha لَهَّى (21) imperf. ylahhii *v.t.* to entertain; to keep s.o. busy; to distract

law لَوْ (11) *cond.part.* if (var. loo)

law ʔabuuhaa ʃaafhee, kaan dabaḥhaa لَوْ أبُوهَا شَافْهَا، كَانْ دِبَحْهَا (26) *expr.* If her father saw her, he would have killed her.

lawaasṭiig لَوَاصْطِيگ (20) *n.* Eng. rubber; elastic; plastic (var. laastiik)

law tibi tiʃtii ɣayyamat لَوْ تَبِي تِشْتِي غَيَّمَتْ *expr.* If it was going to rain, it would have clouded over.

layleh لَيْلَه (40) *n.* tonight (with the def.art.) night

li(a)nna لأنَّ (6) *conj.* because; for

liban لِبَن (8) *n.coll.* (unfired) mud bricks; the main building material

liḥyah لِحْيَه (40) *n.* (*pl.* liḥa) beard

lixleewii لِخْلَيْوِي (33) *prop.n.* {Mohammad} Al-Khilaiwi (an experienced Saudi soccer player, who played as central defender for Al-Ittihad Team; he also played in the 1994 World Cup)

li-ðaalik لِذَلِكْ (13) *phr.* that's why; for this reason

liʕib ʕala لِعِبْ عَلَى (18) imperf. yilʕab *v.* to cheat (s.o.); to trick (s.o.); to play (without ʕala)

liʕbaatum لِعْبَاتُمْ (18) *n.* their toys; their games; their dolls

li-kill ḥaadiθ ḥadiiθ لِكُلّ حَادِثْ حَدِيثْ (31) *expr.* (lit. For every accident there is a talk.) That's beside the point. (var. kill ḥaadiθ ʔilah ḥadiiθ)

limoziin لِمُوزِين (31) *n.* Eng. limousine

limgeebrah لِمْگَيْبْرَه (3) *prop.n.* Al-Mgaibrah, an old suq in Riyadh

liyyii لِيّ (22) *prep.* to me; for me

ltifat ʕala الْتَفَتْ عَلَى (21) imperf. yiltifit *v.* to take care of (s.o.); to look after (s.o.); to keep an eye (on s.o.)

lḥaaf لْحَافْ (var. n.) bedcover

lḥaqqa -lʕaam الْحَقّ الْعَام (12) *phr.* (lit. the penal law) crime against the state or the penal law

lḥagg maa yinzaʕal minnah الْحَگ مَا يِنْزَعَل مِنَّه *expr.* The truth does not upset anyone.

lḥamdi li-llaah الْحَمْد لِلّه (35) *phr.* thank God, praise be to God

lḥayaa killhaa kifaaḥ fii kifaaḥ الْحَيَا كِلّهَا كِفَاحْ فِي كِفَاحْ (38) *expr.* (lit. All of life is a struggle within a struggle.) In general, life is a struggle; All in all, life is a struggle.

lḥiiṭaan ʔilhaa wðaan الْحِيطَانْ إِلْهَا وْذَانْ *expr.* Walls have ears.

lxaliij الْخَلِيجْ (13) *prop.n.* the Arabian Gulf; gulf

lʕaalam killhaa الْعَالَمْ كِلّهَا (12) *phr.* all of the people

lʕeen baṣiirah wi-lyadd gaṣiirah الْعَيْن بَصِيرَه والْيَدّ گَصِيرَه *prov.* The eye sees, but the hand does not reach (used when one is unable to do anything about s.th.); His power is limited.

lɣargaan yitʕallag bi-gaʃʃah الْغَرْگَانْ يِتْعَلَّگ بِگَشَّه *prov.* (lit. A drowning person clutches at a straw.) a desperate person grasping at straws

lgird bi-ʕeen ʔummah ɣazaal الْگِرْدْ بِعَيْنْ أُمَّه غَزَالْ *prov.* (lit. A monkey is like a gazelle in its mother's eye.) All her geese are swans.

lkitaab ʕala sunnata -llaah w-rasuulah الْكِتَابْ عَلَى سُنَّةَ اللّه وْرَسُولَه (42) *phr.* having the marriage contract according to God's law and His prophet

llii tmidd yaddhaa bah اللِّي تْمِدّ يَدّهَا بَهْ (45) *expr.* (lit. what her hand reaches for) whatever she can afford; within her means

lmaṣmak الْمَصْمَكْ (5) *prop.n.* the Musmak Fortress (a memorial of King Abdul Aziz' capture of Riyadh in 1902)

lwaṣaṭi -lfannii الْوَصَطْ الْفَنِّي (44) *phr.* (lit. middle technical) lower middle class

loo لَو (19) *cond.part.* if (var. lo, law)

lee لَي (21) *part.* an exclamation particle

leemuun لَيمُونْ (2) *n.coll.* lemon

leeh لَيه (43) *interrog.part.* why

m

maa مَا (1) *n.coll.* water (var. may, muuya)

maa ʔaṣrufʃ مَا أصْرُفْش (20) *phr.* I don't spend.

maa ʔaleeh مَا عَلَيه (6) *expr.* never mind; Don't worry.

maa baʕda -lʕuud gʕuud مَا بَعْدَ الْعُودْ گْعُودْ *expr.* (lit. There is no staying after the incense.) Don't overstay your welcome.

maa bi-lyadd ḥiilah مَا بِالْيَدّ حِيلَه (10) *expr.* (lit. There is no trick in the hand.) There is nothing one can do.

maa -ttaʕajjub مَا التَّعَجُّبْ *part.* MSA maa of admiration

maa tʃuuf ʃarr مَا تْشُوفْ شَرّ *expr.* May you see no evil.

maa ḥadd مَا حَدّ (15) *quant.* no one (var. ʔaḥad)

maaxið مَاخِذْ (32) *act.par.m.* (*pl.* -iin) taking

maaxdeh مَاخْذَه (22) *act.par.f.* (lit. taker) taking

maa-daam مَا دَامْ (33) *part.* since; as long as

maarsedis مَارْسَيدِسْ (23) *prop.n.* Ger. Mercedes

maazdaa مَازْدَا (32) *prop.n.* Mazda (a Japanese-made car)

maa ʃaaʔa -llaah مَا شَاءَ اللّه (39) *expr.* (lit. whatever God intends) Great!; Wonderful!; Bravo! (var. maaʃaallah)

maa ʃaallah ʕaleek مَا شَالّه عَلَيكْ *expr.* You are amazing!

maa ṣaddagnaa ʕala -llah مَا صَدَّگْنَا عَلَى اللّه *expr.* We couldn't even wait.

maaḍii مَاضِي MSA past tense, perfect tense

maa ʕaad مَا عَادْ (15) *v.* not anymore

maa ʕaleyy minnah مَا عَلَيّ مِنَّه (40) *expr.* I don't care about him.

maa ʕaleeʃ مَاعَلَيشْ (32) *expr.* That's OK; never mind

maa ʕindah laa walad walaa talad مَا عِنْدَه لا وَلَدْ وَلا تَلَدْ *expr.* He has no children and no heirs.

maaʕuun مَاعُونْ (5) *n.* (*pl.* muwaaʕiin) utensils; stuff

maa foogah foog مَا فُوگَه فُوگْ *expr.* Nothing tops it; excellent

maa fii ʔayy maaniʕ مَا فِي أيّ مَانِعْ (34) *expr.* There isn't any objection.

maa fii duxxaan bi-duun naar مَا

فِي دُخَّانْ بِدُونْ نَارْ *prov.* There is no smoke without fire.

maa fii ʃayy مَا فِي شَيّ (3) *expr.* There is nothing.

maa gaṣṣarat مَا گَصَّرَتْ (5) imperf. maa tgaṣṣir *v.* It didn't fall short.

maa kaan lii nafs مَا كَانْ لِي نَفَسْ (36) *expr.* I was not in the mood; I didn't want to; I had no desire.

maal مَالْ (20) *poss.part.* belongs to, owned by

maal مَالْ imperf. yimiil *v.* to lean over; to be inclined, to turn to

maa lak xilg مَا لَكْ خِلْگْ (36) *expr.* You are not in the mood; You don't want to.

maa lak ɣeer xaʃmak loo kaan ʔaʕwaj (ʕwayy) مَا لَكْ غِيرْ خَشْمَكْ لَو كَانْ أَعْوَجْ (عَوِي) (lit. You have nothing {to depend on} other than your nose even though it is crooked;) You can only trust your family to help you, even though they are not perfect.

maa lah ʔillaa -lʔiʕdaam مَا لَه إِلاّ الإِعْدَامْ (13) *expr.* (lit. nothing for him except the death sentence) He should have nothing other than the death sentence; He deserves only the death sentence.

maa lah daaʕii مَالَه دَاعِي (35) *expr.* There is no need for it.

maali -lḥaraam maa yduum مَالْ الْحَرَامْ مَا يْدُومْ *expr.* (lit. Unlawful money does not last.) Ill-gotten gains don't prosper.

maa-lii ʃuɣl مَالِي شُغُلْ (31) *expr.* I have nothing to do with; none of my business

maa min مَا مِنْ (22) *neg.part.* not one; there are none; absolutely not

maanaa مَانَا (11) *neg.part.* it is not

maa hu(u)b مَا هُوبْ (8) *neg.part.* he/it is not

maa yaʕrif raasah min xalaaṣah مَا يَعْرِفْ رَاسَه مِنْ خَلاصَه *expr.* (lit. He doesn't know his head from his placenta.) He is confused; He is clueless; He doesn't know his ass from his elbow.

maayah مَايَه (36) *n.coll.* water (var. mayy, muuya)

maa yiṣlaḥ مَا يِصْلَحْ (32) *expr.* It is no good; This is not proper; It cannot be.

maa yṣiir مَا يْصِيرْ (10) *expr.* It is not right; It's not allowed; It is impossible.

maa yṣiir ʔillaa xeer nʃaallah مَا يْصِيرْ إِلاّ خَيرْ انْشَالله *expr.* I

hope that only good things will happen.

ma(a) + hii مَاهِي (6) *neg.part.* she/it is not

ma(u)ṣiibah مَصيبَة (34) *n.* (*pl.* maṣaayib) problem; calamity, misfortune

mabdaʔ مَبْدَأ *n.* (*pl.* mabaadiʔ) principle; basis, foundation; ideology (var. mabda)

mablaɣ مَبْلَغ (*pl.* mabaaliɣ) an amount

mablaq مَبْلَق (43) *n.* (*pl.* mabaaliq) an amount (var. mablaɣ)

mabyuuʕ مَبْيُوع *pass.par.* (*pl.* -iin) sold

mata maa مَتَى ما (12) *adv.* whenever

maθal مَثَل (6) *n.* (*pl.* ʔamθaal) example; proverb; for example

majaar مَجَار (40) *n.* (*pl.* -aat) drawer (var. jarraar)

majhuul مَجْهُول MSA passive; unknown

majyuubtin leh مَجْيُوبَة له (13) *pass.par.* It is brought to him.

maḥakk مَحَك (11) *n.* test (not interchangeable with ʔimtiḥaan)

maḥram مَحْرَم (10) *n.* someone whom a woman cannot marry according to the Islamic Law, unmarriageable; being in a degree of consanguinity precluding marriage (Islamic Law); s.th. forbidden, taboo

maḥruusiin ba-llah مَحْرُوسين بَالله (30) *expr.* (lit. They are protected by God.) May God protect them.

maḥẓar مَحْظَر (12) *n.* (*pl.* maḥaaẓir) an official report

maxaasiir مَخَاسِير (25) *pl.n.* losses

madrii مَدْري (12) *v.* I don't know; I wonder.

madiinati -lmalaahii مَدينَة المَلاهي (30) *n.* (lit. amusement city) amusement park

maraa مَرَا (28) *n.* (*pl.* niswaan) woman

maraabʕiin مَرَابْعين (37) *n.* the height of the rainy season

maraasim مَرَاسِم (43) *pl.n.* formalities; protocol; rituals

maraakizi -ttadriib مَرَاكِز التَّدْريب (30) *phr.* (lit. training centers) recreation centers

maradoonaa مَرَدُونَا (15) *prop.n.* {Deigo} Maradonna (of Argentina, played in the '98 World Cup)

marag مَرَگ (1) *n.* broth; soup

marbaḥ مَرْبَح (14) *n.* (*pl.* maraabiḥ) gain, profit; benefit; a source of profit

marrah مَرَّه (4) *adv.* very, very much, many; one time, once

marrah fi -ʃʃahir مَرَّه فِي الشَّهر (36) *phr.* once a month

marrah waḥdah مَرَّه وَحْدَه (39) *phr.* at once, instantly; all of a sudden; one time

marr ʕala مَرّ عَلَى (1) imperf. ymurr *v.i.* to check on; to stop by; to pass over; to discuss or address s.th.

marzuug مَرْزُوگ (24) *prop.n.* Marzoug (a name for a male); blessed (by God), fortunate

marzuugi -lʕuteebii مَرْزُوگ العُتَيْبِي (33) *prop.n.* Marzouq Al-Otaibi (a Saudi soccer player, played in the 1994 World Cup)

mazaaj مَزَاج (29) *n.* (*pl.* -aat) taste (in s.th.); mood; temper; nature; whatever one feels like doing (with ʕala)

mazbuuṭeyn مَزْبُوطِين (39) *adj.* right, correct

maskeyn مَسْكِين (40) *adj.* (*pl.* masaakeyn) poor (one); simple

maswah مَسْوَه (16) *n.* (*pl.* maswiyyaat) evening; one evening

maʃa ʕala مَشَى عَلَى (11) imperf. yamʃii *v.* to be in accordance, to proceed (in accordance with a principle or method), to be fashioned after (s.th.); to correspond (to s.th.); to walk

maʃʃaṭ مَشَّط (18) imperf. ymaʃʃiṭ *v.t.* to comb

maʃʃaʕ مَشَّع (17) imperf. ymaʃʃiʕ *v.* to pull one's hair

maʃyah مَشْيَه (42) *n.* manner of walking

maṣbaneh مَصْبَنَه (19) *n.* boyish, childlike; childish

maṣruuf مَصْرُوف (23) *n* (*pl.* maṣaariif) expenses; costs

maṣṣaaṣah مَصَّاصَه (23) *n.* (*pl.* -aat) lollipop; pacifier

maṣnaʕ مَصْنَع *n.* (*pl.* maṣaaniʕ) factory, plant

maṭarat مَطَرَت imperf. timṭir *v.* to rain

maṭbax مَطْبَخ *n.* (*pl.* muṭaabix) kitchen

maṭfa مَطْفَى *n.* (*pl.* maṭaafii) fire extinguisher

maʕ ʔinn- مَع إنّ (39) *phr.* although

maʕaaʃ مَعَاش (23) *n.* (*pl.* -aat) income; livelihood

maʕaak مَعَاكْ (34) *prep.* (lit. with you;) I am with you, I agree with you.

maʕi -ssalaamah مَع السَّلامَه (9) *expr.* (lit. with safety) goodbye

maʕluum مَعْلُومْ MSA active; known

maʕiiʃah مَعِيشَه (43) *n.* living; livelihood

maɣre(i)b مَغْرِبْ (36) *n.* evening; sunset

maɣfuur lah مَغْفُورْ لَه (8) *adj. expr.* (lit. the forgiven one) the late so and so, the deceased

maɣluub مَغْلُوبْ *pass.par.* (*pl.* -iin) defeated; beaten; helpless

mafruuẓ مَفْرُوظْ (6) *pass.par.* (*pl.* -iin) supposed to; imposed (with the preposition ʔala)

magduur ʕaleeh مَكْدُورْ عَلَيه (37) *pass.par.* could be obtained

makruuh مَكْرُوهْ *pass.par.* (*pl.* -iin) detested, hated; reprehensible (Islamic Law)

maksab مَكْسَبْ (14) *n.* (*pl.* makaasib) profit, gain; a source of profit

makiineh مَكِينَه (32) *n.* (*pl.* -aat, makaayin) machine; motor

malaabis مَلابِسْ (29) *pl.n.* clothes; clothing

malaabis lʔaṭfaal مَلابِسْ الأطْفَالْ (14) *phr.* children's clothing

malaff مَلَفْ *n.* (*pl.* -aat) file; folder

malak مَلَكْ (5) imperf. yimlik *v.* to own; to control; to rule

malač ʕala- مَلَتْشْ عَلَى (26) imperf. yimlič *v.* (lit. to rule (over s.o.)) to marry; to reign (var. malak)

malfaʕ مَلْفَعْ (4) *n.* (*pl.* malaafiʕ) head cover, head shawl

mallal مَلَّلْ (39) imperf. ymallil *v.t.* to make one become fed up; to make one tired, to make one bored

mallikaw مَلَّكَوْا (42) imperf. ymallikaw *v.* (lit. to give one the right of ownership) They contracted the marriage; They got married. (var. malličaw)

malwaa lʕalame مَلْوَا الْعَلَمي (40) a flagpole (in a computer game)

malyaanah مَلْيَانَه (16) *act.par.f.* a lot; full of

ma madaahaa. . . willaa مَا مَدَاهَا...ولاّ (36) *phr.* as soon as

mambar مَمْبَرْ *n.* (*pl.* manaabir) platform; pulpit; podium

man مَنْ (14) *interrog.part.* who (var. min; minhu; manhu)

mawjuudeh مَوْجُوده (19) *pass.par.f.* to be available; present; found

mawʕuud مَوْعُود *pass.par.* (*pl.* -iin) promised;

mawluud مَوْلُود *pass.par.* (*pl.* -iin) born

mawhibah مَوْهِبَه (18) *n.* (*pl.* mawaahib) talent, gift (natural skill)

mawwan مَوَّن (44) imperf. ymawwin *v.t.* to provide, to supply

mayʔuus مَيْؤُوس *adj.* lost, desperate (cause)

maysuur مَيْسُور *adj.* (*pl.* -iin) well-to-do; within easy reach

mitʃaabig wi-yya مِتْشَابِك وِيَّا (17) *act.par.* (*pl.* -iin) fighting with (s.o.)

mitɣaṭṭiyyeh مِتْغَطِّيه (26) *adj.f.* veiled; covered

miθil-maa مِثِل ما (4) *conj.* as; likewise; according to

miθil maa yguuluun مِثِل ما يْگُولُون (11) *expr.* as they may say; it is said

miθli- lḥammaam lmagṭuuʕah maytah مِثْل الْحَمَّامْ الْمَگْطُوعَه مَيْتَه *prov.* (lit. It's like a public bath with its water cut off.) total chaos

miḥtikir مِحْتِكِر (32) *act.par.* (*pl.* -iin) having a monopoly on s.th.

miḥzam ðahab مِحْزَمْ ذَهَب (45) *phr.* a belt made of gold

mirtaaḥ مِرْتَاح (35) *adj.* (*pl.* -iin) comfortable

mizraab مِزْرَاب *n.* spout

mismaar مِسْمَار (20) *n.* (*pl.* masaamiir) nail (for carpentry)

miʃʃ مِشّ (19) imperf. ymiʃʃ *v.impv.* to wash; to soak

miʃwaar مِشْوَار (32) *n.* (*pl.* maʃaawiir) trip; going out; a trip (for pleasure)

miṭṭaʕʕij مِطَّعِّج (40) *adj.* (*pl.* -iin) dented; bent

miʕirseh مِعِرْسَه (44) *n.* bride

miʕtoroḍ مِعْتُرُض (16) *act.par.* objecting; refusing

miʕris مِعْرِس (44) *n.* bridegroom

miqtidir مِقْتِدِر (34) *act.par.* (*pl.* -iin) being able, capable

millii مِلِّي (4) *part.* of what; in case

min مِنْ (12) *prep.* from

mini -lʔasaas مِن الأَسَاس (28) *phr.* from the beginning; to start with; basically (var. mini -lʔawwal)

min barraa مِنْ بَرَّا (24) *phr.* (lit.

from outside) carry-out (food); from outside the country

min taḥti -ddalfah la-taḥti -lmizraab مِنْ تَحْت الدَّلْفه لَتَحْت المِزْراب *prov.* (lit. from under the drip to under the spout) out of the frying pan into the fire

min tiflitii مِنْ تِفْلِتِي (22) *phr.* when you throw (s.th.) away

minḥah مِنْحَه (11) *n.* (*pl.* minaḥ) scholarship; grant

mindifnah مِنْدِفْنَه (36) *pass.par.* buried

min sniin wi-mniin مِنْ سْنِين وِمْنِين (27) *expr.* for years and years

minʃaan مِنْشَان *phr.* for the sake of; in order to; for

min ʃarqi -l-ɣarb مِنْ شَرْق لَغْرْب (8) *phr.* from east to west

min ʕaaʔileh la-ʕaaʔileh مِنْ عَائِلَه لَعَائِلَه (42) *phr.* (lit. from family to family) from one family to another

min feen مِنْ فِين (14) *interrog.part.* from where

mingaar مِنْگار *n.* (*pl.* manaagiir) beak

minnaa مِنَّا (13) *phr.* from here (var. min (ʔi)hnaa)

min naaḥyah مِنْ نَاحْيَه (10) *phr.* (*pl.* min nawaaḥii) from one point of view; on one hand; side; direction

minnaak مِنَّاك (13) *phr.* from there (var. min (ʔi)hnaak)

minnaa w-minnaa مِنَّا وْمِنَّا (37) *adv.* from here and from there

min-(h)uu مِنْ هُو (20) *interrog.part.* who is it (var. minhu; manhu)

min waraa ʔahaaliihom مِنْ وَرا أهالِيهُم (28) *phr.* behind their parents' backs

muʔannaθ مُؤَنَّث MSA feminine

mubaaraat مُبَارَاة (15) *n.* (*pl.* mubaarayaat) game; competition

mubaaraat wuddiyyah مُبَارَاة وُدِّيَّه (33) *phr.* (lit. friendly games) exhibition games, scrimmage games

mubannad مُبَنَّد *pass.par.* (*pl.* -iin) closed

mubtadaʔ مُبْتَدَأ MSA subject (of a nominal sentence)

mutaʕadidat -lʔaṭraaf مُتَعَدِدَة الأطْراف (8) *phr.* multifaceted; multilateral

mutṣawwab مُتْصَوَّب (17) *pass.par.* (*pl.* -iin) injured

mutmaddin مُتْمَدِّن (42) *adj.* (*pl.* -iin) modern; sophisticated;

civilized

mujarrad-maa مُجَرَّدْ ما (45) *adv.* as soon as; the mere fact

mujammaʕ مُجَمَّعْ (25) *n.* (*pl.* -aat) a housing compound, a housing complex

mujammaʕi -rraaʃid مُجَمَّعِ الرَّاشِدْ (25) *prop.n.* Al-Rashid Compound (a shopping area)

muḥarrik مُحَرِّكْ (32) *n.* (*pl.* -aat) motor

muxaalafah مُخالَفه *n.* (*pl.* -aat) violation

muxaddaraat مُخَدِّرَاتْ (13) *n.* drugs, narcotics, dope; tranquilizers

muxṭii مُخْطِي (31) *adj.* (*pl.* muxṭiyyiin) the one at fault; mistaken

mudaakarah مُداكَره (21) *n.* homework; studying (var. muðaakarah)

mudaan مُدَانْ (35) *pass.par.* (*pl.* -iin) indebted, in debt; convicted; judged

mudarris مُدَرِّسْ *n.* (*pl.* -iin) teacher

muðakkar مُذَكَّرْ MSA masculine

muraahkah مُراهْكَه (42) *adj.f.* teenager (var. muraahgah)

murattabaat مُرَطَّبَاتْ (34) *pl.n.* refreshments

murawwij مُرَوِّجْ (14) *act.par.* (*pl.* -iin) pusher (of the sale of s.th.); marketer; promoter

murtaaḥ مُرْتَاحْ (28) *act.par.* (*pl.* -iin) comfortable; resting

murrah مُرَّه (28) *adj.f.* bitter; painful

muruur مُرُورْ (31) *n.* traffic police (with def. art. -al-), highway patrol; (no) passing; crossing

mustaḥabb مُسْتَحَبْ (11) *pass.par.* desirable, commendable (said of acts whose neglect is not punished by God, but whose performance is rewarded according to Islamic Law); well-liked

mustadrajah مُسْتَدْرَجَه (42) *adj.* traditional; practiced

mustaʃfa -lʔamal مُسْتَشْفَى الأَمَلْ (14) *prop.n.* (lit. the Hope Hospital) the Amal Hospital (located in Riyadh)

muʃ مُشْ (35) *neg.part.* not

muʃkilah مُشْكِلَه *n.* (*pl.* maʃaakil) problem

muḍaariʕ مُضارِعْ MSA present tense, imperfect tense

muṭbax مُطْبَخْ (29) *n.* (*pl.* muṭaabix) kitchen

mutragah مُطْرَكَه (20) *n.* (*pl.* mataarig) a hammer

muʕzam-haa مُعْظَمْهَا (11) *quant.* most of it

muɣarrab مُغَرَّب (34) *pass.par.* (*pl.* -iin) close {relative} (var. mugarrab)

mufattah مُفَطَّح (2) *n.* a whole lamb cooked and served on top of rice

mugarrab مُكَرَّب *pass.par.* (*pl.* -iin) close {relative}

mukayyif مُكَيِّف (16) *n.* (*pl.* -aat) air conditioner; air-conditioned

mumkin مُمْكِن (34) *adj.* may, maybe, possible

munazzif مُنَظِّف (24) *n.* (*pl.* -aat) detergent; cleansing agent

muntaxab مُنْتَخَب (33) *pass.par.* select team; elected

muhr مُهْر (29) *n.* (*pl.* muhuur) dowry

m-barraa hallah hallah w-min daaxil yiʕlam ʔallah مبرًا هلّه هلّه ومْنْ داخلْ يعْلَمْ ألله (23) *prov.* Nice and dandy on the outside and only God knows what's on the inside; fair without and foul within

mbaʕʕaj مْبَعَّج (40) *adj.* (*pl.* -iin) dented

mjassa(a)m مْجَسَّام (40) *pass.par.* (*pl.* -iin) lifelike

mharrij مْحَرِّج (4) *act.par.* (*pl.* -iin) auctioneer

mhammadi -ddʕayyiʕ مْحَمَّد الدّعَيِّع (33) *prop.n.* Muhammad al-Daeyea (a Saudi soccer player, a goalkeeper, former World Cup winner)

mdiireh مْدِيرَه (13) *adj.* profitable

mrakkazah مْرَكَّزَه (15) *pass.par.f.* concentrated; centralized; focused

msaahmah -nnaas مْسَاهْمَه النّاس (5) *phr.* shareholders

msanaʕ مْسَنَّع (13) *adj.* pretty

msawriinhaa مْسَوْرِينْهَا (7) *act.par.* (lit. They fenced it.) being fenced

mtawwiʕ مْطَوِّع (27) *act.par.* (lit. the person who makes s.o. obedient) a religious policeman (who enforces the Islamic Law in people's daily conduct)

mʕarris مْعَرِّس (27) *act.par.* (*pl.* -in) to be married; the person getting married

mʕazzazeh مْعَزَّزَه (29) *pass.par.f.* pampered; loved, adored; endeared

mfallaajaat مفلّجات (23) *pl.n.* frozen things (var. mθallajaat)

mfallis مفلّس (29) *adj.* (*pl.* -iin) penniless, broke, bankrupt

mkattfiin ʔideenah مكتّفين إدينه (12) *expr.* with his hands tied, with his hands shckled

mkarrameh مكرّمه (29) *pass.par.f.* respected, honored

mlaaḥiẓ ملاحظ (37) *act.par.* (*pl.* -iin) noticing; the person who notices

mniifah منيفه (37) *prop.n.* Manifah (a port city on the east coast of Saudi Arabia)

muub sahl موب سهل (14) *adj.* not simple; not easy; not little

muub li-ðiiki -ddarajah موب لذيك الدّرجه (32) *expr.* (lit. not to that degree) not to that extent

muutar موتر (37) *n.* Eng. car; motor

moosim موسم (15) *n.* (*pl.* muwaasim) season; harvest; time of year

mooʕid موعد (10) *n.* (*pl.* mu(a)waaʕiid) appointment

muu huub مو هوب (2) *neg.part.* he/it is not

miizah ميزه (39) *n.* (*pl.* -aat; miyaz) distinction, characteristic

miiqaat ميقات (6) *n.* (*pl.* mawaaqiit) the rendezvous points and times for starting the state of ritual consecration of the Mecca pilgrim

meel ميل *n.* (*pl.* muyuul) inclination; leaning, desire, wish

n

naadii نادي (15) *n.* (*pl.* ʔandiyah, nawaadii) sports institute; recreation center

naar نار *n.* (*pl.* niiraan) fire; hell

naar naar نار نار! (22) *n. expr.* (lit. fire, fire!) very expensive

naas gadiimiin ناس گديمين (26) *phr.* old-fashioned people

naaʃiʔ ناشئ (33) *act.par.* (*pl.* -iin) promising, up-and-coming

naaṭir ناطر (4) *act.par.* (*pl.* -iin) guarding; keeping

naagah ناگه *n.* (*pl.* -aat) she-camel

naak ناك(ه) (3) *adv.* there (var. hnaak)

naakil minhee ناكل منها (22) *expr.* We live on it; It's my only source of income.

nabaḥ نَبَحْ imperf. yanbaḥ *v.* to bark

nabr نَبْرْ MSA stress

natiijah نَتيجَه (15) *n.* (*pl.* nataayij) result; score

naḥlah نَحْلَه *n.* (*pl.* -aat, naḥil) a bee

nazzal نَزَّلْ (12) imperf. ynazzal *v.pass.* to be submitted; to be brought down

naʃab نَشَبْ (1) imperf. yanʃib *v.t.* to pour (rice only)

naʃar نَشَرْ (11) imperf. yanʃu(i)r *v.* to spread; to publicize; to publish; to unfold

naʃiidah نَشيدَه (44) *n.* (*pl.* ʔanaʃiid) song

naṣab ʕala- نَصَبْ عَلَى (25) imperf. yinṣub *v.* to deceive; to cheat, to swindle; to throw (the net into); to set

naṣraanii نَصْراني *adj.* (*pl.* naṣaara) a Christian

naṣṣ نَصّ (11) *n.* (*pl.* nuṣuuṣ) basic text, passage, quotation (especially from the Qur'an)

naṣṣaab نَصّابْ (25) *act.par.* swindler; a crook

naṭar نَطَرْ (4) imperf. yanṭur *v.t.* to watch; to guard; to wait

naṭṭ نَطّ imperf. yni(u)ṭṭ *v.i.* to jump

naẓar نَظَرْ (16) *n.* supervision (when preceded with taḥt); seeing, eyesight

naẓrah ʔawaliyyeh نَظْرَه أوّليِّه (43) *expr.* first impression; first look

naẓf نَظْفْ (44) *v.n.* cleaning (var. tanẓiif)

naʕil نَعِلْ (4) *n.* (*pl.* nʕaal) shoes; sandals

naʕjah نَعْجَه *n.* (*pl.* -aat) ewe

naʕsaan نَعْسانْ (36) *adj.* (*pl.* -iin) sleepy

nafs نَفْسْ (31) *n.* (*pl.* n(u)fuus) same; spirit; soul; appetite

nafsah, huu hu نَفْسَه، هُو هُو (24) *ref.pron.* he, himself; the same

nafsi -ʃʃayy نَفْسِ الشَّيّ (4) *phr.* likewise, the same; the same thing

nafsiyyan نَفْسِيّاً (36) *adv.* mentally, psychologically

nafnuuf نَفْنُوفْ (25) *n.* (*pl.* nafaaniif) (woman's) dress (made from delicate material)

naggaz نَگَّزْ (40) imperf. ynaggiz *v.* to jump; to hop; to poke

namma نَمَّى (18) imperf. ynammii *v.t.* to develop; to

enhance; to make (s.th. or s.o.) grow

nayjiiryaa نَيْجِيرْيَا (14) *prop.n.* Nigeria

nitfah نِتْفَه (21) *n.* a little (of s.th.); a small amount

nirjaʕ nguul نِرْجَعْ نْگُول (33) *expr.* again I say

nisaa نِسَا (45) *n.coll.* women (var. niswaan)

nisaaʔiyyeh نِسَائِيَّه (43) *adj.* feminine, womanly

nisyaan نِسْيَان *v.n.* forgetfulness, forgetting

nikaaḥ نِكَاح (45) *n.* marriage; marriage contract

ninje نِنْجَ (40) *n.* ninja

niyyah نِيَّه (6) *n.* (*pl.* -aat, nawaaya) intention

niyytah ṣaafyah نِيِّتَه صَافْيَه *expr.* He has good intentions.

nuṣṣ نُصّ (2) *n.* (*pl.* nṣaaṣ) half; middle

ntaha انْتَهَى (24) imperf. yintahii *v.* to be gone; to be expired; to be finished; to be ended

ndaan انْدَان (43) imperf. yindaan *v.pass.* to be in debt

nzeen نْزَين (16) *part.* well! good; fine, OK (var. zeen, ʔinzeen)

nʃaal انْشَال (2) imperf. yinʃaal *v.pass.* to be taken off

nṣadaḥ انْصَدَح (40) imperf. yinṣadiḥ *v.pass.* to drop dead

nʕayah نْعَيَه *n.* (*pl.* -aat) ewe (var. naʕjah)

nɣamas bi- انْغَمَس بِـ (13) imperf. yanɣamis *v.* to become immersed (in s.th.), to be submersed, to be sunk

nfaṣal انْفَصَل (27) imperf. yinfaṣil *v.pass.* to be separated

nguullah θoor yguul ʔiḥlibuuh نْگُولَه ثُور يْگُول احْلِبُوه *prov.* (lit. we say 'it is a bull'; he says 'milk it'.) He marches to the beat of a different drummer.

nooʕ نُوع (26) *n.* (*pl.* ʔanwaaʕ) kind (of s.th.), sort, type

noomah نُومَه (21) *n.* (*pl.* -aat) sleep; sleeping; nap

h

haadaa -lla naaxdah min waraak هَادَا اللِّى نَاخْدَه مِنْ وَرَاك (38) *expr.* This is what we get out of you (used to indicate blame).

haada هَدَا (17) *demons.part.* this

(m.)

haadileen هادلين (22) *demons.part.* these (var. hadeleen, deeleen)

haadu هادُ (21) *demons.part.* this

haawii هاوي (36) *act.par.* (*pl.* haawyiin) having a hobby; being an amateur, being a fan

haay هاي (33) *demons.part.* this

ha- هـ (2) *demons.part.* this (a demonstrative particle always prefixed to a definite head noun; it is not inflected for number or gender)

habiiṣah هبيصه (9) *n.* Habeesah, a jellylike sweet

hadaak هداك (17) *demons.part.* that (m.)

hadaanii هداني (18) *demons.part.* This is me; Here I am; Look at me.

hadaf هدف (33) *n.* (*pl.* ʔahdaaf) goal; target; purpose

hadrah w-madrah هدره ومدره (27) *expr.* useless talk; nonsense

ha-rraddah هالرّدّه (24) *adv.* this time

hazhaz هزهز (40) imperf. yhazhiz *v.t.* to shake (s.th. or s.o.)

hakku هكّو (30) *demons.part.* here! well (var. dakku)

hal هل (26) *interrog.part.* It introduces direct or indirect questions.

ha-lʔayyaam هالأيّام (36) *expr.* nowadays, these days

halak هلك (38) imperf. yihlik *v.* to exhaust s.o., to exert s.o.; to perish

halah هله (44) *n.coll.* his family

halḥiin هالحين (3) *adv.* now

hallah hallah هلّه هلّه (1) *expr.* exactly; yes; That is so.

hamzat waṣl همزة وصل MSA a conjunctive hamzah

hamm همّ (5) *part.* also, too, in addition

hamm همّ (14) *n.* (*pl.* h(u)muum) concern; worry, care; intention; important matter; burden

hanna هنّى imperf. yhannii *v.* to congratulate

hah هه (6) *part.* well, well then; OK!

hayʔah هيئه (15) *n.* (*pl.* -aat) organization; board (of trustees); appearance

hume(e) همّ (17) *pron.* (var. ʔuhma) they (var. huma)

huwaayah هوايه (38) *n.* (*pl.*

-aat) hobby

htamm fii اهْتَمّ في (15) imperf. yihtamm *v.* to care (about s.th. or s.o.); to take care of; to take responsibility (of s.th. or s.o.)

hduum هْدُوم (43) *pl.n.* clothes

hnaa هْنَا (3) *adv.* here

W

w-ʔanaa murtaaḥ وْأنا مْرْتَاح (39) *phr.* (lit. while I am comfortable) with ease; comfortably

waajib وَاجِب (34) *n.* (*pl.* -aat) duty, obligation; homework

waajid وَاجِد (3) *adv.* very; very much; many

waaʕyah وَاعْيَه (14) *act.par.f.* (*pl.* -aat) being alert to; being attentive to; being careful of; being awake (the form waaʕii is used for masculine)

waafag ʕala- وَافَگ عَلَى (28) imperf. ywaafig *v.* to agree (to do s.th.)

waaqiʕ وَاقِع (41) *n.* reality (var. waagiʕ)

waaldah وَالْدَه (35) *n.* mother

wa(a)nayteen وَنَيْتَين (37) *n.* two minivans, two trucks

wajh li-wajh وَجْه لوَجْه (45) *phr.* face to face

waḥʃ وَحْش (40) *n.* (*pl.* wuḥuuʃ) wild beast; monster; uncivilized; cruel

wadda وَدَّى (1) imperf. ywaddii *v.t.* to send; to take s.o. or s.th. to a place

waraay وَرَاي (31) *prep.* behind me; after me

warage(a)h وَرَگَه (40) *n.* (*pl.* -aat, ʔawraag, warag) paper; leaf

warra وَرَّى (8) imperf. ywarrii *v.t.* to show; to prove

warrad وَرَّد (7) imperf. ywarrid *v.* to bloom; to become rosy

warraṭ وَرَّط (39) imperf. ywarriṭ *v.* to cause s.th. (usually bad) to s.o. or s.th.; to inflict

warʃah وَرْشَه (31) *n.* (*pl.* -aat, wuraʃ) repair shop

wazan وَزَن imperf. yoozan *v.t.* to weigh

was(ṣ)ax وَسَخ *n.* (*pl.* ʔaws(ṣ)aax) filth; dirt

wasiiʕ وَسِيع (43) *adj.* (*pl.* wsaaʕ) big, large; spacious; wide

waṣ(a)ṭ وَصْط (2) *n.* (*pl.* ʔawṣaaṭ) center; middle; waist; average

waṣaf وَصَفْ (12) imperf. yaaṣif *v.t.* to describe

waṣal li- وَصَلْ لـ (14) imperf. yaaṣil *v.i.* to lead to; to arrive; to reach; to connect (without li-) (var. yuuṣl)

waẓʕ وَظْعْ (5) *n.* (*pl.* ʔawẓaaʕ) situation; circumstance, condition; status

waẓiifah وَظيفه *n.* (*pl.* waẓaayif) job; position; homework; assignment; work

waʕad وَعَدْ imperf. yuuʕid *v.* to promise, to make a promise

waffar وَفَّرْ (24) imperf. ywaffar *v.* to save (money); to provide

waffag وَفَّگْ imperf. ywaffig *v.t.* to make one successful; to reconcile two parties (with prep. been)

wagaf وَگَفْ (9) imperf. yaagaf, yoogaf *v.* to stop; to stand

walaa ʕaleek وَلا عَلَيكْ (12) *expr.* don't worry, don't mind (var. maa ʕaleek min-)

walaa ʕumrak وَلا عُمْرَكْ (42) *phr.* never in your life

walad xaaltii وَلَدْ خالْتي (35) *phr.* (*pl.* wlaad xaaltii) my maternal aunt's son, my maternal cousin

walla وَلّا (6) *conj.* otherwise, or; or else

wallah وَالله (10) *expr.* (lit. by God) well; (I) swear, by golly; honestly

wanaase(a)h وَناسه (30) *n.* fun; entertainment; amusement

wijh وجْه (19) *n.* (*pl.* w(u)juuh) face; surface; right side of a fabric

wijhat nadar وجْهَة نَظَرْ (26) *phr.* point of view

widdanaa ودّنا (7) *phr.* we want; we like

wizaarat ddaaxliyyah وِزارَة الدّاخْليه (13) *n.* the ministry of the interior

wildi -lḥalaal وِلْد الْحَلالْ (28) *expr.* (lit. a legitimate son) a good man, a respectable man

wildi -lkalb kalbin miθlah وِلْد الْكَلْبْ كَلْب مِثْله *prov.* (lit. The son of a dog is a dog like it.) Like father, like son (used pejoratively).

wi-nta -ṣṣaadig وانْتَ الصّادگْ (30) *expr.* (lit. You are the truthful.) no offense; with all due respect; to be candid with you

wiyyaa baʕẓhom lbaʕẓ ويّا بَعْظْهُمْ الْبَعْظْ (20) *expr.* with each other

wi-yyaah ويّاه (19) *part.* with him

wujaʕi -rraas وَجَعِ الرَّاسْ (34) *phr.* headache; trouble; problem

wukaalah وُكَالَه (31) *n.* (*pl.* -aat) dealership; agency; power of attorney

w-ʕala-maa وْعَلَى مَا (39) *conj.* until, till

w-maʕi -ssalaamah وْمَعِ السَّلاَمَه (34) *expr.* (lit. and goodbye) And that's it.

w-huwwa wu-hnaak وْهُوَّ وُهْنَاكْ (6) *phr.* while he was there

weeʃ وَيشْ (1) *interrog.part.* what (var. ʔeeʃ, ʃ-)

weeʃ ḥalaawathum وَيشْ حَلاَوَتْهُمْ (18) *phr.* What's good about them? What's nice about them?

weeʃ ʕluumak وَيشْ عْلُومَكْ *expr.* What's up?; How are you?

ween-maa وَينْ مَا (23) *adv.* wherever

wee, wee, wee وَي وَي وَي (30) *expr.* well, well!

y

yaa يَا (12) *voca.part.* oh

yaa يَا (13) imperf. yi(y)i *v.* to come (var. jaa)

yaab يَابْ (40) imperf. yiib *v.t.* to bring (var. jaab)

yaabis يَابِسْ *adj.* dry, dried out; arid; hard

yaaxidlii يَاخِذْلِي (23) *expr.* (lit. He takes for me.) he buys; he takes

yaa dah يَا دَه (16) *part.* a particle for exclamation

yaa reet يَا رَيتْ *interj.* I wish, I hope

yaa salaam يَا سَلاَمْ *expr.* How great!

yaa ṭuwiilati -lʕumr يَا طُوِيلَة الْعُمْرْ (10) *expr.* May you (f.) have long life (used when addressing a princess or an older person).

yaa mistarxiṣi -llaḥam ʕinda -lmarag tindam يَا مِسْتَرْخِصِ اللَّحَمْ عِنْدَ الْمَرَگْ تِنْدَمْ *prov.* (lit. He who buys cheap meat will regret it when he {eats} the soup.) Don't be deceived by cheap prices; It is too good to be true; You get what you pay for.

yaa mkassriin ssiyyaarah يَا مْكَسّرِينْ السَّيَّارَه (30) *phr.* either they break the car (or...)

yaa halaa w-marḥaba fiikum يَا هَلاَ وْمَرْحَبَا فِيكُمْ *expr.* Welcome!

yaa... yaa... ...يـا...يـا (42) *part.* either ... or

yaayii يـايـي (40) *part.* with me

yabi يـبـي (7) *v.* he wants

yabiilhaa) يـبـيلـهـا (5) *v.* it (f.) needs

yatiim يـتـيـم *n.* (*pl.* ʔaytaam) orphan

yajlis fii saaḥah يـجـلـس فـي سـاحـه (45) *phr.* He sits in a courtyard.

yadraan ʕala يـدران عـلـى (37) *adj.* worried, troubled

yad waḥdah يـد وحـده (37) *phr.* one hand; united

yasrig lkuḥul mni -lʕeen يـسـرگ الـكـحـل مـن الـعـيـن *expr.* He steals the kohl (a black eye make-up) from the eye. He steals the shirt off your back.

yaẓrub miteen kiilomitir يـظـرب مـتـيـن كـيـلـو مـتـر (32) *phr.* (lit. to hit two hundred kilometers) He has to drive two hundred kilometers.

yaʕirẓuun ruuḥhum يـعـرظـون روحـهـم (42) *phr.* They show themselves; They display themselves.

yaʕnii يـعـنـي (11) *v.* (I) mean; well; that is to say

yagdar ysahhil ʔamirhaa يـگـدر يـسـهّـل أمـرهـا (5) *expr.* He can facilitate its business; He can make it easy for (s.o. or s.th.).

yallaa يـلاّ (21) *part.* let's (go); come on (to move rappidly)

yallaa rẓeet يـلاّ رظـيـت (21) *expr.* She barely agreed.

yallah ṭallaʕnaah يـلّـه طـلّـعـنـاه (37) *expr.* We barely pulled it out.

yamm يـمّ (4) *adv.* beside; by, close to, near

yamiin يـمـيـن (19) *adj.* right (direction); right (hand); taking an oath (when used after the verb ḥalaf)

yah يـه *part.* exclamation of disbelief or surprise

yitʕallamuu -lḥayaat čeefe يـتـعـلّـمـوا الـحـيـاة تـشـيـف (19) *expr.* They learn how life is.

yiḥḥ يـحّ *n.coll.* watermelon

yiddihaalah يـدّهـالـه (34) *v.* He gives it to him.

yisaar يـسـار (19) *adj.* left (direction); left (hand)

yiṭlaʕuu wiyya(a) baʕooḍ يـطـلـعـوا ويّـا بـعـض (16) *expr.* They go out together.

yiʕjaz lwaṣf ʕanhaa يـعـجـز الـوصـف عـنـهـا (9) *expr.* (One) is incapable of describing it; It's beyond

description.

yiʕmal mini -lḥabbah gubbah يعمل من الحبّه گبّه *prov.* (lit. He makes a dome out of a seed.) He makes a mountain out of a molehill.

yiʕmaluu ḥsaab la-lgarʃ يعملوا حساب للگرش (23) *expr.* (lit. They make an account for the penny.) They are accountable for their money; They should tighten their belts.

yilʕabuu taḥti ʕyuunne يلعبوا تحت عيوننا (16) *expr.* (lit. They play under our eyes.) They play under our supervision.

yilʕabuu ʕaleenee يلعبوا علينا (24) *expr.* (lit. They play on us.) They cheat us; They toy with us.

yilʕabuu leene يلعبوا لينا (16) *expr.* (lit. They play for us.) they play

yimsuk ʔiidah ʃwayy يمسك إيده شوي (24) *expr.* (lit. He holds his hand a little.) He is a bit tightfisted; He has a tight grip on his (money).

yimʃii -lḥaal يمشي الحال (1) *expr.* It's OK; It will do; fine

yimkin يمكن (21) *v.* maybe; possibly; perhaps

yimkinnuh يمكنه (42) *v.* it may

yubba يبّى (16) *v.* to want

yuqaṣṣal يقصّل (44) *v.pass.* to be washed; to be bathed (var. yitɣasal)

yumba يمبى (16) *v.* he wants

yjiib-lak sittiin ðabiiḥah يجيب لك ستّين ذبيحه (34) *expr.* (lit. He brings you sixty lambs.) He cooks sixty lambs.

yruuḥ w-yijii maʕaahaa يروح ويجي معاها (42) *expr.* (lit. He goes and comes with her.) He goes out with her.

yruuḥuu yilʕabuu يروحوا يلعبوا (30) *v.* They play around; They let their hair down.

yziid ʕala -ṭṭiin ballah يزيد على الطّين بلّه *expr.* (lit. He adds wetness to the mud.) He adds fuel to the fire.

ysawwuunah يسوّونه (36) *v.* They fish in it; They make it.

yʕizzuun ʕaleek يعزّون عليك (34) *expr.* They are dear to you.

yfattiḥ ʕeen ʕala ha-ddinyaa يفتّح عين على هالدّنيا (11) *expr.* (Since) he opened his eyes to this world; (from the time) one is born

ykassir... tkissur يكسّر... تكسّر (18) *expr.* (lit. he breaks... breaking) He {totally} wrecks (s.th.); He {totally} breaks (s.th.).

ymaʃʃii -lḥaal يمشّي الحال (39) *expr.* It's OK; to get by; It will do.

ywadda يودّى (44) *v.pass.* to be taken; to be sent

yoom يوم (3) *adv.* (*pl.* ʔayyaam) when; a day; today (when with def.art.); nowadays (when with def.art.)

yoom ʔinnah يوم إنّه (15) *phr.* (lit. the day he...) when

yooma -lla raḥne يوم اللّـ رحنا (36) *adv.phr.* the day we went, when we went

yoom fuznaa يوم فزنا (33) *phr.* when we won

yoom mini -lʔayyaam يوم من الأيّام (39) *phr.* one of these days, one day; once upon a time

yoomeen يومين (7) *n.dual* two days, a couple of days; a few days; a period of time

yiinaa يينا (38) *v.* (lit. He comes to us.) We will be hit (figuratively by s.th.); We will be afflicted (by s.th.). (var. yijiinaa)